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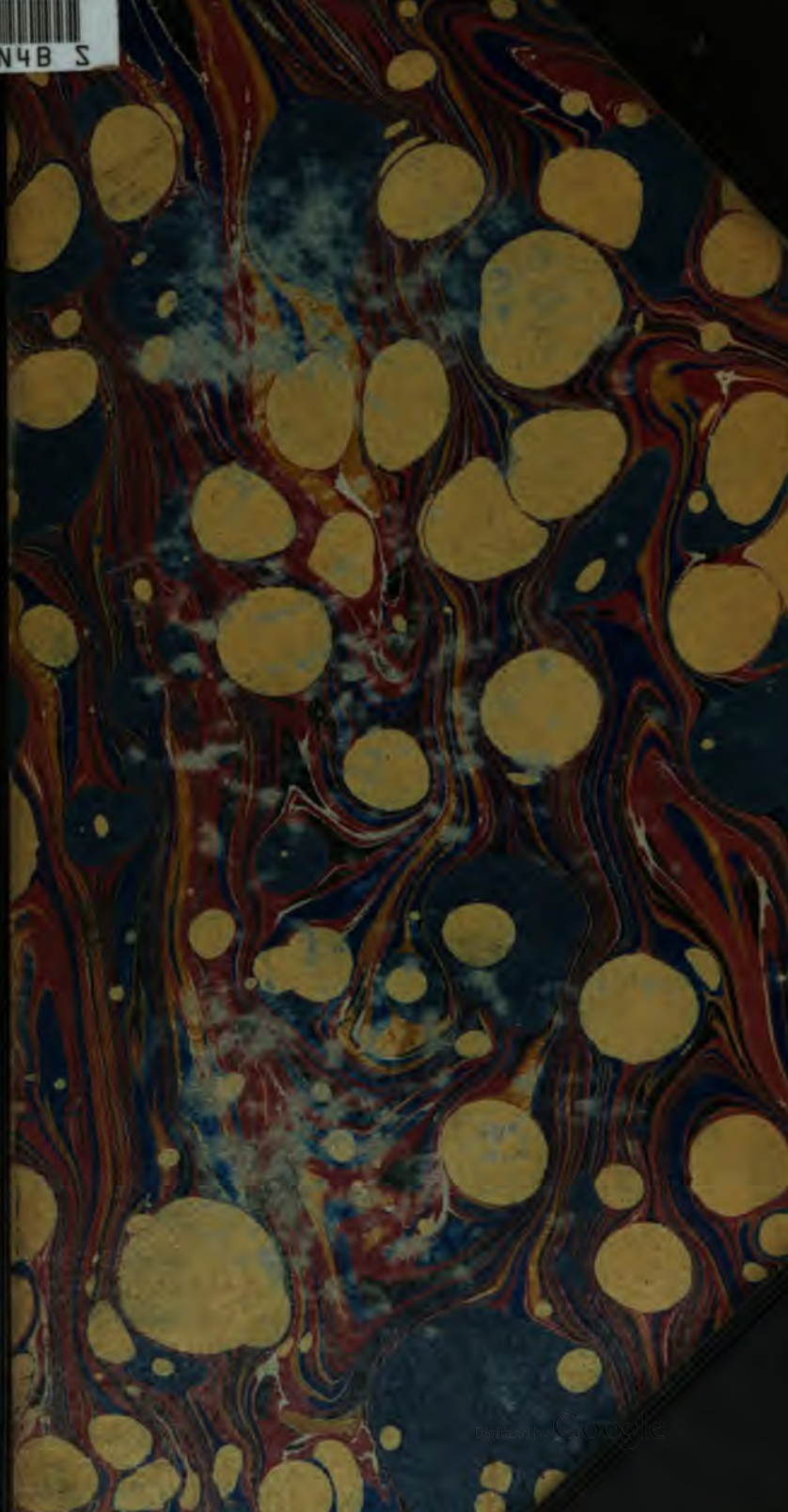
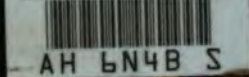
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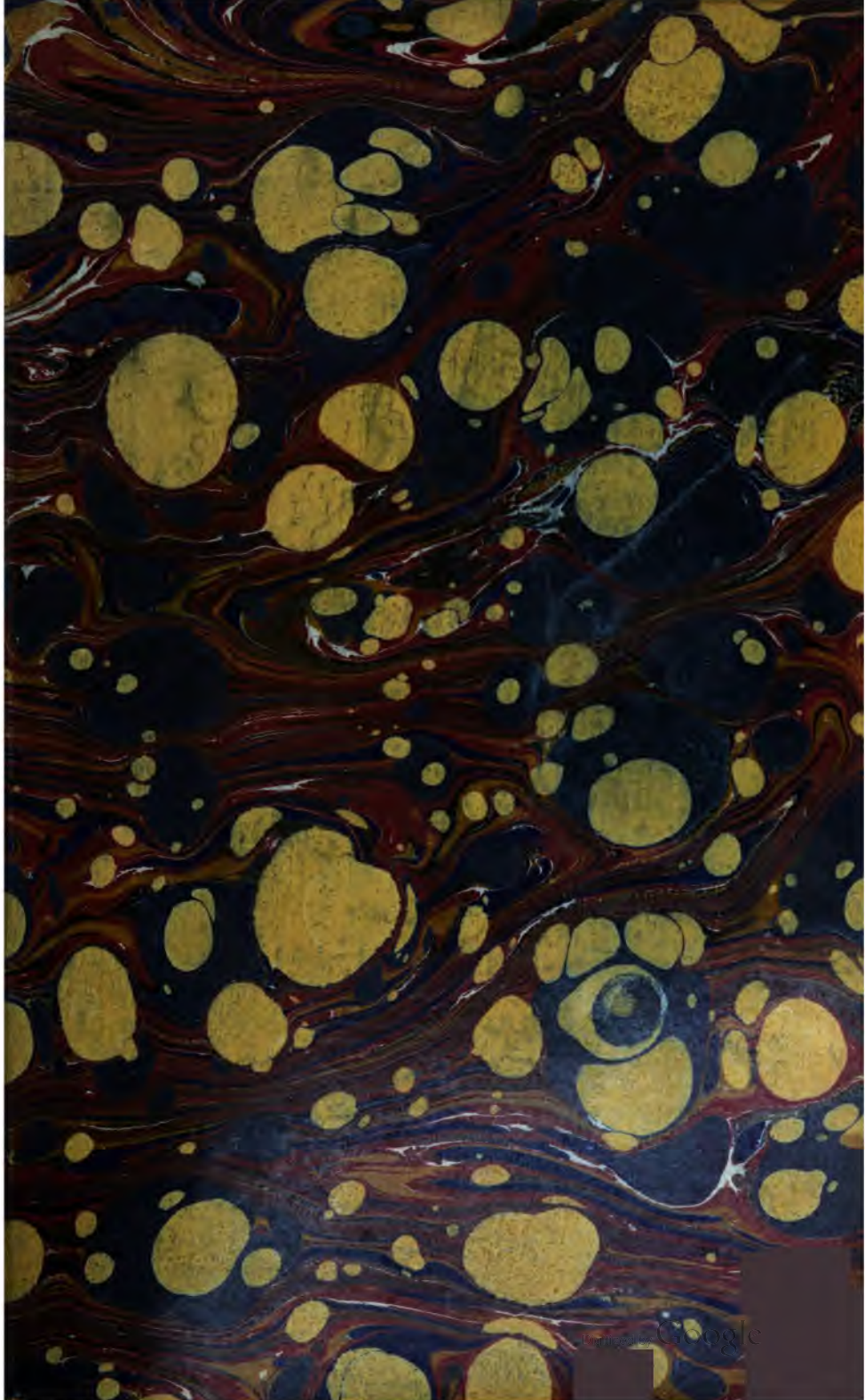
INSTITVTIO THEOLOGICA

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ΑΚΡΟΓΩΝΙΑ



ΧΡΙΣΤΟΥ



THE
COLONIAL CHURCH
CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

1864.

"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

JANUARY, 1864.

SUBSCRIPTION AND INTERCOMMUNION.

THE year 1863 was noteworthy for the arrival of the tercentenaries of two events in modern Church history which have been fraught with grave and lasting effects to the whole Christian world. Of this circumstance we are reminded in a very remarkable sermon which has recently been preached at Westminster by Canon Wordsworth.¹ The second tercentenary, which fell in the end of the year, had reference to the Council of Trent; the former, which occurred in January, was that of the final promulgation and first synodical subscription of the English Articles, in the shape in which we have them now. Moreover, in the previous year, the Feast of St. Bartholomew received honours from unwonted hands, as being the bicentenary of the day on which the English Church, in resuming her rightful inheritance, sealed her victory over the Puritans, and confirmed her repudiation of their tenets. Thus then, within the last eighteen months, we have been induced to review three great ecclesiastical epochs—turning-points in the stream

¹ *The Two Tercentenaries: the Thirty-nine Articles and the Council of Trent. A Sermon preached in Westminster Abbey, on Sunday, December 15, 1863, by Chr. Wordsworth, D.D. Canon of Westminster.*

A Letter to the Lord Bishop of London, on the State of Subscription in the Church of England and in the University of Oxford: by Arthur Penhryn Stanley, D.D. Regius Professor of Ecclesiastical History, &c. &c.

A Letter to the Lord Bishop of London, by W. J. Irons, B.D. Prebendary of St. Paul's.

of time—from whence has, in great measure, resulted the marshalling of Western Christians, here as anywhere else, under the three opposing banners of the Contra-Reformation, the Reformation, and the Ultra-Reformation.

The trains of thought into which these centenaries have combined to lead the minds of English Churchmen are not likely to be very soon discontinued. They will, indeed, for a while, be fostered by the loud assaults made by a majority of the Dissenters under the leadership of the Liberation Society—a poor return, as Bishop Cotton has well said at Calcutta, for the abolition of the three State-services. But that movement is not of a character, we hope, to give cause for lasting concern: if it has occasioned an increase in the number of meeting-houses, it has awakened the Church's loyal children to a clearer consciousness of her principles, and of their reasons for conformity; and while it has accelerated the secession of some extreme clerical revisionists, their place is being more than supplied by the transition to our ranks of earnest and ingenuous men, who amid the din of the controversy, have at length recognised and been arrested by the voice of truth. Though the so-called Bicentenary Movement is the proclamation of a new campaign against the English Church on the part of Ultra-Protestantism, it will, we think, prove as little effective as was the similar step—the intrusion of the Papal hierarchy—on the part of our adversaries at the opposite quarter of the field. But within the pale of our Church undoubtedly there are occurrences which, awaking anxiety and sorrow, if not alarm, must sustain and promote the attraction of men's minds to the whole question of our Reformed Communion's standing-ground, and of the path by which it has come to be occupied.

Before the appearance of these lines, the Privy Council judgment will (we suppose) have been delivered upon the authors of the "Essays and Reviews," and present uncertainty upon that score will have ceased. May God defend the right! We pray that, neither in this case, nor in that of Bishop Colenso, there may be any failure of justice, but that the Anglican Communion may cease to appear before the world involved in the scandal of permitted heresy. But even after ever such a satisfactory conclusion of those proceedings, there will remain cause for unrelaxed special attention to the subject we have indicated. Such cause would sufficiently remain in the fact that proposals for altering the terms of clerical subscription have found an advocate in the influential position occupied by Dr. Stanley. There is no sign, as yet, that he who is now Dean of Westminster has renounced any of the opinions to which he gave utterance in his letter to the Bishop of

London. He stands thus, in antagonism—as has been shown by the late Declaration presented by the Archdeacons of London and Middlesex—to the great bulk of the clergy, pledged to make efforts in the same direction as that formerly aimed at by Hoadley and Blackburn. In mentioning these names, however, we would not be understood as implying that Dr. Stanley has deviated from orthodoxy to an equal extent. Ill-omened as this succession of leadership may be, and gravely as we must dissent from some of Dr. Stanley's recorded sentiments respecting some most vital points of doctrine, we are fain to hope that, like another Dean and Jewish historian before him, he will live to reassure the Church against apprehension, and justify the more gentle sentence upon what has been excepted to in his earlier writings.

Moreover, in addition to the usual arguments of a domestic character, we observe that in some quarters it is objected against the present state of subscription among us that this lies fatally in the way of that movement for restoring intercommunion to which these pages have been so frequently devoted. Without attempting, then, to repeat what has been already well said by Dr. Wordsworth, Dr. Irons, and others, we would offer some remarks upon subscription, chiefly as to those of its aspects with which this journal is especially concerned. To those who wish to see the subject fully treated, we commend, in addition to what was previously to be met with in the stores of our past theology, the perusal of the statements of the above authors, which effectually dispose of the arguments for change, and vindicate the established settlement of our Church on this important head.

It seems to us somewhat surprising that Dean Stanley, in giving his account of the state of subscription among Christians abroad, has omitted to mention the Church in the American States, as he might certainly have pleaded her example for even more change than he seeks. It is but fair to be reminded, that although the "Protestant Episcopal Church," in addition to a Liturgy nearly resembling our own, adopted the Thirty-nine Articles, "with only some slight circumstantial modifications, in the Convention of 1801," the following Declaration is all that is stipulated by her ministers:—

"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States."¹

But, in fact, there are well-known circumstances which divest this American practice of all weight as a precedent for us at home. The

¹ Constitution, Art. VII.

American Church at the time of its adoption was in a far different position to that occupied by the Church in England. As Bishop Wilberforce has written :¹ "In all those associations and prescriptive rights whereby an hereditary Church maintains her hold upon the love and reverence of men, she was necessarily wanting. . . . Like the constitution of their nation, she seemed to her members self-formed through their agency. They were not grafted into a pre-existing body ; they were the framers of a new society ; and they felt towards it as towards that which they might support, remodel, or forsake at their will." In this temper the Conventions had discussed the adaptation of the Prayer-Book ; and so, when the question of Articles came on, and some, who, like Bishop Provoost, though in a leading station, "were of great laxity as to the first truths of the faith, desired to avoid entirely what they unhappily conceived to be a needless restriction on the right of private judgment,"² wiser counsels, indeed, defeated that proposal, but the result was manifestly a compromise. Unless we are willing to ignore the difference between the mother and the daughter Churches in point not only of age but of relations with the civil power—unless we are willing not simply to reverse the decisions, the wisdom of which our ancestors have for three centuries maintained with so much candour and learning, but also to open the flood-gates of change and damaging interference to a House of Commons no longer necessarily conformist, or Protestant, or Christian, we cannot consent to copy the American example. At the same time, it may well be said that the American Church has a reason peculiar to herself for the course she took : she sought to facilitate the incorporation of large masses of Christians of foreign extraction and language and ecclesiastical parentage, for whom she might not otherwise have obtained the appropriate ministrations of a Collin and a Muhlenberg, and then again of an Unonius and a Reynolds.

With respect to the state of subscription in the British colonies and dependencies, it is remarkable with what contented unanimity the Articles and Formularies have been recognised by the General Synods of the infant provinces. However, as the Committee of Toronto has stated, the Act of Uniformity of Charles II. which affects the home Church, does not comprise the British possessions beyond the seas.³ Moreover, as for the Canons of 1603, the subscription they specify is only—at least in the letter of their wording—required within this realm ; and though it has been argued⁴ that their power extends

¹ *Hist. of American Church*, ed. 1844, p. 238.

² *Ibid.* p. 233.

³ *Colonial Church Chronicle* for February, 1863, p. 51.

⁴ The Jerusalem Bishopric considered : a Letter by James R. Hope, Chancellor of Salisbury, p. 17.

also to all Bishops abroad who are suffragans of Canterbury, it at least seems certain that they do not necessarily bind those new parts of our Communion which have metropolitans of their own. The Church in those parts, therefore, is thrown back upon the Act 13 Elizabeth; the only additional portion of English ecclesiastical statute law which in any measure concerns her appears as regards subscription comparatively unimportant.¹ The Elizabethan Act named not saying anything whatever concerning the Prayer-Book, the Colonial Bishops content themselves with exacting from their clergy a promise of conformity adopted from the Declaration contained in the subsequent Act of 1662. On the other hand, the language of the Elizabethan statute respecting the Articles strongly suggests the question whether or not the only Articles to which assent can be legally required in the colonies are *Thirty-eight*, i.e. the recension which omits Art. XXIX. and possibly, also, the first clause of Art. XX. Still, as we have said, the Colonial Churches have all accepted the Articles as well as the Formularies without inquiry as to possible exceptions such as these.²

While, then, the Anglican Communion stands pledged throughout the whole British Empire to the same Articles and Formularies as standards of doctrine and worship, a subscription to the Articles is everywhere exacted from the clergy; but subscription to the Prayer-Book appears peculiar to the Church at home. It seems worthy of notice, in passing, that the discussions which we have had yearly to record in the Synod of the Diocese of Adelaide refute the assumption of some, that if for subscription to the Prayer-Book were substituted always the promise of conformity, agitation for its revision would cease. It seems to us more likely, on the contrary, that men will always be less forward to assail Formularies to which they not only promise to conform, but to which, as at home, they also, when beneficed, solemnly promise assent. We wish not, however, for any greater stringency as to subscription in the daughter Churches than at present exists. The maxim which we are convinced ought to be adhered to in this matter is "*quieta non movere*." Let us oppose all change as well in one direction as another; let us recognise the finger of God in the Providence which has cast our communion into its present form, and abstain from incurring the risk and responsibility of adding new or

¹ For the case of Canada, see *Colonial Church Chronicle*, as above.

² If on examination it should be discovered that those Churches had unintentionally imposed on their Clergy a virtually additional test, at variance with an unrepealed imperial law, it is satisfactory to reflect that the object of the Article not binding on them would remain adequately met by the language of the Exhortations in the Communion Office.

intensifying existing tests, while we have as yet so little intercourse with the remainder of the Christian fold. This is a business in which all experiments are hazardous ; our present position, when, among the clergy themselves, some are confounding mediævalism with Catholicity, others Zuinglianism with opposition to Rome, and others gain-saying the canonicity of parts of Scripture and the inspiration of the whole, and when we are so much in the power of a confessionless Parliament and a Judicial Committee of Privy Council, for whose composition there is no adequate safeguard—in days like these, we must emphatically avow our conviction (with all respect and forbearance as to the persons and the motives of dissentients), that any attempt to unsettle the present state of subscription is little short of ecclesiastical madness. There is only one voice on earth to which we would give heed, and that we are confident will never speak against us ; but at the bidding of a free Universal Council of Christendom, and not even then with blind submission, or without courting inquiry, would we lay aside Subscriptions and Articles—after the precedent of Constance in the matter of the Bohemians.

But now that English Churchmen are extending friendly relations with foreign Christians, it is peculiarly desirable to refrain from all *exaggerations* with reference to our tests. There is one form of exaggeration, we think, into which we are peculiarly liable to draft, viz. by refusing to invite any foreign Christians to co-operate with us in the Missionary work in heathen lands, such as India, unless on acceptance of all our distinctive ecclesiastical enactments as to doctrine and worship. These are many of them but bye-laws, as it were—municipal appointments incumbent on all the citizens of our Sparta ; still to insist, as an indispensable preliminary, on their absolute adoption by other Christians, who, not owing them such allegiance, are ready to unite with us in founding new Missionary settlements, is as far from being necessary or expedient as it is in semblance uncatholic. The words of a speaker in the Liverpool “Conference on Missions,” which the *Christian Remembrancer* has praised as wise and pertinent, are worthy of quotation here, though their design was not restricted to the English Church :—

“Was it a necessary thing that the very systems amid which we had grown up ; systems that came out of the struggles, contentions, and controversies of the Reformation ; systems that had arisen in the days of Queen Elizabeth, and during the distracting times of the reigns of the Stuarts, which were manifestly imperfect in themselves, though perhaps the best that could be adapted to the states of mind and difficult circumstances in which men were then placed—whether such systems are what

we should take and fix, like cast-iron matrices, in which to mould, without necessary adaptations, the varying minds and circumstances of Indians, Africans, &c.? Could we not detect in these very systems the causes of hindrance? From his own experience, he was sure we could."¹

A Missionary present at the same Conference gave, as an instance of minute transference of distinctive organization at home, that the Free Kirk Missionaries at Calcutta exact of the Bengali candidates for their ministry assent to the contents of the "Deed of Demission" of 1843, which severed the connexion with the Scottish Establishment. Though short of such extravagance as that, it is hardly satisfactory to read further that the natives whom "the Bishop of Madras has ordained to pastorates among the Syrian districts of Travancore¹ have been required to affix their signatures to the same Articles of Subscription as those signed by clergymen in England," after preliminary enlightenment from Bishop Burnet's book and the like. May we not question the judiciousness of this course, when another was possible? Grant the heresy and the deep moral degradation of the old Church of St. Thomas; is it the most likely way to reform and win her and rescue her from falling a prey to Tridentinism, thus to insist on the entire dissolution of her organic continuity and the abandonment of all her traditional idiosyncracies for those of Anglicanism *pur et simple*? And what may be urged with regard to that slumbrous form of Christianity, long rooted in India, may also be applied to contemporary efforts in that field by European Christians, who reverence and wish communion with the English Church, but are not prepared immediately to abandon everything peculiar to their own Christian birth-places. Herein might we not well take a leaf from the more elastic practice of Rome? The parochial system of a Church established in one definite nationality is one thing; Missionary enterprises scattered over an entire continent of heathendom and Islam, multiform in civilization as well as tongue, is quite another. Apologists of the Free Kirk plead that their "Presbytery of Calcutta" had no power to alter a single form of their denominations, however local or microscopic;

¹ Quoted in the *Christian Remembrancer* for October, 1862, page 286. Attempts at contentment abroad with the home-system, without adaptations or supplements, lead to shortcomings in more ways than one. In India, we are informed that the lack of discipline in the Church of England has made it possible for the Government authorities to insist on burial, with the Service by the English chaplain, of reprobates professedly Romanists, with whom the priest of their own communion will have nothing to do.

² There is only a seeming difference, we apprehend, between these remarks and the paper called "A Few Thoughts on the Wants of Indian Missions," which appeared in this *Journal* for October, 1860. We have no wish for hollow truces and neutralizing compromises.

but our own Bishops are, we believe, unfettered by any law in India from adopting, in the plenitude of their apostolic power, a discretionary practice towards such non-Anglican Missionaries and Missions as would submit to their jurisdiction and oversight. Perhaps, if this view had been more clearly taken and more timely acted on, there would have been less persistence in limiting our Indian Episcopate to *three*; for those who have objected to the erection of new sees—in favour, probably, at first, of well-tried members of our English Mission-staff—have, in doing so, expressed the apprehension that the measure would lead to attempts to abolish the disciplinary discrepancies and accommodations which, without canonical warrant, and partly also notwithstanding engagements theoretically binding, have almost unavoidably arisen within the Missionary charges. It is not, we are confident, essential to postpone the extension of the Indian Episcopate until the converts can stand without support from Europe, in order to avoid depriving their Church of the power of adaptation to circumstances; the first Bishops of Tinnevely, and Agra, and Lahore, need not necessarily be Hindus; English Augustines, no longer insignificant in numbers, could, in consultation with the Church at home, devise measures, in the eclectic temper of St. Gregory, not only for the special needs of the converts already gathered, but for gathering many more by help of labourers from other lands than Britain.

If, without compromise of evangelical truth or apostolical order, union can be secured with any band of foreign Missionaries, provided English uniformity is not insisted on, our Bishops in India are, we opine, as free from prohibition to follow the example already set them by their brethren in the United States, as they are constrained to imitate it by the considerations of utility, ancient precedent, and courtesy to foreign Christian well-wishers. But if unhappily no friendly overtures should be made, the Anglican Church will not be left to an unprofitable monopoly of India and similarly-circumstanced heathen territories; for, as Archdeacon Grant¹ has pointed out, after Dr. Pusey, Primitive Canons have expressly enacted that “any Bishops may gain unto their own Church places which were neglected by their own Bishops, after six months’ warning.” When the obligation is unfulfilled, the right falls to the ground.

“Is not the body” of the Church more than her “raiment”? Is it not undesirable to impair the unity of the former by unseasonably requiring a uniformity of the latter? If, on the contrary, such measures were devised as the Church’s principles permit, to abate the

¹ Bampton Lectures, p. 309. Conc. Milev. 2, c. 24.

Christian disintegration which at present goes on without diminution, distracting inquiring souls, and filling with arguments the mouths of scoffers, the Anglican Church abroad would escape the semblance of Donatism and more than Tridentine exclusiveness; she would increasingly attract foreign Christians to her as a centre of consistent Catholicity, while maintaining with all reverence, gratitude, and firmness, the existing subscriptions to her Articles and Formularies at the hands of her "native-born subjects," but avoiding the exaggeration of making them a *sine quâ non* for the "naturalization" of others.

Here we will pause for the present; but we have something more to offer our readers before we shall have sufficiently redeemed the promise implied in the title of these remarks. M.

ITALY.

At Turin, in the *Mediatore*, Dr. Passaglia has been elaborately refuting the infidel Renan's "Vie de Jésus," in the course of which task he has shown full familiarity with the treasures of English theology. In the same magazine appear each month calm and learned vindications of the position which its editor has taken up towards the Court of Rome. We observe that Dr. Passaglia argues against the education of youths intended for the priesthood in seminaries exclusively clerical, and contends against an objection raised from the language of the Council of Trent, that, as that Council was not the first which regulated such matters of discipline, so its fiat concerning them can never be final—the Church's attitude towards society ought to modify as society advances. In no other respect, however, do we see this divine taking steps in a reform direction, though some of his friends are calling for "the secularisation of the Bible."

At Naples, the *Colonna di Fuoco*, which has for some time past been resuscitated, has of late contained some most vehement diatribes against the degraded, epicurean, obscurantist, majority of the Italian Bishops. Very many of the sees remain, however, destitute of any occupants at all, the recent bold attempt of the Pope to fill up episcopal vacancies being restricted to the region over which his temporal power extended before the Revolution. The same journal shows, from the Decretals themselves, that the formula of retractation required by the Roman Penitentiary to be applied by the confessor to penitents asking for the last rites of the Church, is a tyrannical and unauthorized imposition.

The number of communicants in the Established Church continues

to diminish. The great bulk of the people are becoming faithless and practically un-Christian altogether. The Valdese and foreign Ultra-Protestants reap an abundant harvest from among the better-disposed of the seceders ; but the converts are restless, and go from one denomination to another continually. Some of them enter into communion for a while with the Anglican chaplains, but they generally are not content to stop with Liturgy and Episcopacy.

Not only irreligion, but immorality has gone on increasing, while the Government has timidly delayed to take measures for supplying the vacant sees with Bishops on whom the country might rely. It is rumoured, however, that this pernicious hesitation is likely soon to come to an end, and we look forward with eagerness to the debates of the Italian Parliament for an expected handling of the question.

An extract from a letter by an Italian priest, friendly to Church-reform, will serve to show with what desperate obstinacy the Romelings are counter-working :—

“The Cardinal de Angelis, with other Bishops not under arrest, is finding ways to act on the Royal Family, and so on the Government. The Duchess of Genoa, surrounded by her priests, has set on foot special devotions in her private chapel. The Minister, thus influenced, will not move an inch in favour of the clerico-liberal party, but leaves everything in suspense. This has, probably, saved us a schism here ; but a reform, with clergy at its head, will come about, sooner or later, if not with Rome, in spite of her. The letters of the Anglo-Continental Society have made a great impression, and found their way into the hands of high personages.”

We may add, that the three letters of Canon Wordsworth, with which the Anglo-Italian series began, attracted the notice of the Curia, and, while their authorship remained a secret, a private intimation was conveyed to Dr. Passaglia, in the belief that they were written by him, offering preferment to a bishopric as a bribe for future silence !

To every Christian man, whether Roman Catholic or Anglican, or anything else, if he hold but the Apostles' Creed, the present religious state of Italy is an object of fearful interest, and well worthy of being mentioned in intercessory prayer.

P.S.—The Turin *Official Gazette* of December 23 publishes the following :—“At the last Consistory the Pope nominated several bishops to sees in the Romagna, the Marches, and Umbria. By so doing the Pope considered that he was performing an act of Sovereignty in those provinces, rather than exercising his spiritual authority, since other episcopal sees are vacant in other Italian provinces, nominations to which have been vainly solicited by the Government. The Government will take measures to maintain the right of the State, and will refuse to execute the necessary *exequatur*.”

Correspondence, Documents, &c.

AMERICAN LUTHERANISM AND EPISCOPACY.

(From the Chicago *North-Western Church*.)

SOME time since we announced that the Rev. W. M. Reynolds, D.D. a prominent and much-esteemed Lutheran clergyman, has applied to the Bishop of Illinois to be admitted to holy orders in this Church, and that he was passing the prescribed time in preparation for the consummation of his wishes. As we anticipated, when we considered Dr. Reynolds' prominence in the Church he had left, and his well-known ability, he has not been wholly allowed by his Lutheran brethren to take this step in peace. The subjoined reply of Dr. Reynolds, to a harsh and unjustifiable attack upon him by the *Philadelphia Lutheran and Missionary*, is of deep interest—aside from its personal nature—as containing a statement from one who knows of the dissensions and difficulties in the American Lutheran Church, and of the relation which that Church bears to our own:—

“ Having withdrawn from the Lutheran Church, *partly* on account of its wide-spread divisions and violent controversies, I am naturally averse to transferring anything of that character into the relations which I have just formed with the Episcopal Church. Hence, I have allowed to pass unnoticed various assaults that have been made upon me in sundry papers, professing to represent the Lutheran Church, especially the *Lutheran and Missionary*, published in Philadelphia, Pennsylvania. But the last number of the paper just named has an article of so virulent a character, from its Pittsburg editor, Dr. Passavant, and so evidently designed to place the Church with which I have united, as well as myself, in a false position, that it seems due to the cause of truth to correct its utter misrepresentations. * * * * *

The most serious charge is, that I enter the Episcopal Church as an avowed contemner of her Articles of Faith, and that in this I am encouraged by one of her Bishops and clergy. This is not said just in so many words, but it is the implication of statements in regard to conversations, &c. represented as having been held with me, by certain persons not named. Having nothing to conceal, I am free to acknowledge that a remark of mine, made in the freedom of a private conversation, and based upon a misapprehension by me of a historical statement then recently made to me by a distinguished divine of the Episcopal Church, gives some colour to this misrepresentation. But that remark implied no disrespect of the Thirty-nine Articles of the Church of England, or of their recension as adopted by the Church in the United States, either upon my part or that of the gentleman whose remarks I partially misunderstood.

It is also true that, in statements of my doctrinal views to the Bishop and clergy of Illinois, with whom I have conversed upon these subjects, I have unhesitatingly avowed my accordance with the great evangelical doctrines of the Lutheran Church, as set forth in the Augsburg Confession. But neither they nor I regard this as derogatory to the authority of the

Thirty-nine Articles, which all the standard authorities of the Church of England declare to be based upon and essentially accordant with the Augsburg Confession, the points wherein they differ being such as are open questions in the liberal system of the Episcopal Church.

That I formerly took a different view of the relations of the Episcopal to the Lutheran Church I freely admit; but, at the same time, I entertained very different views of the doctrines of the Lutheran Church also. Looking over the whole field of my movement in theological opinion, I find that I have approximated to the Episcopal Church just as I have to the Lutheran—that the same arguments which reconcile me doctrinally with the one do the same with the other. Nor has my opposition ever been stronger to the doctrines of the Episcopal Church than to those of the Lutheran. A careful study of the highest authorities in each Church satisfies me alike of their original and essential agreement, and is to me a new argument for the validity of the conclusions at which I have arrived.

But it is alleged against me that I have greatly changed my views in regard to Episcopacy, as a system of Church government? I cannot deny it; but I pray my Lutheran friends to consider that the state of things in the Lutheran Church of this country has driven me to these conclusions. Although Dr. Passavant intimates that I have been involved in controversy in various parts of the Lutheran Church, he cannot deny that those controversies were not of my making, and that, from my earliest connexion with the Church, I laboured to promote its unity and union, both internal and external. But after studying this problem for many long and weary years, I have finally given it up in despair, so far as the present organization of the Lutheran Church in the United States is concerned. It is an indisputable fact, that the dissensions and divisions of the Lutheran Church, instead of diminishing, are increasing and extending from year to year. The doctrinal, as well as the organic (synodical) difference, becomes greater, and more strongly marked. Twenty years since, doctrinal differences were scarcely noticed. The difference between the General Synod and its opponents was chiefly that of organization, and greater or less activity in works of Christian benevolence. Now, however, parties are more violent and antagonistic in the General Synod than they ever were out of it, as witness the weekly invectives of the *Lutheran* and *Observer* against each other, each, meanwhile, claiming to be the organ of public sentiment in the General Synod. In that body there are, at least, three sharply defined parties, and outside of it six or seven more, each with a synodical organization of its own, and generally as hostile to all other Synods as it is to the General Synod.

In this I fail to see the first elements of Christian organic life—*unity, brotherly love, efficiency*. There is in it no response to the sacerdotal prayer of the Great Head of the Church, as recorded in St. John's Gospel, xvii. 21, '*That they all may be one, that the world may believe that Thou hast sent me.*' I do not deny—I do not doubt, that there are many Christian men and women in the American Lutheran Church, deeply penetrated with the Spirit of Christ, and true members of His mystical Body. But they do not show it externally whilst they '*bite and devour one another,*' the inevitable tendency of which is, instead of edifying each

other in love, to 'consume' and destroy 'one another.' To what else, also, are we to attribute the immense losses of the Lutheran Church here in members and material—whole families, congregations, and generations, going into other denominations? The feeble life of their schools, colleges, and theological seminaries, missions, and charitable operations? I can account for all this only by these fatal dissensions and distractions, misgovernment, and anarchy—in a word, the want of a central power, to give unity and direction to the movements of the Church. Such a power, I take it, is Episcopacy.

Nor is this an idea, or power, foreign to Lutheranism. The declarations of the Augsburg Confession are clear upon this point:—'*We do not propose to deprive the Bishops of their power,*' is its well-known expression. Sweden and Denmark have always retained the Episcopate, and Germany has again and again endeavoured to restore it. The earliest sympathies of the Lutheran Church of this country were also with their Episcopal brethren. The first Churches that required English preaching, the Swedes upon the Delaware, called in Episcopal ministers to their assistance. A formal resolution of the New York German Ministerium is well known to have recommended its English members, requiring English preaching, to go to Episcopal churches. A still closer union was formed between the Lutheran and Episcopalians in North Carolina. A son of Mühlenberg, the patriarch of American Lutheranism, was ordained by the Bishop of London, for the Lutheran churches in Virginia. Was not that the natural flow of Lutheran sympathies? And why should they not again take the same direction?

So, too, in regard to the forms of worship. Those Lutheran Churches that have used an English liturgy have always incorporated with it more or less of the Book of Common Prayer; and I doubt not that if the English congregations were consulted, all those who desire a liturgy would decidedly prefer the forms of the Episcopal Church to any that have heretofore been presented to them. Such, at least, is my own conclusion, after the careful study and use of the Episcopal forms of worship for a considerable period of time.

Such, also, are the leading causes which have determined my transition to the Episcopal Church—the distractions, divisions, bitter controversies, and hopeless struggles, in which the Lutheran Church is involved—the accordance of the system of doctrine which I had there embraced with that maintained by the Episcopal Church of the United States, and my preference for its forms of worship—and above all, my conviction that the system of government maintained by the Episcopal Church is the proper corrective for the weakness and anarchical tendencies of the Lutheranism of the United States.

In these conclusions, I should be very glad to have my friends in the Lutheran Church, with whom I have been so long associated, united with me. But if that cannot be, I am confident that they will not deny me the right to exercise my own judgment, and carry out my conscientious convictions, although these may differ very widely from their own. Of this they have already given me the most satisfactory assurances, both publicly and privately: so that I am satisfied that the *Lutheran and Missionary*

represents only the more narrow sectarianism of the illustrious name with which it is associated. Very different is the tone of the *Lutheran Observer*, of Baltimore, the oldest and most widely-circulated paper in the Lutheran Church, and whose kindly notice of my change of ecclesiastical relations has drawn down upon it, as well as upon myself, the most unmeasured abuse from the *Lutheran and Missionary*. Having had no communication of any kind whatever with the editors of the *Observer* since my decision was made in regard to my relations to the Episcopal Church, until after the publication of these charges of the lowest and most paltry motives were fulminated against them by the Philadelphia paper, it is only necessary that I should state this fact, as a sufficient answer to all such misrepresentations. Incredible, however, as it may appear to the editors of the *Lutheran and Missionary*, such liberal sentiment, and Christian courtesy, and warmth of private friendship, are only what those who have ever known them would naturally expect from the present proprietors and editors of the *Lutheran Observer*, Drs. Stork, Diehl, and Conrad. To these, and all my other friends in the Lutheran Church, with whom I have been so many years associated in the same labours, for what we believed to be the most sacred interests of the Lutheran Church, as well as of our common Christianity, I need give no assurance of my unchanged regard; only begging them to believe, that in the new relations which I have formed, I am actuated by the same love of truth and devotion to what appears to me to be right and duty, for which they have heretofore given me credit; and that I shall never cease to pray that we, and all Christ's true disciples upon earth, may yet 'see eye to eye,' and act as members of that one Holy Church which is the communion of saints.

W. M. REYNOLDS.

Chicago, Illinois, Oct. 26, 1863."

The following compliment to Dr. Reynolds, from the *Lutheran Observer* of Baltimore, is in pleasant contrast to the attack of the *Lutheran and Missionary* :—

"His withdrawal to the Episcopal Church was a real loss to us. He was one of our most accomplished scholars, and had been long devoted to the best interests of the Lutheran Church. He had collected most valuable material for a first-rate history of our Church in this country; he is, perhaps, the best-informed man in English hymnology that we have among us; he had most thoroughly studied all the great and vital Church questions that are now agitated, and will have to be settled before the American Lutheran Church can rise and shine; he has occupied some of the most honourable and responsible positions in our institutions of learning. The withdrawal of such a man from the ministry of any Church is a great loss. We regretted that it should happen at the very time when his friends had started the project of providing the means of placing him at the head of one of our important seats of learning. But Dr. Reynolds has merely exercised a right which we all concede, and he has not forfeited any claim to our respect and fraternal regard."

CHURCH ORGANIZATION IN LIBERIA.

THE New York *Church Journal* has done us the honour to reprint, *in extenso*, our late article upon the Church in Liberia, accompanying it with the following editorial, for the general tone of which we are thankful, although we shall probably have something to say on certain points in it hereafter:—

“ We call the special attention of all who are interested in the Church problem in Liberia to this article in the *Colonial Church Chronicle*. There are some errors in it, however, which we feel bound to correct.

It is an error to suppose that the American Church has laid down any *general principle* that civil independence includes, *ipso facto*, ecclesiastical independence. This is just the mistake our Southern brethren have made. The *Preface* of our Prayer-Book merely asserts what was a fact in our own case, but without any general statement applying to any case besides our own. Moreover, though the American Colonies *were* a part of the British dominions, Liberia has never been at any time a portion of these United States, nor a part of any territory thereof. Its ecclesiastical dependence on us has not been because it was dependent on the Government of the United States as to civil affairs. If it has any right to be an independent National Church, therefore, that right has been complete from the first establishment of that republic.

It is an error to suppose that the American Church has laid down any *general principle* by which any six clergymen anywhere may organize themselves into a Diocese, and proceed to the election of a Bishop. The right is strictly limited to such clergymen and lay deputies of parishes as are ‘in any of the United States, or any territory thereof, not now represented.’ It is coupled with the condition of adopting our Constitution, and thus securing all the checks and safeguards of our whole ecclesiastical system. It does not apply to any clergymen or laymen beyond the boundaries of the United States, and therefore does *not* authorize the action in Liberia.

It is an error to suppose that the American Canons justify the claim that presbyters and laymen under a foreign Missionary Bishop may sever themselves from him, whenever they please, by their own act. The American Canons have simply provided that every foreign Missionary Bishop ‘*shall have jurisdiction and government, according to the Canons of this Church, over all missionaries or clergymen of this Church, resident in the district or country for which he may have been consecrated.*’ The ‘district or country’ for which Bishop Payne was consecrated is ‘Cape Palmas and parts adjacent’—a description which has, from the first, included Liberia. The Liberian clergy and laity, therefore, *are under the jurisdiction of Bishop Payne*; and the American Canons know of no mode by which they can get away from it. No Canon has been passed providing for the organization of any Diocese in a foreign Mission; for there was no foreign Mission in so forward a state as to call for any such action. So far as the American Canons are concerned, therefore, the Liberian organization is simply null and void.

If there are any who doubt the correctness of our reasoning in this matter, we would quote, as entirely conclusive, the Resolution *unanimously* adopted on the subject at the last meeting of the Board of Missions, as reported by the Bishop of Maine, on behalf of the Committee to whom the question was referred:—

‘*Resolved*,—That under the peculiar circumstances attendant upon the attempt to establish an independent branch of the Church in Liberia, and the difficulties therein, depending upon *the absence of any Canon of the Church providing for action in such cases*, it is affectionately recommended to the clergy and members of our communion in that country to delay the attempt to consummate the now proposed arrangement, and any further final action in the premises, until the next session of the General Convention of the Church, when measures not now within the power of this Board can be adopted to provide for united action in preparing for such a change, and for perfect harmony in its consummation.’

It must be evident, therefore, that there is *absolutely no basis whatever* for the Liberian action in our American Constitution and Canons, which are strictly local in their language and operation. Our English friends would understand the difference very clearly, if any one should argue that *because* no Bishop of a See in England can be consecrated without a *congé d’elire* from the Queen, *therefore* no Bishop could be consecrated for the interior of Central Africa without a similar *congé d’elire* from the King of Dahomey.

The case is then thrown back upon the general principles of the Church Catholic from the beginning; and according to these there can be no independent organization without first having a Bishop of their own to rally round—‘no Church without a Bishop.’ And there can be no ‘*independent National Church*’ without a sufficient number of Bishops to keep up their own succession within themselves. When the Church of the United States organized, it had *four* Bishops, with a prospect of more. When our Southern brethren organized, they had *ten* Bishops. Liberia has *none*, and no immediate prospect of one of her own; nor has she room for more than *one* for an indefinite time to come. There is, therefore, no parallel whatever.

The simple truth is, that as our civil system in this country does not provide for the possibility of holding and governing distant colonies like those of England, so our ecclesiastical system does not make full or adequate provision for the organization and government of distant Missions. Foreign Missionary Bishops are expressly excluded from our House of Bishops, and their clergy and people are represented neither in our Diocesan or General Conventions; nor have we provided any method by which they may organize themselves. Our system has very little flexibility for such work as that; nor is it likely that this feature of it will be changed. But we venture, with all due deference, to throw out a suggestion which, it seems to us, will the most easily and the most pleasantly obviate these and all other difficulties.

Let the Church of England take the Church in Liberia under her protection, The same principle which has allowed of the consecration of Bishops Mackenzie, Tozer, Twells, and Staley, will allow the consecration

of a Bishop for Liberia; the jurisdiction of all being equally beyond the boundaries of the Queen's dominions. The Church in Liberia might well *ask* this of England, upon the express ground that the American Church has provided no means by which a canonical organization can take place, or by which a Bishop of Liberia could be appointed such as would conform to the laws of that Republic, which, we believe, exclude all but men of colour from the rights of citizenship; and furthermore, that two years must elapse before another General Convention can meet and act. If there should be hesitation in England as to acting on such a request, a communication from the ecclesiastical authorities in England, addressed to our Board of Missions, which will meet next October, would, we think, draw forth such a response as would remove all fear of difficulty; and if the action of our General Convention be needed to sanction the arrangement, we are sure that it would not be withheld. On the contrary, there would be a very general sense of relief at getting free from a troublesome question in so satisfactory a manner. And if, in addition, the Bishops of Sierra Leone and St. Helena, with the Bishop of Monrovia, and perhaps a Bishop of Abbeokuta (or some other inland town), were duly organized into a *Province*, there would be an assurance of steadiness and permanence which could never be given by the 'Independent National Church,' which has organized itself with six clergymen and seven laymen.

We have received the printed Journal of the Proceedings at Monrovia, in the so-called organization. There is apparent, in many places, a strong and gratifying Churchly tone, which is worthy of all praise. The few changes made in the Prayer-Book are all for the better, and such as we would gladly see introduced into our own, being simply a return to language injudiciously altered on this side of the water in 1789. But we beg the brethren there to take some other name than 'GENERAL Council' for their gatherings. We are sorry our Southern brethren set them the example. It would be better to say 'National Council,' or even the word 'Council' alone would be sufficient, as they retain the word 'Synod' for Diocesan meetings. To one who has been accustomed to think of General Councils, like that of Nice with 318 Bishops, or Chalcedon with 630 Bishops, the idea of calling by the same grand title a little gathering of six clergymen and seven laymen is rather running the thing into the ground.

If the nine months' resolution adopted at the Liberian meeting has been adhered to in practice, the new organization *actually went into full force and effect* on the 18th of November, 1863. The whole action of that meeting was, as we have shown, null and void, so far as any authority of our American Canons may be claimed for it.

But, as is evident from the language used by the Board of Missions on the subject, there is none but kindly feeling entertained among us towards our Liberian brethren; and there will be no unreasonable wish to hinder any arrangement of the difficulties in the case, in such way as may promise best for the permanent strength and growth of the Church in Africa.

As for our Mission at Cape Palmas, notwithstanding the many martyrs who have there borne witness to the truth, and offered up their lives freely in testimony of their devotion to it, we confess that it is hard to look forward to its future with much of hopefulness. The changing state of

affairs in our own country renders it certain that the demands of humanity and religion in behalf of the millions of Africans among us will be enough to absorb all our disposable means and energies, and ten times as much, if it could be had; and this new and imperative demand will last for an indefinite time in the future. We fear that, if our African Mission is to be supported at all, it must be, eventually, by passing into the hands of our brethren of the Church of England."

VISITATION VOYAGE OF THE BISHOP OF NEW- FOUNDLAND IN 1863.

(From the *Newfoundland Telegraph*.)

THE Church-ship—the *Hawk*—left St. John's immediately after the Morning Service, with Holy Communion, on St. John Baptist's-day. The Bishop went on board with the Rev. Messrs. Mountain and Nicholas, and, having seen the ship safe out of the Narrows, and instructed the captain to await his arrival at Ferryland, returned to St. John's in the pilot's boat. It had previously been arranged that the Bishop and clergy should be conveyed the next morning in a steamer to Ferryland, to consecrate the new church in that Mission.

Thursday, June 25.—At 6.30 A.M. his Lordship and clergy embarked in the tug-steamer *Diamond* (kindly furnished for the occasion by R. Grieve, Esq.), to proceed to Ferryland. A large party of friends (nearly 50 in number), among whom was the Rev. Mr. Jagg, with eight of the Cathedral choristers, were already on board. On reaching Ferryland, at 10.30, they were met by the Rev. Mr. Wood (who had come, with some friends, by land), the Rev. Mr. Temple, Missionary of Ferryland, the Rev. Mr. Taylor, and several inhabitants of the place.

The service of consecration commenced at 11.10. The church, which, thanks to the exertions and liberality of Mr. Temple, is in every respect greatly superior to the former original one, was consecrated by the name of Christ Church. The Rev. Mr. Temple intoned the prayers; the Cathedral choristers, directed by Mr. Jagg, led the responses; Mr. Mountain read the petition and sentence of consecration, and preached the sermon. The Bishop celebrated the Holy Communion, and was assisted by Messrs. Wood, Mountain, and Nicholas. Upwards of 12*l*. was collected for the church, which has been finished and furnished in a very complete and handsome style. The east end is an apse with three windows, the furniture is of oak, the floor of the sanctuary is covered with a rich carpet of an appropriate pattern, texts of Scripture are painted on the walls, and there is a convenient vestry. The Bishop expressed his great and grateful admiration of this early result of Mr. Temple's labours in the second year of his ministry. All parties appeared much gratified by the manner in which the Service was conducted.

Soon after three o'clock, the Bishop took leave of his friends who were to return to St. John's in the steamer, and proceeded on foot, with Mr. Temple, to Aquaforte, to hold a Confirmation, and consecrate the grave-

yard, lately inclosed, adjoining the church. The Bishop addressed the candidates for Confirmation, and preached, and was assisted in the other parts of the Service, and the Consecration, by the Rev. Mr. Wood, who remained for that purpose, and Messrs. Temple and Taylor. After these Services, which were not concluded till a late hour, the Bishop took leave of Messrs. Wood and Temple, and with Mr. Taylor, who accompanied his Lordship in this Visitation, once more embarked in his good church-ship, lying in the harbour.

Friday, June 26, to Monday, St. Peter's-day.—After beating out of Aquaforte Harbour on Friday morning, the church-ship was soon enveloped in a thick fog, which lifted for a short time on Saturday. Cape Pine was passed at 1.30 P.M. when the wind died away, and it was thought prudent to drop the anchor, as the current was fast carrying the vessel to the shore. She remained at anchor all the following night. At 8 on Sunday morning a light breeze sprang up, sufficient to carry the church-ship gently forward. The fog cleared off. The day was very fine: and the rest of the Sabbath was realized and profited by, with full Service, morning and evening, on board. Thick fog again on Monday, with a stiff breeze, but, the captain being well acquainted with the shore, Burin Harbour was reached and entered soon after 12 o'clock. The Rev. Mr. Rozier, the Missionary of Burin, came on board. Evening Prayer in the church at 5 P.M. The Bishop preached.

Tuesday, June 30.—Morning Prayer in the Church at 10 o'clock, with sermon and Holy Communion. Though on a working day, and when notice could not be widely given of the Bishop's arrival, twenty-nine persons, besides the clergy, communicated. After the Service the Bishop administered the Holy Communion to a poor bedridden woman, and visited some of the inhabitants in the immediate neighbourhood. Evening Prayer in the church at 5 o'clock, after which an attempt was made to proceed, but the wind failed and the church-ship came to anchor in the beach.

Wednesday, July 1.—The church-ship beat against a strong head-wind to Great St. Lawrence, and, the fog being excessively thick, entered the harbour, and came to an anchor about 2 P.M. After sending on shore to announce his intention, the Bishop gave the people full Service in their neat little church, which, it appeared, had been only four times previously opened for Divine Service this year. The Missionary resides at Burin, and the distance between the places is so great, and the road so very bad, that he has much difficulty in making the journey. The number of Church members is small (considerably increased, however, since the last census, which returned 111), but they are earnest in their devotion and duty, and feelingly lament the want of the worship and ordinances of the Church. A school for the younger children (all able to work are fully employed) has been lately opened by a respectable female. The church-ship brought a seasonable, much-needed supply of books. The people are about to build a schoolroom.

Thursday, July 2.—The fog was so thick this morning that neither side of the harbour could be seen from the vessel. Some idea may be formed of the perplexing density of the fog from the fact, that though the

church-ship was in the near neighbourhood of six different lighthouses in the different nights between St. John's and Burin, the light of one only had been seen.

Service in the church at 10 o'clock, when the Bishop again preached. The fishermen remained at home for the Service. At 3 o'clock p.m. (the fog having cleared out of the harbour), the church-ship sailed for Lamaline, but had not made three miles, before she was again enveloped in thick fog, without a breath of wind.

Friday, July 3.—Fog and calm all night, and until 2 p.m. (at which time no advance had been made), when a breeze came up from the N.E. (the first fair wind since leaving Aquaforte this day week), and before 8 o'clock the church-ship was safely anchored in Lamaline Roads. The Rev. Mr. Gabriel, the Missionary, came on board, and was gratified to learn that the Bishop intended to remain over Sunday, and on that day to hold a Confirmation.

Saturday, July 4.—At the earnest, often-repeated request of the inhabitants, the Bishop consented to let them remove the church-ship from the road to the harbour, which has not been attempted at any former visit on account of the shoals and rocks, which render the harbour difficult of ingress and egress. Immediately after Morning Service a stout crew, with a pilot, took the vessel from the road, but, before they could get round to the harbour, the tide, which was high enough at starting, had fallen very low, and the church-ship grounded on the bar, and remained fast upwards of three hours. She floated again at half-tide, and was brought safely into the harbour, which is commodious enough when the rocks and shoals are passed. At the Evening Service the Bishop addressed the candidates for Confirmation.

Sunday, July 5.—The Bishop visited the Sunday-school at 10 o'clock. Morning Prayer in the Church at 11. The Bishop celebrated the Holy Communion and preached. At Evening Prayer Mr. Gabriel presented 61 candidates for Confirmation. The church was full at each Service, and the demeanour of the candidates and of the whole congregation was intelligently devout.

Monday, July 6.—After Morning Prayer (at 10 o'clock), the Bishop expressed to the congregation what great gratification this visit had afforded him, in witnessing their order and their evidently high appreciation of their minister's services; but at the same time warned them that those services could not be continued to them, unless they proceeded to repair and complete the parsonage, which remains in the same unfinished state as when purchased for the Mission several years ago by the Bishop and Church Society. At noon advantage was taken of high tide to tow the church-ship out of the harbour, for which two stout crews lent their assistance. In a few minutes after getting out to sea Lamaline and the land and everything were hidden in a thick fog. No wind.

Tuesday, July 7.—The fog cleared off in the evening, and at 6 p.m. the Church-ship was just off Lamaline, not having advanced a mile in thirty hours. A light fair breeze then sprang up, and on.

Wednesday, July 8, (St. Peter's light having been seen last evening), the church-ship was safely steered through the thick fog into Fortune

Bay, and reached Harbour Briton at 4 o'clock P.M. The Rev. Mr. White, the Rural Dean, with two of the neighbouring clergy, Messrs. Colley and Marshall, was expecting the Bishop's arrival. Evening Prayer in the church at 7.30 P.M.:—this hour is adopted to accommodate the men and boys who work on the Merchant's room. Arrangements were made for the Bishop's services in this extensive Mission, and six places were named at which Confirmation was expected.

Thursday, July 9.—Miller's Passage in Bay de Leau, about six or seven miles from Harbour Briton, was the first place. The Rev. Messrs. White and Marshall accompanied the Bishop in the church-ship. This harbour (Miller's Passage) is convenient to several other coves and harbours in this bay, and on that account has been long used as a common burying-place. The graveyard, now at length inclosed, after frequent admonitions by various clergymen (the first by the Rev. Mr. Wood, on occasion of a missionary visit twenty-six years ago), was, at the request of the inhabitants and neighbours, to be consecrated, and several persons to be presented for Confirmation. The church-ship arrived late, the wind having failed, and the inhabitants had gone to their rest; but Mr. White called them up to inform them of the Bishop's arrival and prepare them for the service on the morrow, commissioning them to send boats to the neighbouring harbours at dawn of day.

Friday, July 10.—At 11 A.M. a congregation had assembled on board the church-ship, there being no church or schoolroom in the place; and after the usual Morning Service 19 persons were confirmed, and 10 more at Evening Prayer. The consecration of the graveyard, which was to have been proceeded with immediately after the Evening Service, was deferred, in consequence of the heavy rain, till to-morrow.

Saturday, July 11.—The Bishop and clergy went on shore at 7 o'clock to consecrate the graveyard. Only the men of the settlement could attend (the females were kept at home by a drizzling mist, half fog, half rain), and to them the Bishop addressed a few parting words of advice and encouragement. It was the first time any Bishop had visited them or their settlement.

The scenery of the harbour and neighbourhood is very grand, the harbour itself a splendid one, and the people appear simple and sincere, and deserve, as they desire, more visits by their Missionary and Bishop than they can receive. At 9 o'clock two crews came to tow the church-ship out of the harbour, the wind being light. No sooner out than the wind became lighter and the fog thicker. The land, though uncomfortably near—the bruit of the waves against the rocks being distinctly heard—was not seen again till 6 P.M. It was then discovered that barely had the church-ship advanced three miles in twelve hours, and small hope remained of reaching Harbour Briton before night, to which the Bishop was returning for the Sunday services.

Sunday, July 12.—After a perilous night, doubly dark, no wind, and a heavy adverse swell, a boat was sent to the land this morning to ascertain the ship's position, and it was found that not a mile had been gained since the land was seen at 6 P.M. yesterday. Now all hope of reaching Harbour Briton in the church-ship for the Morning Service was given

up, as the thick fog and dead calm continued; but about 10 o'clock two boats sent from Harbour Briton came alongside, in one of which the Bishop and clergy were conveyed to the harbour, and landed opposite the church at 11.30. They proceeded immediately to the church; the Bishop preached and celebrated the Eucharist. The Service had been delayed till his Lordship's arrival. At Evening Prayer he confirmed 37 persons, addressing them before and preaching after, as usual. The church in this settlement has been considerably enlarged and much improved since the Bishop's last visit, by the addition of a chancel and vestry, and everything in and about the church is in good order.

Monday, July 12.—At last a fine clear bright day, with a westerly wind, but too light to carry the church-ship to Sagona, the next place of call, an island about eight miles from Harbour Briton. It is only lately that a schoolroom has been built (about two years), and a teacher and reader appointed, which may account for the Bishop not having visited the place on any former occasion. Here, on

Tuesday, July 14, at Evening Prayer, the Bishop baptized two children, confirmed, and preached. At six o'clock the church-ship sailed for Brunet, another island in this Mission, but the wind was so light that she did not reach the anchorage—six miles—till midnight.

Wednesday, July 15.—Mr. White went on shore at 7 o'clock, to assemble the candidates previously examined and approved, and others, for Divine Service. This was the Bishop's fourth visit to Brunet; and as the number of inhabitants is small, there were few candidates for Confirmation, and those chiefly young persons, but apparently intelligent and well-prepared. They and the inhabitants in general owe much to a worthy and efficient schoolmaster, who has resided among them for many years, and reads the prayers of the Church under licence from the Bishop. Soon after 12 o'clock the church-ship sailed for Pass Island, in the Rev. Mr. Colley's Mission. Mr. Colley had joined the Bishop on his leaving Harbour Briton, and was now on board. The church-ship arrived at Pass Island (20 miles) at 7 P.M. Mr. Colley went on shore to make preparations for the morrow.

Thursday, July 16.—The morning was very fine and the people came on board in greater numbers than could be accommodated in the cabin. The large skylight was therefore opened, round which those on deck could hear and see and join in the Service nearly as well as their friends below. Twenty-one persons were confirmed (11 male and 10 female) chiefly well advanced in years. It was the Bishop's first visit to that place. Directly after this Service the whole party proceeded in boats for the consecration of a graveyard on the opposite side of the island. The procession of boats was an interesting spectacle. The Bishop's boat was last in the line, and his Lordship, with robes on, sat in the stern of the boat, steering, the clergy on either sides in surplices. After landing there was a considerable distance to walk, and the people had laid down boards over all the moist places. The graveyard being small, and the people (men and women) many, those who headed the procession, in walking the bounds, came very near at the close to those who entered last; and when the Bishop with the clergy went into the middle to

say the prayers, &c. the people lined the yard, close to the fence, all round, and kneeling to receive the benediction presented an interesting object for a photograph.

At 3 o'clock P.M. a light fair breeze sprang up, and it was deemed prudent to take advantage of it and proceed, though the Bishop regretted to deprive the good people of Pass of a second Service, half promised, and—it seemed—much desired.

Just at starting a schooner arrived from Bay Despair laden with the frame, &c. of a schoolroom about to be built in the island. A good day for Pass.

(To be continued.)

THE HONOLULU MISSION.

BISHOP STALEY has sent to the *Guardian* a statement of the progress and prospects of the Church in the Sandwich Islands:—

“The more interesting novel incidents of our work during the nine months which have elapsed since we left England have been described from time to time, and I need not here repeat them. I may, however, state that their Majesties have continued to show the same unflagging zeal in promoting the cause of the Church, which led them to extend their invitation to us more than two years ago. The King has finished his translation of the Prayer-Book, with a very sound and interesting explanatory preface, written entirely by himself, and I have the pleasure of sending six copies of it to the *Society for the Propagation of the Gospel*, by this mail.

We, soon after our arrival, began to discover the great wants of the people. We found a great prevalence of heathen superstitions under a thin coating of Puritan Christianity. ‘Praying to death,’ attempting to cure the sick by magical incantations, and sacrifices to the old heathen deities, are almost universal, and are thought quite compatible with the highest (Christian) religious professions. Some who practise the art of praying to death are even to be found among the ‘deacons’ of the Calvinist Church.

I will not speak of the general immorality of the native women; it is well known, even in England; but I have no hesitation in saying, that it has been greatly increased by the school system established here. The boys and girls, the young men and young women, have been brought together in the same classes at school, and left together out of school, with the consequences which might have been anticipated. The Government has spared no expense to foster the education of the people, but the present system has failed to produce satisfactory results. The children are not taught English, and the poverty of their own language presents a formidable obstacle to the acquirement of new ideas, or of the commonest subjects of a sound education. They have not had any industrial training which might help them to rise out of their present indolent and pleasure-loving habits of life.

There is a Royal Free College here, attended by some 300 boys and girls, on which the Government Board of Education expends about 1,000*l*.

annually. It was established some years ago, and was intended to be a sort of model English (speaking) school. The Board has just intrusted me with its reorganization. I have begun the task assigned me, by separating the elder girls and boys, and sending the former to the Nuuanu Female College, conducted by Mrs. Mason (wife of the Rev. G. Mason), and we purpose converting the whole institution, with its affiliated schools, into a Normal Training College, with two departments, one for training schoolmasters to teach English-speaking schools; the other for training schoolmistresses. We trust that in a few years the islands will be thus gradually furnished with separate day-schools for boys and girls, under able teachers.

Let me briefly enumerate some of the tangible results of our year's work:—

1. The Female Industrial Boarding-school, conducted by Mrs. Mason. The building was erected by the King at his own expense, a mile from the city. Some of the scholars pay more, some less, in proportion to their means; the greater part are, however, the free exhibitioners of their Majesties. The Board of Education assist by granting an annual capitation fee for each scholar. The King has lately built a chapel, where the Rev. G. Mason celebrates Divine Service daily with the inmates. It is impossible to overrate the good that this institution is likely to effect.

2. The Hawaiian Cathedral Grammar-school, for the upper classes of Hawaiian and foreign residents. The next quarter we shall start with more than twenty scholars, producing a net income of about 200*l.* per annum. The scholars attend a short Matins service in the church daily, and are taught not only the usual English branches, but Latin and French.

3. A District Visiting Society. The Queen is president, and she takes herself an active part in visiting the sick. The leading chiefesses and many foreign ladies belong to the association. The visitors go in twos, usually a native and an English lady, that their ministrations may not be rendered useless by inability to converse with the people. By their means the sick, for whom no similar organization had ever been provided before, are now cared for; they are often persuaded to enter the Queen's Hospital when prejudiced against it, and it is admitted that that institution was never so useful as it has been since our society was established.

4. A guild or society of intelligent Hawaiians, mostly chiefs, to make known the principles of the Church, as distinguished from Popery and Calvinism, to distribute tracts, teach in the Sunday-school, read parts of the King's Prayer-Book in the suburban villages, explain the Scriptures, and look out persons to be confirmed. At present this society numbers ten persons, and it is likely to prove most valuable.

Such is our machinery in Honolulu. The Church was planted in the island of Maui, at the beautiful coast-town of Lahaina, in January last. I have given the Rev. W. R. Scott charge of the whole island. He has most eligible Mission premises at Lahaina, just on the beach, comprising a good residence, a spacious temporary church, and school-buildings. Here, as at Honolulu, there is a considerable foreign element in his spiritual cure, and he has both English and Hawaiian services. Mr. Scott quickly established an Industrial Female College in the Mission premises.

It is under Mrs. Scott's management; a young person, trained by the East Grinstead Sisters, acts as governess. She has twenty-three girls already under her constant charge. They learn cookery, house-cleaning, needlework, and the instruction is entirely in the English language. The dormitories are well and suitably furnished. It is under the management of a Committee, presided over by Mr. Scott, the other members being the Governor of the island and the two churchwardens. It is aided by a Government grant. The school is quite full, and it is intended to enlarge it, owing to the applications for admission. Mr. Scott has recently opened an English school for boys, also in connexion with the Church, and I cannot but believe that his zeal and devotion will bear much fruit.

I am anxious that our friends in England should learn the practical results of our Mission—that they may feel sure whatever resources they may afford us will be well applied. We want now to extend the Mission to the other islands. Mr. Ibbotson made a recent missionary tour to Kauai, the westerly island. He visited thirteen villages, and was everywhere welcomed by the natives, as well as the foreigners whom he met. They are most anxious to have a clergyman. The plantation of our friend Mr. Wyllie, the Foreign Minister, would in itself be a sufficient charge for any priest.

I am very anxious to establish a Mission at the rising town of Hilo in Hawaii, but cannot without more help. There are other works most needful to be undertaken. But, alas! at its very outset the Church is starving and paralysed for want of funds. The *prestige* of England is so great here, that people cannot understand why we have not money for every new enterprise—why the cathedral is yet to begin. Considering the tens of thousands France and America have lavished on these islands in the interests of Popery and Puritanism, is it too much to ask Englishmen, the discoverers of the group, the first invited to evangelize it, the last to enter on the work, to aid us in measures which, by God's blessing, may actually preserve a nation marked by many noble traits, from physical extinction?

T. N. HONOLULU.

Honolulu, September 9, 1863."

The following is part of a notice of a missionary tour, which the Bishop undertook, from February 26 to March 28, in the neighbouring eastern islands of Maui and Hawaii:—

At Wailuku, a thriving sugar village in the middle of Maui, the Bishop found a number of foreign residents, chiefly American, and an industrious native population. Here the Bishop proposes, at the request of the people, to plant a school-church, with an American deacon-schoolmaster, in the person of the brother of the Bishop of Minnesota, United States, who has expressed a wish to join the Mission in such a capacity; his stipend will be borne by the people, aided by Government out of the Educational Grant. At Makawao, fifty-three foreigners, besides natives, assembled to hear the Bishop's address, and expressed their sympathy with the Mission.

At Kona (Hawaii), on the south of the Bay of Kealakeakua, in which Captain Cook was killed, the Bishop found sufficient Englishmen to make,

with their wives (some of them Hawaiians) and children, a congregation of sixty persons, who have now no ministrations in their own language. "This little colony of English would rejoice if they could be aided in erecting a church, and supplying it with the ministrations of a clergyman, who might take charge of the whole of that side of the island."

At Kailua (Hawaii), on the north of the same bay, a very interesting incident occurred on the same Sunday on which the Bishop was ministering at Kona. The King had accompanied the Bishop in his journey up to Saturday, but on that day went to his country house at Kailua. On Sunday, with the Bishop's sanction, there being no clergyman available, the King and his aide-de-camp, Major Hoapili, decently vested in surplices, conducted a Church service for the native inhabitants of the neighbourhood. Major Hoapili read such portions of the Hawaiian translation of the Prayer-Book as the Bishop had selected, as proper to be used by a layman; after which the King preached an eloquent extempore sermon from the text "Jesus wept." The service was conducted in the same way on the following Sunday. There is, perhaps, no instance of a king thus formally taking part in the public religious instruction of his people since the days of Charlemagne.

At Hilo (Hawaii), on the east side of the island of Hawaii, is a flourishing port, which some day will ultimately take precedence of Honolulu. Here a public meeting was held, and passed resolutions welcoming the Mission, and appointing a Committee, consisting of Englishmen, Americans, and Hawaiians, to take steps for planting a branch of the Mission. A house of the queen dowager's was offered for the accommodation of a clergyman, and a large portion of his stipend would be contributed on the spot. The importance of establishing an efficient Mission at this capital of the largest island of the group is obvious.

THE AUSTRALIAN ABORIGINAL MISSION IN GIPPS-LAND.

SIR,—Your readers will, perhaps, not be unwilling to learn something of the progress of our Church Mission to the aborigines of Gipps-Land. I have great pleasure in placing the following journal of my recent visit at the disposal of the *Melbourne Church Gazette*.

THEODORE C. B. STRETCH, Archdeacon of Sale.

Having left Sale on a tour of a fortnight, intended to include a Sunday at Bairnsdale, on the River Mitchell, and another at the Omeo gold-fields, I found myself, on the evening of Monday, September 7th, at a lonely refreshment-house on the Maneroo road, some seventeen or eighteen miles beyond the pretty township of Bruthen. My business here had been to marry a couple; and it was my original intention to have left the next morning, by what is called the new road to Omeo, and gone as far as the Little River. In conversation, however, some mention was made of Lake Tyars, and I at once inquired the distance. My host reported it as

twelve miles (though it proved to be much further), adding, that he judged of the distance by the fact that a party had, a short time before, started for the Mission-station from his house as late as three in the afternoon. Finding that I had at least two days to spare, I expressed a wish to reach the station, and was told that, if we started in the morning, we should probably meet a black fellow on his return, who had left for Lake Tyarra the day before. The arrangements were at once made, and we got away the next morning (Tuesday) by half-past nine.

We turned the corner of the paddock, to find ourselves at once in dense and trackless forest, our only guide being a blaze cut here and there on the timber. We followed the blaze, now among fallen timber and thick undergrowth, now over the steep banks and treacherous bottoms of the most romantic-looking gullies, for six or seven miles, where on a steep bank our direction-posts ceased.

The black fellow who had cut the blaze had stopped here from approaching darkness, and we had now to steer, as we best might, by the shadows from ourselves and our horses, noting as we went the direction in which the creeks on each side of us were trending. My host, who accompanied me, expected to have met his black fellow before we lost the blaze, and meant to have sent him back with me, telling him that I was "all along the same as one brother to Mr. Bulmer." However, we had not met him, and now that we were in some doubt as to our road, we made, as we went along, an occasional "cooey" to attract him, if he should be passing within hearing. We found, on the following day, that he must have passed us somewhere about this spot, but did not hear us. After blundering along, in some anxiety, for three-quarters of an hour, we came to the Snowy River track, and following this along for a short distance, were cheered by the sight of another blaze cut in the timber to our left hand. This led us on to the banks of a pretty lagoon, the track passing through the tea-tree scrub, and being up to the horses' knees in water. We then rose a steep bank, and kept on and on, amid the thickest of undergrowth, for some two hours and a half more, before we reached our destination. My companion's horse was over-weighted, and low in condition, so that our pace was limited to a walk, with an occasional amble. Once or twice the sight of some bark gunyahs led us to hope we had arrived, but we had still to plod on our weary way up and down, down and up again, until, at last, through the timber, now somewhat thinned, we saw the glimmer of water. We pushed on now with fresh vigour, and soon hailed the vision of a fence, followed by that of a bark house, with neighbouring huts or outhouses, and a large encampment of blacks, including men, women, and children, and the inevitable *dogs*.

On riding up, Mr. Bulmer, who was laying a drain at the corner of his house, at once came to meet us, and expressed his pleasure at our visit, adding that it was most opportune, as he had no less than eighty-five blacks with him.

Mrs. Bulmer was absent when we arrived, on the other side of the lake, but the good Missionary himself set to work to provide us something to eat, and while this was preparing I had time to look round.

The situation of this Mission has certainly been chosen with great

judgment, and great credit is due to Mr. Bulmer for the selection. The section of 2,000 acres devoted to the Mission stands on the banks of a lake, of rather singular form, several miles in length, and opposite the Mission, about one and a half or two miles wide. On the other side you see a narrow belt of sand, say one hundred yards wide, and, beyond, the blue waves of the sea. Lake Tyars sometimes, when very high, makes for itself an outlet, and its waters are always more or less salt. The view from Mr. Bulmer's house, of the sea in one direction and the lake and its steep green banks in another, is one of the most picturesque I have seen. The lake appears to abound with fish; and large oysters have been found, showing that an oyster-bed will some day be lit upon. The surrounding country affords all the usual incentives to the black fellow to follow his favourite pursuit of hunting, while his gin fishes in the lake; so that any supplies the Missionary may have it in his power to afford are eked out by the exertions of the people themselves. A strong party started to hunt kangaroo on the morning I left.

I spent the afternoon after my arrival in exploring the points of interest in the surrounding scenery. We pulled across the lake in a light boat, and walked along the beach to the entrance to the Gipps-Land lakes. Five or six miles trudging through heavy sand, added to our pull and the morning's ride, left me very well disposed for quiet on my return, and I spent the evening in conversation with Mr. Bulmer about his work, concluding by a portion of Scripture, and praying for a blessing upon him and his labours. It is no light thing for a Christian man, his wife, and infant child, to be isolated from all society but that of a few ignorant and degraded heathen. In a spiritual point of view, the situation is one of the most trying I can well imagine. My sleep was somewhat disturbed at first by the noises of our black neighbours. A woman was beating her head, and crying with all her might, because she had seen her cousin; bipeds and quadrupeds conspired occasionally to increase the din; but fatigue at last overpowered all sense of outward circumstances, and I slept. I rose in the morning with the resolve to see as much as I possibly could of Mr. Bulmer's work in the short time allowed me. I had been introduced the evening before to sundry sable heroes, as Jemmy Barlow, Charley Rivers, Charley de Saily, Jemmy Benbow, and Tommys and Jemmys how many I cannot tell. I was now to see what influence the Missionary had gained over them, and whether he had succeeded in opening their minds, if not in touching their hearts. After breakfast, I accompanied Mr. Bulmer to the hut where he meets the men for instruction. We found about twenty or twenty-five, mostly young men, already assembled. I was asked to address them. "You will have no difficulty," said Mr. Bulmer, "as they understand anything that is simple." I opened at Luke xv. and read the parable of the lost sheep, and spoke to them for about ten minutes on the subject, avoiding all abstract terms, and merely illustrating in the simplest way. They seemed much interested in a story I told them of a friend of my own in England, who has five good children there and one bad one out here in Australia, and how my friend thought more of the one lost child than of all he had in safety at home. They appeared to understand from this how God might think more of them

than of others who seemed nearer to him. When I shut the book, they all knelt down in the most quiet and orderly manner, and then I offered up a few simple words of prayer, concluding with the Lord's Prayer and the benediction. They all joined in the Lord's Prayer with great propriety of manner. Mr. Bulmer told me they began to do this entirely of themselves—he had never suggested it. I never had a quieter congregation than this.

I was now shown the copybooks of some of the young men. That of Jemmy Barlow was far beyond those of others. He has been more with the Missionary than any of his companions. He really writes well, in small as well as in round hand. Some of the other books were very creditable, considering the little time Mr. Bulmer has had with the writers. I now heard some reading. This was scarcely equal to the writing, but showed a capability of attaining knowledge. Object lessons appear to succeed best at commencement with such a people.

I had no opportunity of seeing Mrs. Bulmer's school of children at the time of meeting in the afternoon; but, to judge by the crowd of youngsters that hung about the door, I should say her task was no easy one.

There is a great amount of knowledge, both of the privileges and the requirements of Christianity, among the men. They will often use expressions which display an appreciation of the atonement offered upon the cross on the one hand, and their own deficiencies, viewed in the light of Christ's religion, on the other. I wish I could remember one or two instances of this which Mr. Bulmer related to me. Some of the young men have been employed on different cattle-stations as stockriders, and have occasionally gone overland to Melbourne with cattle. These are generally dandies in a small way, taking great pains with their hair, wearing cheap rings, and exhibiting, perhaps, their photograph. Out of the three tribes now camped at Lake Tyars, the Snowy River blacks appear the most manageable. They have had less contact with Europeans. Mr. Bulmer has had some trouble with the pugnacious propensities of his disciples. The method he has adopted of stopping fighting is simple and efficient—it is stopping the supplies; this generally brings them to reason. A little while ago he had a great disturbance among them caused by a gin—a widow—being taken away by a black fellow. The tribe went off and recovered her, but her resolute lover made his appearance one morning with a whole store of spears and waddies, fought the whole tribe, and carried off the lady in triumph, since which time she has not been seen by her lamenting friends. Mr. Bulmer saw one man knocked down like a bullock, his legs curling up as he fell, like those of a dead man; but a black's head is proverbially hard, and he came round. The Missionary himself came near kissing Mother Earth under the waddy wielded by a warlike gin, and I suppose bethought himself of the better part of valour. There was a death in the early part of August, upon which the usual frantic mourning took place. The cries and sounds of blows struck by the mourners were most melancholy. Mr. Bulmer saw one woman deliberately chopping her head with a tomahawk. He supposed it to be only "make believe," but on going nearer he saw the blood running down her face, and heard the blade of the axe go chop-chop through the scalp at every

blow. This reminds one of Baal's prophets "crying, and cutting themselves with knives."

I left this interesting spot at noon, on Wednesday, returning to my starting point with the view of completing my contemplated journey to Omeo. In concluding this attempt to increase the interests of my fellow-Churchmen in this little Mission, I would note one or two things:—

1. The simple, energetic, and laborious character of our Missionary. Mr. Bulmer is a man eminently fitted for his work; he has just those qualities and that manner which recommend him to the blacks, and fit him to instruct them. Many of them appear very fond of him and express the greatest solicitude for his safety, more especially when he ventures on the lake in rough weather.

2. The economical character of the Mission. Our agent is a man who takes care of the pence; he is one who knows that it is not a Missionary's business to be a fine gentleman, and who is not afraid of manual labour. The whole establishment, including building, maintenance of the Missionary and his wife, salaries, &c. &c., had not, since February, 1862 (the date of its commencement), cost the Society in Melbourne £300. Where shall we find another such example of economy?

3. The results so far achieved show what might be done under God, if the tribes could be induced to remain with Mr. Bulmer on longer periods. His Government stores will be exhausted in a week or two, and he will then be left by all save ten or twelve young men, who will remain for some time longer. I did not receive any suggestion on the subject from Mr. Bulmer, but I have privately come to the conclusion that it is desirable that the existence and progress of this Mission should be made more generally known in Gipps-Land itself, and that an effort should be made to raise a fund, such as may supplement the Government stores, so as to give our Missionary a more permanent, and so a stronger, hold upon his flock. I may add, that I venture to hope for some assistance towards this object as the result of my very imperfect account of Mr. Bulmer and his work.

APPEAL OF THE ANGLO-CONTINENTAL SOCIETY FOR A SPECIAL SCANDINAVIAN FUND.

At request, we publish the substance of the report of the Scandinavian Committee of the *Anglo-Continental Society*, read in the Society's meeting, held by permission at 67, Lincoln's Inn Fields, on Nov. 5th. :—

The work of the Scandinavian Committee has hitherto been chiefly tentative and preparatory; but the time is now come when a special Scandinavian Fund can be formed with great advantage.

The Committee rest this conviction upon several grounds, found in what has already been taking place on both the Anglican and Scandinavian sides with a view to the promotion of intercommunion.

What has been done towards this end in England and Scotland need not be described here at length, as it must be already well known to all who take any interest in the movement. It will be sufficient simply to remind the Society of the action of the Diocesan Synods in Scotland, and

of the Memorial which has been presented to the Archbishop of Canterbury. But the intelligence will be new that, in America, the Revs. Drs. Coxe and Clay (the latter a septuagenarian, who received his title from the last Pennsylvanian priest in Swedish orders), have promised their co-operation; the former will be our medium of communication with the standing committee already appointed by the American General Convention on "Intercourse with the Church of Sweden." (Dr. Clay has since died.)

With respect to the Scandinavian side, we have engaged in direct correspondence with Church dignitaries and leading priests in Sweden and Denmark, and even in Iceland, and through the intervention of our zealous friend Mr. Vahl, a priest of Jetmark, near Aalborg, we have reached sympathisers also in Norway and in Finland. Mr. Vahl's gratuitous labours on behalf of the movement deserve our warmest acknowledgments. He, and his associates in the *Almindelig Kirketidende*, in the Norwegian *Kirketidende*, published at Christiania, and in other journals besides, are paving the way for a Primitivist school in Denmark and Norway—somewhat as Zaccaro and others of the *Colonna di Fuoco* have done, and are still doing, in Italy.

Mr. Vahl has for the last six months filled the major part of the *Almindelig Kirketidende* with articles bearing on the Anglican Church, as for instance concerning our Colonial Episcopate, our revival of synodical action at home, the peaceful settlement of the Scotch Communion office question, the progress here of sisterhoods and deaconess-institutes, our missionary enterprises, &c.; but especially has he earned our thanks by giving a succinct view, in several monthly supplements, of the matter which had appeared in various Anglican journals respecting the movement for promoting Scandinavian intercommunion.

Mr. Vahl has pointed out that, in order to effect this happy result, we must be satisfied, not only as to the catholicity of the doctrine, but also as to the apostolicity of the ministry, of his countrymen's Church; and he therefore has advocated the communication to the Danish Establishment of a share in a surer succession from the Episcopate of either Sweden or ourselves. At his own instance, a letter has been addressed by one of this Committee, through the medium of his journal, to the Scandinavians, setting forth the duty incumbent on all Christians of restoring *Catholic visible unity* as far as possible, and the feasibility of doing this as regards the Anglican and Scandinavian portions of Christendom, provided the *Danish* ministry were first put on a better footing than it at present occupies. The *Anglo-Continental Society* is not responsible for all the details of that letter; some might have wished to take higher ground respecting Episcopacy, and to contend for the *jus divinum*. The letter, however, was not designed to give a complete statement of the teaching of Anglican theologians upon any such particular topic, but only to show that a sufficient amount of harmony exists in the authorized formularies and standards on both sides as to admit of intercommunion and of co-operation in all good works, without any change in doctrinal definitions or in disciplinary institutions.

The letter seems to have answered its aim. It has been extensively,

and in great part gratuitously, circulated by Mr. Vahl through all the North; and it has elicited several avowals of concurrence. A priest of the Metropolitan Diocese of Denmark has undertaken to bring its subject forward for discussion next month in a Conference of Clergy at Ringsted Abbey, in Zealand. (This has been deferred, owing to the clergyman's falling sick.)

One of the objects of the *Anglo-Continental Society* is declared in its programme to be the promotion of the internal reformation of foreign Churches and communities. In Italy, we have to labour for a reformation both as regards apostolic order and evangelical truth. But in Scandinavia, evangelical truth has already been, *ex professo*, at least in all graver matters, restored from mediæval corruption by the Reformers of the sixteenth century; it is only as to apostolic order that we should now attempt to obtain improvement. The one grand point to which we ought now to draw the attention of the Scandinavian Church is the placing of the Danish ministry in the sure possession of the apostolical succession, other matters being kept in abeyance till this is secured. And this, as observed by Dr. Coxe, it would be preferable to secure, if possible, without aid from any *Anglican* quarter. Let the apostolical succession preserved in Sweden (and in Finland) be introduced into Denmark (and into Norway), just as the succession preserved in England (and Wales) has been (twice over) extended into Scotland; and when the *whole* of the Scandinavian Church can trace for her clergy a share in Pentecostal gifts, transmitted continuously through the Episcopal channel by Peter Manson, even as the Anglican Church claims by Matthew Parker, then will be the time to urge, if we like, with greater hopefulness than now, more exalted conceptions of Ordination, of Episcopacy, and of Confirmation.

While thus restricting, for the present, our efforts as to obtaining an *internal amelioration* of the Scandinavian Church, we wish, in all possible ways, to promote among Danes and Swedes a better understanding of the Anglican system. There are, we believe, at present, only six British chaplains in all Scandinavia, and to these we may reasonably look for co-operation; but especially do we reckon on the exertions of two *native* clergymen, the Rev. Mr. Vahl, of whom we have already spoken, and the Rev. Gustave Unonius, of Stockholm, by birth a Swede, but in American orders. Mr. Unonius has recently published, in three large volumes, his "Recollections of Seventeen Years in North-West America," a valuable work, which, from its well-principled account of Church matters in the United States, is calculated to promote in its readers catholic feeling and sympathy for the Anglican Communion. Such is the opinion of the Swedish Chaplain to the Embassy at the British Court, who, but for illness, would have been here to-day to encourage us by his presence.

Mr. Vahl has received from the *Society for Promoting Christian Knowledge* two considerable grants of the Danish version of the English Book of Common Prayer. He has presented some of the copies to eminent priests and laymen, and to all the Bishops of the Danish bench. Others he is now disposing of, by sale, through agents in different cities. Certain of the Danish Bishops have taken especial interest in the book. (It may be desirable to note here, in passing, that a few years ago, when the

Danish Office for the Consecration of Bishops was revised, the revisers adopted some of the features of our own ordinal, so that our Prayer-Book comes before the Danes with something of peculiar prejudice in its favour.

Unhappily, the Danish version of our Prayer-Book is extremely incorrect, and it is to be hoped that the *Society for Promoting Christian Knowledge* will see fit to entrust the preparation of a new version to Mr. Vahl, who has generously volunteered to do it for nothing. But, more unhappily still, there is no translation of the Prayer-Book into the other, or *Swedish* dialect of the Norse. This is gravely to be regretted, as no part of the Scandinavian Church is likely to respond to our approaches more readily than that whose University centre is at Lund.

Scarcely any book besides the Danish version of the Prayer-Book is at present extant in Danish or Swedish which is calculated to forward the objects of the *Anglo-Continental Society*, except the rarely-to-be-met-with "*Harmonia Ecclesiæ Anglicanæ*," written at the suggestion of Bishop Gibson, by Bishop Serenius, of Strengness. Most of the books printed by ourselves are suited chiefly to vindicate us before Roman Catholics, but are ill-adapted to put in the hands of Protestants of the Lutheran or Augustan schools. For the Scandinavians, we would content ourselves with, for the present, recommending a translation, into Danish or Swedish, of Bishop Sparrow's *Rationale*, with perhaps a few extracts from other Anglican divines by way of appendix, and a republication, with preface and notes, of the work written by Bishop Serenius.

At no time since the Reformation has there been a fairer opportunity than at present for promoting a friendly feeling in the Scandinavian Church towards her Anglican sister-communion, on the basis of a better knowledge of the substantive agreement of both in the same *Via Media* between the Ultra- and the Contra-Reformation. To what has been said may well be added three more circumstances for consideration: first, the marriage of the Princess Alexandra to the Prince of Wales; second, the placing of Prince Frederick, the heir-apparent to the Danish throne, at the University of Oxford; and third, the expressed readiness of the Archbishop of Upsal, of which we have only just been reassured, to promote the objects in aid of which the *Anglo-Continental Society* now appeals for a special Scandinavian Fund.

F. S. MAY.

Reviews and Notices.

The Threshold of Revelation; or some Inquiry into the province and true character of the First Chapter of Genesis. By the Rev. W. S.

LEWIS, Incumbent of Trinity Church, Ripon, and formerly Chaplain of Trinity College, Cambridge. Rivingtons. 8vo. pp. 253.

THIS volume is the result of a careful endeavour to "investigate and determine the real character of the first complete section of the Old Testament Scriptures." Chapter i. states "the necessity and nature of the proposed inquiry;" chapter ii. treats of "the Religious Teaching," and chapter iii. of the "Science" of Gen. i.; chapter iv. con-

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tains the "recapitulation and verdict." The author observes in his preface that he—

"Has felt it equally illogical and narrow-minded, either to ignore the arguments in support of Scripture, or to slight those in favour of Science; and that he has never yet understood the honesty, or even perceived the benefit of wilfully and systematically closing either eye of the mind. On these principles, then, he has sought, on the one hand, to ascertain the kind of communications which we might legitimately expect to meet with in this opening portion of Scripture; and, on the other, he has compared this ideal with the actual contents of the chapter."

Mr. Lewis has performed his task with much success; and he has done a service to the cause of revealed religion, which is unquestionably opportune.

The Angel of the Church: a Sermon preached in Quebec Cathedral, on Sunday, June 27th, 1863, at the consecration of the Rt. Rev. James William Williams, D.D. Lord Bishop of Quebec. By J. H. Thompson, M.A. Canon of Christ Church Cathedral, and Examining Chaplain to the Lord Bishop of Montreal. Montreal, Lovell.

In this sermon, Canon Thompson has, with great temper and discrimination, handled the argument for Episcopacy drawn from the opening chapters of the Apocalypse. From the enumeration of the advantages of the Apostolic government, towards the close of the discourse, we take the following paragraph:—

"Nor is the reverent estimation in which the Bishop's office is, or ought to be, held, altogether a matter to be despised. In the overgrown dioceses of England, this influence has scarcely a healthy course. The Bishop is often too much of a great State functionary. But, in a simpler state of things, where the Bishop can visit every parish at no remote interval, and become personally known to every Church family, the salutary effects of his office can hardly be over-estimated. It lends an additional weight and influence to the position and teaching of the resident parish priest. It corroborates what is right, it rectifies or supplements what is incorrect or insufficient. The respect shown to the chief pastor tends to strengthen the respect shown to the local pastor, to call forth increased love to the Church, to animate to new and increased exertions. The periodic visitation, and the anxious preparation for that event, may serve to recall His coming, of Whom the Bishop is the chief earthly minister, and keep fresh in the memories and hearts of all, the presence of Him who walketh up and down in the midst of the Lamps of Fire."

We have received from Messrs. Mozley: (1) *The Christian Remembrancer* for October. In Art. III. on "the Abbé Prompsault—his life

and works," is contained a valuable account of the state and prospects of Gallicanism. Those who are pained at party-divisions in the Church of England would do well, by way of corrective, to study the condition of the Church of France, as here described. The writer of this Article, after stating that the last two or three appointments to the French Episcopate have been less Ultramontanist than the previous ones, cautiously adds,—

"At the same time, after what we have seen of the suppleness and tergiversation of French Archbishops and Bishops during the last fifteen years—sober Gallicans one day, and impassioned Ultramontanists the next—now inordinately enamoured of 'Liberty, Equality, and Fraternity,' and fondly dallying with a democratic and social republic, and now in ecstasies of affection for the most ruthless despotism—it is extremely difficult to predict what their opinions may, or may not, become at any time."

(2) *Sermons in Plain Language, adapted to the Poor.* By the Rev. W. H. RIDLEY, Rector of Hambleden, Bucks. These sermons are exactly what their title denotes. The language is simple though forcible; the applications are pointed, and the doctrine is unexceptionable.

(3) *A Second Plain Tract on Confirmation*, by the same author, price 1d., which also we can heartily recommend.

From Messrs. J. H. & J. Parker we have received the following single Sermons: (1) *Commemoration of the Departed*, preached at the Consecration of the Chapel of Wellington College, by the BISHOP OF OXFORD; (2) *Undogmatic Christianity*, preached before the University of Oxford, by the Rev. W. W. SHIRLEY, Tutor of Wadham College—a thoughtful discourse, directed against the modern tendency to separate morality from theology and deem the former enough; (3) *Women labouring in the Lord*, preached at Wantage, by the Rev. JOHN KEBLE, in which the following passage occurs:—

"Why may we not hope that even within this generation Christian Brotherhoods as well as Sisterhoods of Mercy may be found taking their place in the work of Christ among us? seeing that there is no more palpable fact in all Church history, than that Almighty God has ever been pleased to make use of such communities—devoted men severing themselves more or less from the ordinary ties and affections of earth—when His time was come for converting, not here and there one, but whole nations, to the obedience of His Son."

The same publishers have also sent us: (1) Part I. of a Third Series of *Tracts for the Christian Seasons*. It is promised that the subjects of the Tracts, to meet the requirements of the times, will be taken chiefly

from the Books of the Old Testament. The names of contributors announced is a guarantee of the goodness of this series. (2) *A New Edition* (1s.) of the *Essay on the Church* by JONES of Nayland. (3) *A Short Catechism on the Baptismal Vow and Confirmation* (2d.); of which the special object is "to meet the case of those who have been baptized as adults, or irregularly, or without godparents."

The *Church Builder* (Rivingtons) pursues its way with unabated excellence. There is a pleasant mixture in this serial of "things new and old." The October number gives an account of six poor boatmen, who, in 1858, emigrated from Deal to the Canterbury settlement in New Zealand, and have since contributed to the building of a church in their new home, labour to the value of 20*l.* a-piece.

Lyra Eucharistica: Hymns and Verses on the Holy Communion, Ancient and Modern. Edited by the Rev. ORBY SHIPLEY, M.A. (Longmans). We regret that any English priest should have put his name to such an anthology as this, in which primitive truth and mediæval error are undistinguishingly placed side by side. The beauty of most of the poems, and the elegance of the typography, make this volume all the more pernicious.

Colonial, Foreign, and Home News.

SUMMARY.

ON Nov. 30th, in the private chapel of Lambeth Palace, the Rev. Addington Robert Peel VENABLES, late Curate of St. Paul's, Oxford, was consecrated Bishop of NASSAU (Bahamas), in place of the late Dr. Caulfield, by the Archbishop of Canterbury, assisted by the Bishops of London and Oxford. The Rev. H. P. Liddon, Student of Christ Church, Oxford, preached the sermon from Rom. x. 13. The new bishop took the oath of obedience to the Archbishop of Canterbury.

THE Right Rev. Dr. Russell Nixon has formally resigned the See of TASMANIA into the hands of the Bishop of Sydney, the Australian Metropolitan. The Tasmanian Synod has come to resolutions on the subject, in which, after complimenting the late Bishop and expressing their regret at his resignation, they say, "We respectfully desire that in the selection of a successor to the See the Crown may be assisted by the advice of the Archbishop of Canterbury and of our retiring Bishop, and that the appointment may, with no unnecessary delay, be made from among the clergy of the Church at home."

With regard to Bishop Russell Nixon, the *Church News* for the Diocese of Tasmania states, that "by the rules of the civil service, the Bishop is entitled, under the circumstances of his retirement, to a pension. In order to establish this claim, a formal 'leave to retire' must first be asked and obtained from the Government. This leave, with the approval of the

consequent pension, has now been given by the Government, and will be forwarded to the Bishop by the outgoing mail. Those who remember how liberally the Bishop has expended the emoluments of his office would have been sorry indeed had the prospects of his declining years been injured by an accidental oversight."

Bishop COLENSO's trial commenced at the Cape on the 17th November, in St. George's Cathedral, before the Metropolitan Bishop of Capetown and two suffragans—the Bishop of Grahamstown and the Bishop of the Orange State. The accusing clergy, the Dean of Capetown and the Archdeacons of Grahamstown and Georgetown, were present to support the charges they had preferred. Dr. Bleek, Curator of the Grey Library, attended on behalf of Bishop Colenso, and read a letter from the Bishop denying the jurisdiction of the Court, and handed in a formal protest against the proceedings. The Dean of Capetown supported the charges in an eloquent and forcible speech, characterised by deep research and ability. The trial was expected to extend over several days.

The new HURON Theological College was opened on Dec. 2, by the Bishop of the Diocese, in conjunction with Archdeacon Hellmuth, the American Bishop of Ohio, &c. The Rev. Dr. O'Meara, who was one of the company present, said in the course of his speech that "the College just opened would be a contrast in point of doctrine," he trusted, to Trinity College.

Bishop Lee of Delaware, accompanied by the Rev. Mr. Williamson of Illinois, sailed on Oct. 20th for Port-au-Prince, *HAÏTI*, to survey the field, with a view to the establishment of a Mission in connexion with the Anglo-American Church. There is a church in Port-au-Prince, under the care of the Rev. J. T. Holley, and the prospect of enlarging the operations in this field is very encouraging, owing to the number of American emigrants who have lately gone there under the auspices of the Haytian Bureau of Emigration.

MADAGASCAR.—The French treaty and notorious Lambert concession have not been recognised by the present Government of Madagascar; but it is disposed to come to an understanding, provided certain clauses were omitted, and others inserted. The proposals brought from the capital were of such a nature that the French Commodore Dupré rejected them with disdain; all friendly communication was broken off by the hauling down of the French consular flag, and the commodore left Tamatave on the 1st October for a cruise to some other parts of the island.

The Hovas dislike the French very much, and do not conceal their antipathy. They quaintly remark that the English like the Malagasy, but the French like Madagascar. The late King is asserted to have resolved on a massacre of the Christians just before he was assassinated.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Dec. 1.* The Rev. Charlton Lane in the chair. Present: the Bishop of Goulburn, &c.

In pursuance of notice, the Rev. W. Denton moved the following reso-

lution :—" That it is desirable that a version in Latin of the Book of Common Prayer be put forth by this Society, and that the Standing Committee be requested to take steps for that purpose."

This resolution was seconded by the Rev. Brymer Belcher, and, after considerable discussion, was carried.

An application was received from the Rev. R. R. Winter, Missionary of the *Society for the Propagation of the Gospel*, Delhi, for twelve copies of the Arabic New Testament, to be given to Mussulmans of education and good family, who would despise the present of an Urdu Testament, but would gladly accept one in their own learned language. Mr. Winter further asked for copies of the illustrated handbills in Urdu, translated by the Rev. Mr. Slater; one as ordinarily printed, and 200 without the letterpress, in order that the letterpress might be printed there, in the ordinary native way, on stone. The running character of Urdu lithographed was the only really useful one for religious books there.—Both requests were granted by the Board.

The Bishop of Colombo, in a letter dated Oct. 4th, 1863, stated that a consignment of books to Ceylon, just now, would meet with a ready sale; and that school-books, and other suitable publications, were wanted for the new school for girls, which they were about to open. The College was full, and the Bishop hoped soon to have a class of Divinity students.

The Board granted the books applied for to the value of 10*l*.

A letter was received from the Bishop of St. Helena, dated Oak-Bank, St. Helena, Oct. 18th, 1863, stating, with reference to the grant of 100*l*., made by the Society towards the erection of a Mission Chapel for the Africans in Rupert's Valley, that the Lords of the Treasury had refused any permanent salary for a schoolmaster, but had sanctioned a remuneration to any person in the island temporarily employed to instruct the Africans; and that they had also refused to give any assistance towards the erection of a Mission School Chapel. The Bishop asked that the promised grant might be allowed to stand over, as he was not without hope of being able to obtain ultimately such assistance from Government as may meet the required conditions. The new Governor, Sir Charles Elliot, who took a great interest in the work among the Africans, had placed at the Bishop's disposal an old building in Rupert's Valley, which, though not convenient, afforded shelter from the heat of the sun, and enabled them to have a large class under instruction at a time. The deeply painful and revolting sight of a prize brought in to the island—a small vessel, but containing above 500 slaves—had made the Bishop more sensible than ever of grave responsibility with regard to these poor heathen. He had formed a class of the more intelligent, who had made a little progress in learning English, and for whom he asked a grant of coloured Scripture prints, illustrated vocabularies, and reading sheet-lessons, the great difficulty of language making picture-teaching the readiest way of conveying instruction to them; and a supply was granted by the Board.

Letters were read from the Bishop of Adelaide and from the Rev. W. H. Coombes, Incumbent of St. George's, Gawler, South Australia, expressing the thanks of the Building Committee for the Society's grant of 80*l*. towards the completion of that church. The Bishop said that this " noble

specimen of Middle Pointed architecture" would have accommodation for at least 400 worshippers, and it would probably be open by the new year.

A letter was received from the Venerable T. G. Fearn, Archdeacon of Durban, and Rector of Richmond, Natal, South Africa, soliciting the grant of books to form the nucleus of a parochial free library, chiefly for the young; and also of tracts for distribution and circulation. The Archdeacon's pastoral labours extend over considerably more than 400 square miles, occupied by a population of rather more than 500 persons of European extraction, besides the natives. There is a church at Richmond and at Byrne, where there are also Sunday-schools; and the Archdeacon was desirous of instituting at convenient points small dépôts, to be renewed by him while itinerating among the outlying farm-houses. The population is, for the most part, in humble circumstances, being recent settlers commencing the world. The younger portion of the population, being far away from all educational influence, can only be assisted by circulating suitable books among them. Books were granted to the value of 10*l*.

The Rev. Dr. Caswall applied for a grant of books for a parish library at the Pongas Mission in West Africa. The effect of eight years' teaching in the Mission Church and Schools has been, Dr. Caswall said, to raise up an intelligent people, comparatively speaking, who are perhaps as well able to appreciate the publications of the Society as the poor people in our English parishes. It was agreed to grant books to the value of 10*l*.

The Rev. I. Williams, English Chaplain at Milan, forwarded an abstract of the sale of books at the Depository at Milan, from Jan. to Oct. 1863. The sales were a little larger than in the previous year; and the sales by means of book-hawkers in Milan and Lombardy were much increased. The books most in demand were Bibles and New Testaments, not of the highest price, and the Italian version of the Book of Common Prayer. Mr. Williams asked for a grant of a few English almanacks, some Liturgies in Italian (of the larger size), Scripture prints, with texts, &c., in Italian, and a few other books which he specified. Mr. Williams was particularly desirous of having Scripture prints, with texts in Italian; and said: "A gentleman who is Sub-Prefetto in a country district where Madonna worship reigns, sent, ten days ago, to beg me to have this done, if I would reform the poor peasants."

The Board voted a grant of 10*l*. worth of books to Mr. Williams.

A letter was received from the Rev. I. G. Clay, Chaplain at Messina, returning his own hearty thanks, as also those of the Reform Association in Messina, for the books which have been sent to him, which were highly valued, and would be very useful. He said that the Messinese Reformers had made some progress; that he felt the difficulty of dealing with a matter which does not come under the authority of the Church of England; and that what "his Messinese friends want is not a formal sanction, which would throw responsibility on others, but guidance, advice, instruction, and encouragement."

The Rev. C. F. Schlienz wrote from St. Chrischona's, Nov. 18, 1863, soliciting a grant of school-books for the School of the Missionary-brethren from St. Chrischona's, at Cairo. The school had about thirty children. Mr. Schlienz asked also for Arabic tracts to be forwarded to Chartum, a place

particularly interesting, not only because it lies at the conflux of the White and Blue Nile, but because it is the door to the Tagruri nation, occupying chiefly the Sudar region between Chartum and Abyssinia, and forming a mixture of all the important inland nations of Central Africa. Being in the way of their pilgrimage to Mecca, many are annually induced to settle themselves there.

A grant of books to the value of 8*l.* was voted to Mr. Schlienx for these objects.

Books, tracts, &c., were granted also to several other applicants, at home and abroad.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting of the Society was held on 18th Dec. The Bishop of Melbourne was in the chair. As usual, the monthly report of the Society's income was laid before the meeting; and the income appeared to be in a more flourishing condition than it was at the same time last year. It was determined to send a schoolmistress to form a Female Training Establishment at Buona Vista. Seven young men, educated at St. Augustine's College, and approved by the Board of Examiners, were accepted by the Society for various Missions. A small sum was granted in aid of the salary of a chaplain at St. Malo, where there is a congregation of poor British residents and sailors. Several grants of small importance were made, and some members added to the corporation.

NEW ZEALAND.—The following is part of a letter by Bishop Selwyn:—

“MY DEAR BISHOP OF ADELAIDE,—I have to thank you for sending me the papers respecting the Incorporation Bill, and the invitation to Bishop Patteson and myself to visit Adelaide on a missionary errand. I have forwarded your letter to meet Bishop Patteson at Sidney; but you will easily conclude, when you hear of our present state, that my coming is quite out of the question. My connexion with the Melanesian Mission was singularly ordered. It began when the former wars in New Zealand ceased, and before war broke out again I had surrendered the entire charge into the hands of the new Bishop, and have now one simple missionary idea before me—of watching over the ‘remnant that is left.’ Our native work is a remnant in two senses—a remnant of a decaying people, and a remnant of a decaying faith. The works of which you hear are not the works of heathens; they are the works of baptized men, whose love has grown cold from causes common to all churches of neophytes from Laodicea downwards. Such Christian knowledge as remains to them does harm rather than good, because it exalts them in their own eyes. They can condemn the soldiers for breaking the Lord's-day, and justify the slaughter of children by reference to *Maori* usage. The more faithful men, as usually happens, are too timid or too few to make an effectual opposition. We are now pulling against the ebb, and, for aught I know, may soon be left aground. Two Missionaries have already been sent away from their districts for refusing to encourage the *Maori* King. We take comfort in the belief that the will of God was never otherwise seen than in pouring out for His servants a mingled cup of success and failure, of rejoicing and disappointment.”

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

FEBRUARY, 1864.

FOREIGN CHAPLAINCIES.

THE difficult question of Foreign Chaplaincies 'has made considerable progress lately, and, we are happy to think, in the right direction. The appointment of the Continental Chaplaincies' Committee by the *Society for the Propagation of the Gospel* is an unmixed good. It lays the foundation of a far better state of things than that which exists at present—a state of things in which the Church of England may care to be fairly represented abroad, in, to say the least, many more places than now ; and in which some of the many anomalies of our Foreign Chaplaincy system may be done away with. At the same time, this committee cannot do all that is requisite. Episcopal supervision is the great need which has to be supplied, and no committee of a society can take the place of a Bishop, and no committee of the *Society for the Propagation of the Gospel* would (we feel a happy security) allow themselves to take it. A circular addressed some two years ago by the Bishop of London, to the chaplains abroad, testified, by the fact of its being issued, to the great want of Episcopal supervision, and served at the same time to show the insufficiency of that quasi-Episcopate which is held by the Bishop of London himself.

It is no longer necessary, if it ever was necessary, to prove the right and the duty of the Church of England to minister to her people on the Continent, by means of Chaplains and other clergy. The theory

on which this right and duty has been called in question, was so weak that it fell before the first assault of grave argument. But we have been surprised to see a similar theory put forward, which while it allows the ministration of priests, condemns their supervision by Bishops.

So far as the argument goes to prove that the Bishop of London cannot, and therefore ought not, to exercise a supervision which can only be illusory, we entirely assent to it. A Bishop who in England has as many souls in his diocese as Cranmer, Latimer, and Ridley thought to be enough for forty Bishops, cannot possibly look after the large and scattered body of British Chaplains in addition to home work. This is self-evident. But the conclusion which we draw from it is, that the Church should divest the Bishop of London of his quasi-episcopate, and place the duty of performing the functions which he cannot perform in the hands of a Bishop or Bishops who can.

Two objections are made, one theoretical, the other practical. It is said, (1) that Anglican Bishops cannot give "jurisdiction" on the Continent; and (2) that there would be greater scandals if we had a Bishop or Bishops, than if we had none.

The question of Episcopal jurisdiction, in relation to orders, is one which is beset with many difficulties, being, on Mr. Allie's testimony, one of "those very clever but arbitrary divisions," invented by "the great school of Ignatius Loyola." ("On Schism," Pref. p. xiv.; Note.) Bishop Andrewes speaks very plainly, *Qua et unde Episcopi sunt, jurisdictionem habent, nec vel re duo hæc vel ratione dividuntur*. And his words are true, though they require some explanation.

When a priest becomes a Bishop, he is made by his consecration a Bishop of the whole Church, and he has the right, if an emergency arises, of exercising his functions in any or every part of the Church. True it is, that this power is generally latent. In a perfect state of the Church it would be always latent, because then each diocesan could perfectly fulfil his own task in his appointed sphere, and no cause for intervention would arise. But when cause does exist, then it is evoked. Then it was that Eusebius of Samosata interfered in Syria, Lucifer of Cagliari, at Antioch; Hosius, Gregory Nyssen, Eusebius of Vercelli, Epiphanius of Salamina, in many provinces; St. Cyprian at Rome, at Arles, in Spain; St. Hilary at Milan, St. Athanasius at Antioch, St. Cyril of Alexandria, at Constantinople. But it is said that these interventions were only temporary. Certainly, because the causes were only temporary too; but so long as the causes continued, so long the intervention would have been prolonged. Now, we will not say that the schism between the Churches of England, Greece, and Rome is per-

manent. We have faith enough to believe otherwise, but it is a prolonged and quasi-permanent state of things. And until the gathering of "the Council Œcumenical, which shall right the Church's wrong," it is clearly the right of the English Episcopate to supervise their English priests who are ministering abroad and also cannot submit to the local diocesan on account of the existing schism. In what way that supervision shall be carried out, it is the part of the Bishops to arrange themselves. In short, so far as theory goes, there are two principles or rules of the early Church, which appear to conflict with each other, and which, in fact, limit each other, or are applicable, the one or the other, according to circumstances. One is the rule, that no Bishop is to invade the Churches beyond his own diocesan (*i. e.* national) Church; the other is embodied in St. Cyprian's famous words, which declare that the function of supervising the Church is an indivisible thing, shared, indeed, by many Bishops, but in such a way that each Bishop has a plenary right in it as possessor of the whole. St. Cyprian's is a principle, the other is a rule; and sometimes, under exceptional circumstances, it is necessary to have recourse to the principle and to limit the application of the rule by it.

But while able, when challenged, thus to justify the authority exercised by English Bishops over English priests in foreign dioceses, we think it better to content ourselves without requiring an exact theory. Whilst there is the division between the branches of the Church of Christ, which does exist, there must be anomalies, let things be how they may. And it is certainly a less anomaly that an English Bishop, while disdaining territorial jurisdiction, should exercise authority over foreign English priests, than that our whole continental system, which must exist, should be conducted, as now, on a system of insufficient Presbyterianism.

It is objected, secondly, that a plan recognising the authority of a Bishop would not work, because obedience could not be enforced, and would not be given. This is prophecy, not argument, and if we cannot disprove it, we may at least disbelieve it. We can believe, nay, we can feel assured, that our Chaplains in general, are neither too lax nor too low nor too high to submit themselves to the godly admonition and the authority of a Bishop placed over them, although that Bishop had nothing but spiritual power with which to enforce obedience. There might be exceptions; there is a Mr. Shore in England, and there is, or was, a Sir William Dunbar in Scotland. But we have an example to which we may point in disproof of so despondent and timid a prophecy. The Bishopric of Gibraltar exists; the authority of the Bishop of Gibraltar is accepted, and we have heard of only one case

in which it was disputed. The supposition that foreigners make allowance for our present want of system, and would therefore be more scandalised at irregularities which might still occur under an improved system, attributes to foreigners far greater insight into our ecclesiastical affairs than they possess. They see what is before their eyes, and by that they judge of the Church of England, totally unconscious and careless to inquire why, how, and to what extent the Church of England is answerable for what is done in her name.

We do not doubt that the first step towards the solution of our Chaplaincy difficulty was the establishment of the Bishopric of Gibraltar. We rejoice that the question has now been sincerely taken in hand by Convocation; and we hope that such measures will be agreed on by that body as will, if possible, insure the erection of the Channel Isles into the see of a Bishop with jurisdiction over English clergy and congregations in France, Belgium, and Switzerland, on the next vacancy in the diocese of Winchester.

Correspondence, Documents, &c.

ANGLO-ITALIAN LETTERS: ON THE VULGAR TONGUE.

THE following "Letter to a Statesman" has appeared in Italy:—

SIR,—The question I propose to consider in this letter is a very important one to all those who love God; and it is no less so to men of the State, who have to take care that the citizens of the country over which they preside should be as much as possible attracted to religion; for a citizen without religion must always be a bad citizen.

The question, then, is this: In what language ought the Service of the Church to be conducted? And we shall find that Holy Scripture, the practice of the Catholic Church in the earliest and best times, as well as our sense as rational men, all tell us that the Service of God ought to be in the language of the worshippers, and not in an unknown tongue.

And, first, as regards Holy Scripture. The first religious assembly held after our blessed Lord's Ascension was for the purpose of choosing an apostle in the place of Judas. We find an account of it in Acts i. verse 15 to the end of the chapter. It began with an address to the people from St. Peter, who certainly spoke in a language that those who heard him could understand, or he would not have spoken at all; and then they all together joined in a prayer to God, certainly in a language that they could understand, or they could not have all prayed one common prayer, which St. Luke says that they did.

Again: it pleased God to give to Christians, in early times of the Church, the power to speak languages which they had never learnt, that so they might make known the Gospel in strange lands. Some of these Christians, so endowed, were in the habit of using their miraculous power

in the Church at home; and so St. Paul, in 1 Cor. xiv., says of such an one, "if there be no interpreter, let him keep silence in the Church." And he gives as the reason, that it is impossible for the people to join in God's service unless they understand what is being said: "How shall he that occupieth the room of the unlearned say 'Amen' at the giving of thanks, seeing he understandeth not what thou sayest?" And St. Paul, in thus ordering that the worship of the Church should be in the language of the people, was only following out the practice of his fathers, the Church of the Jews. We are told that the Levites "read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." (Nehemiah viii. 8.)

And next, as to the practice of the Church. It is certain that for one thousand years the Service was always performed in the language of the country, and was different, therefore, in different countries.

The Service of the Church consists of two parts—the prayers and psalms, which are offered to God; the reading of the Sacred Scriptures and sermon, which are addressed to the people. The blessed Sacrament is both offered to God, and given by Him to the people. We shall find that the prayers, the psalms, the sermon, and the office of the blessed Sacrament, were all of them in the language of the country, and not, as at present, in a language of which the people are ignorant.

St. Justin Martyr, who lived A.D. 140, gives this account of the Service of the Church in his day: "The Scriptures were first read in their assemblies to the people, and then the president made a discourse to them, exhorting them to observe and follow the good instructions they had heard out of the Prophets and Apostles." (Apol. i.) It is clear from this, that they must have understood what was read out of the Holy Scriptures; but they could not have understood it, unless it had been in their own language.

St. Cyprian, who lived A.D. 250, says that Cæsarius, Bishop of Arles, "ordered the people to sing the psalms and hymns, some in Greek and some in Latin,"¹ no doubt for the same reason that the psalms at the funeral of the Lady Paula were sung in Syriac, Greek, and Latin, because (as St. Jerome, A.D. 378, tells us) there were people there of these different countries.² And Origen, A.D. 230, says: "The Greeks used Greek in their prayers, the Romans Latin; and so every one in his own language prays to God, and gives thanks, as he is able. And the God of all languages hears them that pray in all dialects, even as if all spake with but one voice."³

And Cassiodorus (A.D. 514) says: "Every nation sang to God in the Church according to the differences of their own country and language." (In Psalm xlv. al. xlv.)

Justinian (A.D. 527) made a law that "all bishops and priests should say the prayers, both in the Baptismal and Communion offices, not in secret, but with an audible voice, so as the minds of the hearers might be raised to greater devotion, and stirred up to glorify the Lord God;"⁴ which

¹ Vit. Cæsar. Arelat, ap. Surium, Aug. 27, vol. iv. p. 947.

² Epitaph. Paulæ, ep. 27.

³ Contra Celsum, viii. 87.

⁴ Novel, 137, c. 6.

would have been a useless law, if, when they had spoken with an audible voice, it had been in a language that the people did not understand. But that the edification of the people was his object, is clear from this: that a dispute arising among the Jews as to whether the Sacred Scriptures should be read in Hebrew, or in the language of the country in which the Service was held, Justinian ordered that it should always be read in the language of the people.¹

It was the common practice of the early Bishops of the Church to urge the people to hear, read, pray, and sing, with their understanding, as well as with fervency, and to appeal in their sermons to the doctrines contained in the prayers; all of which they would never have done had the Scriptures, the psalms, and the prayers been in an unknown language.

St. Basil (A.D. 370) says: "Thou hast the Psalms, the Prophets, the precepts of the Gospel, the preachings of the Apostles; let thy tongue sing, and thy mind search the meaning of what is spoken, that thou mayest sing with the spirit, and sing with the understanding also." (On Psalm xxviii.) And, again, he says: "The Divine oracles are God's gifts to the Church, to be read in every assembly, as the food which the Spirit affords us for the nourishment of our souls." (On Psalm lix.) And again: "How does a man pray with the spirit, while his understanding is unfruitful? This is spoken of those who prayed in a tongue unknown to the hearers; for when the words of the prayer are not known to them that are present, the understanding of him that prayeth is unfruitful, because his prayer is of no use or advantage; but when they that are present understand the prayer, which is of advantage to the hearers, then he that prays reaps the fruit of it, namely, the edification of those who receive benefit by it."²

We find the ancient Liturgies in as many languages as there were Christian nations; and Eusebius (A.D. 315) says that the Sacred Scriptures "were translated into all languages, both of Greeks and Barbarians, throughout the world, and studied by all nations as the oracles of God."³

And even the Roman Church, though in this matter, as in many others, she has so largely departed from the ancient rule, bears witness to the primitive custom, in that when the Bishop ordains a reader, he says: "Study to pronounce the Word of God, that is, the sacred Lessons, distinctly and plainly to the understanding and edification of the faithful."

How, then, comes it to pass that the Apostolic custom, the ancient custom, and the custom that is according to reason, has been departed from? If children address their parents, and parents their children, in their own language, how comes it that, in Divine things, our Heavenly Father and his children are made to speak to each other in an unknown tongue, so that it is impossible for the faithful "with one mind and one mouth to glorify God"? (Rom. xv. 6.)

Now, the very fact that the Service of the Church is in Latin, is itself an evidence in favour of the Liturgy being in a language that the people understand. For the first Liturgy was in Greek; but the Romans translated it into Latin, because they understood Latin, and did not understand

¹ Novel, 146.

² Regul. Brev. quæst. 278.

³ De Præparat. Evang. 12.—1.

Greek; and as Rome conquered the world, she carried her Liturgy with her in her own language. And so long as all the world understood Latin, this was very well; but now that the priests only understand Latin, it is unreasonable and wrong that the Service should continue in Latin, and not be translated into the language of each country, for the edification of the people.

Since the Service of the Church is for the Church, and the people are as much part of the Church as the priests, who are not "lords over God's heritage, but ensamples to the flock" (1 Peter v. 3), "let all things, then, be done to edifying," not the priests only, but the whole Church. (1 Cor. xiv. 26.)

Latin was once understood by every one. It is now an unknown tongue. By keeping to it when it has ceased to be understood, we are like men insisting on making use of a bridge when the torrent has overwhelmed it, because it once provided a means of crossing.

I am, Sir, &c. &c.

To His Excellency, &c., &c.

CATHOLICUS.

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH: GREECE.

THE letters recently received in America from the Rev. Dr. Hill, are full of interest. He wrote from Athens on last Sept. 24th:

"We have now resumed our usual routine of school duties. In a few days our complete number of 450 scholars will appear on our books. I am disposed to believe, that through God's blessing, the year upon which we have entered will be a prosperous one for our Mission. We are entering upon a new state of things, and under the reign of a youthful Protestant king, who has been brought up under the very best auspices, and enjoyed the invaluable privilege of a religious and constitutional education, connected so intimately with the reigning family of England, and enjoying the inappreciable advantage of the wise counsels of an enlightened statesman, such as is Baron Sponeck, who accompanies him. We look forward with hope to the future.

The Danish Envoy called to pay me a visit yesterday. He speaks in terms of warm affection of the young Prince—of his piety, his intelligence, his modesty, his frank and open character, and other virtues. He does not bring a Danish priest with him, and, until one shall be sent out, the King will probably avail himself of the services of the English Church. He speaks English perfectly. I am assured he will take a great interest in our Mission, which is, as you know, the only Protestant Mission bearing ostensible marks of life (I allude, of course, to our large schools) in Greece, except that of Mr. Hildner.

I have received a most affectionate and interesting letter from the Rev. George Williams, of King's College, Cambridge, called forth by my letters of May. He says (speaking of the Committee on Union), 'It must, indeed, be a great satisfaction to you to see this new movement in the right direction for drawing together again long-estranged brethren in the household of faith, and it was a great satisfaction and real pleasure to me

to be able to appeal, as I did, to your great and blessed work in Greece, as an example of the kind of service which the West might do in the East.' Mr. Williams refers to the visit he paid us three years ago (and that not the first) and how this led to his taking a deep interest in our Church and her Mission. He adds: 'Further results are in God's hands, but I feel it is already a great gain and a cause of deep thankfulness that committees of our two Churches should be in correspondence on such a deeply important subject.'

Under the date of October 24th, Dr. Hill wrote as follows:

"We are now on the tip-toe of expectation, and in the midst of great preparation. The young King, George the First, leaves Toulon to-day, and may be expected here on the 28th or 29th instant. Nothing else is spoken of or thought of in Athens.

The Danish Ambassador and his amiable young son, both of whom understand English, worship in my church. They expressed much gratification with the prayer I offer every Sunday morning (before the General Thanksgiving) for the young King, a copy of which I enclose. The Greeks are delighted with it. It has been translated into Greek, not by me nor by my invitation, but voluntarily by a young gentleman, formerly one of my infant scholars, now a highly distinguished member of the bar, who understands English perfectly."

INTERCOMMUNION WITH THE GREEK CHURCH.

THE Committee appointed by the late General Convention of the United States, "to consider the expediency of opening communication with the Russo-Greek Church," has put forth the first of its promised "Papers." They say:—

"The response of the Convocation of the Province of Canterbury, to the action of our late General Convention, in appointing the Russo-Greek Committee, and the interest which this movement is awakening in the Oriental Church, admonish the Committee that their duties are likely to prove no less laborious than they are important. So much has already come to hand, which the Committee think will interest and gladden the whole Church, that it was resolved, at a recent meeting, to issue a series of *Occasional Papers*, provided the funds shall be contributed to meet the necessary expense. The Secretary (the Rev. J. Freeman Young, of New York), was requested to assume the duties of Editor, and, as the first number of the series, he has prepared what may be called a Documentary Narrative of the movement from its inception at our late General Convention until the present time. There is now ready for publication the correspondence between the English Non-Jurors and the Russian Ecclesiastical authorities, upon the same subject, a hundred and fifty years ago. It has never been published as a whole, and can be had in no one volume. Other "Papers" are likewise in course of preparation. Indeed, all the members of the Committee are earnestly engaged on one or other matter of general interest to the Church, and of fundamental importance to the intelligent and conservative progress of this movement."

The contents of the first number of the "Papers" are of great value and interest, especially the extracts from the articles by the Archpriest, Wasselieff, Russian chaplain at Paris.

The movement was suggested, it will be remembered, by the settlement of Russian Churchmen in California. It is shown that there is another point at which the two Churches are meeting. After observing that the Orthodox Eastern Church, "with her youth renewed, under the fostering care of her nursing fathers, the Czars, is now going forth with truly Apostolic zeal, to win unto Christ the inhabitants of the almost boundless steppes and valleys and mountains of Asia,"—we are next told:—

"From the coasts of India and China our own Missionaries are moving onward, under the influence of the same zeal, and for the achievement of the same glorious end. Soon the outposts of the two Churches will meet face to face. Upon the success of this movement, now just inaugurated, it altogether depends whether they shall meet as strangers and rivals, and, to the apprehension of those whom they seek to proselyte unto Christ, as hostile sects, each labouring for its own peculiar ends, or shall meet as brethren beloved; and though differing in rites, and language, and manners, yet of the 'one Lord, one Faith, one Baptism,' one fellowship in 'the Communion of Saints,' intermingling their sympathies, and prayers, and labours, till in God's own good time, with all Asia evangelized, as the blessed result of their united, harmonious labours, they may also intermingle their rejoicings in one vast and mighty chorus of praise. . . .

From the important bearing of this movement upon this single point, it is already awakening the sympathies of those who have at heart our missionary work in the East. The Rev. E. W. Syle, for ten years one of the Missionaries of our Church at Shanghai, in China, in a letter to the writer, just after the appointment of our Committee, spoke of it as follows:—

'I note with much interest the doings of the Committee on Intercommunion with the Greek Church, of which you are a member.

When in China, I met Count Poutiatine, who gave me a very satisfactory (and to me novel) account of the establishment of priests, &c., which the Russian Church maintains in Peking. In the Gulf of Pechili, and on board the *America* (that famous little craft, built in New York for the Russians), I met a Russian ecclesiastic, but could hold no intercourse with him, except through the medium of the Chinese language. He seems to have remembered our interview, however; for some months afterwards, he sent me, by the secretary of General Mouravieff (then Governor of Siberia), a friendly message, and a request for certain books in Chinese—Scriptures and other books—which I furnished. This was in July, 1859.

In June, 1860, General Ignatieff, the Russian Minister, came to Shanghai, and visited our Mission-schools there, conversing freely about educational and ecclesiastical matters. I remember well his honest indignation at the illiberality and exclusiveness of the Roman Catholics, as exhibited in their proceedings in China. Truly, it would have been a comfort at that time to have met on a footing of recognition with Greek Churchmen; for there were seven sorts of Christians in Shanghai; and we, of the American Church, were only able *fully* to fraternize with our brethren of the Church of England.

Those who are made to feel, as a Missionary does, the evils which spring from the existing divisions among Christian Missionaries, and who know the comparative weakness of that divided front which they present to the common enemy—the world—feel an inexpressible longing for the realization of that unity which our Saviour's prayer indicated, and for the reason which it suggests, "That they all may be one, *that the world may know that Thou hast sent Me.*" "x

The "novel" account referred to, but not stated by Mr. Syle, of the establishment of the Russian Mission at Peking was substantially as follows:—

"In 1684, a fortress on the river Amoor was defended by about four hundred Cossacks, against a very numerous army of the Chinese. After displaying prodigies of courage, they were at length compelled to capitulate by famine. The Chinese Emperor was so pleased with the courage of these men, that he allowed them to settle at Pekin, and have their own church there, which has subsisted from that time to the present day. The head of this Mission, Innocentius Koulchinsky, who was greatly distinguished for his holiness, was appointed the first Bishop of Irkutsk, in Siberia.

This college or settlement has supplied the interpreters, through whom the vast commerce and important negotiations between Russia and China have been conducted, and may yet exert an important influence, it is to be hoped, in the great work of evangelizing the Chinese Empire."

VISITATION VOYAGE OF THE BISHOP OF NEW-
FOUNDLAND IN 1863.

(Continued from p. 23.)

Wednesday, August 19.—The church-ship sailed from the Bay of Islands at daybreak. It was the Bishop's intention to call at Trout River and Rocky Harbour, before entering Boone Bay, but at each place the sea was running so high, and breaking so heavily, that it was thought more prudent at once to seek shelter in the Bay. Here again the Rev. Mr. Le Gallais met with some of his former flock. It was the Bishop's first visit to, or rather into, this Bay; Rocky Harbour, at the entrance, has been visited several times. Until lately there were only four or five families in Boone Bay, now there are fourteen, all professed members of the Church of England, or desirous of becoming so, and all prepared to contribute their fish towards the Missionary's support.

Thursday, August 20.—At Morning Prayer on board, the Bishop confirmed six of Mr. Le Gallais's former flock (instructed and prepared previously to their settling here), and administered the Holy Communion to three. This, it is believed, is the first time any clergyman of the Church of England has officiated in this Bay. The day was fine, and the cabin well filled at each service.

Friday, August 21.—Sailed to Rocky Harbour. The patriarch of this settlement being blind and otherwise very infirm, the Bishop allowed the Morning Prayer to be said in his house, and afterwards gave him the

Sacrament, in preparation, it may be presumed, for his *Nunc dimittis*; and then, at the request of the inhabitants, consecrated their graveyard, well fenced, yet not so entirely cleared but that fine wild strawberries, with roses and other flowers, were growing and flourishing in abundance. In the afternoon, the Bishop, with his companions, walked along the shore, over boulders and sharp stones, about a mile, to a neighbouring settlement, where the wife of the old planter who had received the Sacrament in the morning was then residing under a daughter's care, being also herself blind and infirm; and to her, as a sick person, the blessed Sacrament was now administered. She and her husband had both received It at the Bishop's hands eight years before, since which they have been left without Word or Sacrament. They were married by the Rev. Mr. Harris in St. John's, some fifty-five or fifty-six years ago, and have ever since resided on this desolate shore.

Saturday, August 22.—Left Rocky Harbour at daybreak, and reached Cow Head (twenty miles) by nine o'clock. Mr. Le Gallais went on shore, and found seven persons wishing to be confirmed, six of whom he had instructed in his own Mission, the seventh an old Englishman, who had missed the opportunity in his youth, and subsequently for half a century and more has been on this shore or other parts of Newfoundland, far removed from all outward privileges of the Church and means of grace.

Sunday, August 23.—Heavy rain and wind, from the south and west; nevertheless, most of the adult inhabitants came off to the Morning Service on board. Six were confirmed and two received the Holy Communion—both these services in this harbour for the first time. In the evening, for the sake of the children and of the aged patriarch, who could not venture on board in the heavy sea, the prayers were said on shore, and seven children were received into the Church.

Monday, St. Bartholomew's-day.—The effect of the gale in Shallow Bay (the harbour of Cow Head)—was to cause a heavy ground swell, which made the vessel surge and plunge to such a degree that the chain of one of the anchors broke in the night, and the anchor, of course, was lost. The captain required all his crew to drag for it; and the Bishop, with his companions, held the service of the holy-day on shore. All the adult inhabitants were present, and the aged patriarch received the laying-on of hands; and afterwards, for the first and, it can hardly be doubted, the last time (being now "come to fourscore years" and upwards), the Sacrament of his blessed Lord's Body and Blood. On returning to the vessel, the crew were still engaged in the apparently hopeless task of searching for the anchor, but at 3.30 o'clock P.M. their labour, which had been continued without intermission from daybreak, was rewarded. The anchor, most cleverly caught and tied with ropes, was lifted, with four or five fathoms of chain, to the surface, and quickly restored to its proper place—a just and great occasion of thankfulness. At five o'clock the church-ship was again at sea, with a fair wind for St. John's Island (sixty miles), the last, or rather the most distant, place to be visited in the outward voyage.

Tuesday, August 25.—The first day of hindrance since reaching Burnt Island, on the 1st of this month. The church-ship lay to in a heavy gale, from south-west, and having, in the night, been carried by the wind

52 *Visitation Voyage of the Bishop of Newfoundland.*

and a strong tide too far to the eastward, did not reach the harbour till two o'clock P.M. on

Wednesday, August 26.—St. John's Island, being at the entrance of the Strait of Belle Isle, forty miles from Forteau, is attached to that Mission, but the opportunities of going and returning are few and far between. On this account chiefly the Bishop's visit was extended to this place, as it was feared that the Rev. Mr. Botwood, the Missionary, might again, as for several years past, be prevented. However, the Bishop learnt, with satisfaction, that Mr. Botwood had this year accomplished the visit, and had left only ten days before, having baptized fifteen children, and performed other services, remaining four days with the people. The Bishop gave them service in the evening, with a sermon; and delivered to a woman named Sams several presents, sent to, or for, her husband (supposed to be alive) by a lady in England, in grateful remembrance of kindness shown by him and his wife to some parties shipwrecked, several years ago, on the South coast.

Thursday, August 27, to Saturday, September 5.—Having, by God's merciful help and guidance, reached the terminus or limit of this voyage of Visitation (indeed sixty miles beyond the Bishop's original intention), nearly 550 miles from St. John's, the church-ship began to-day to retrace her course. A considerable amount of duty still remains to be performed, in returning, on the Southern coast.

While sailing out of the harbour of St. John's Island, the Bishop had the great unexpected gratification of falling in with H.M.S. *Vesuvius*, and of receiving from Captain Hamilton, who kindly came on board the church-ship, recent intelligence respecting friends on the Labrador and in St. John's.

After much delay through calms and head-winds, the church-ship arrived safely at Channel, on Wednesday, September 2d, and, after two days' detention by fog, proceeded on Saturday, the 5th, to La Poile. Before leaving Channel, Mr. Taylor resumed his place on board, and Mr. Le Gallais, who had rendered great service to the Bishop, returned to the duties and labours of his own Mission.

Sunday, September 6.—At La Poile. The usual Sunday Services in the Church, with Holy Communion. Sailed on Monday to Burgeo, and on the following Wednesday, with the Rev. Mr. Cunningham, to the Ramea Islands (included in his Mission of Burgeo), a prosperous and increasing settlement, where, on

Thursday, September 10, Confirmation was administered by the Bishop, for the first time. Forty-three were presented, many of whom had never previously enjoyed an opportunity of attending a Confirmation. In the evening the church-ship passed over to Fox Island, where twenty were presented and confirmed on board.

Friday, September 11.—Several inhabitants of Fox Island, having expressed a wish to partake of the Holy Communion, it was celebrated after Morning Prayer on board; and afterwards the Bishop, with Mr. Cunningham, administered it to two sick persons on shore. At three o'clock P.M. the Bishop took leave of Mr. Cunningham, and sailed for Hermitage Cove, in Mr. Colley's Mission.

Saturday, September 12.—Notice was sent to Rev. Mr. White, the Rural Dean, at Harbour Briton (nine miles), of the Bishop's arrival at Hermitage Cove; and on

Sunday, September 13, the Bishop, assisted by Rev. Messrs. White, Colley, Hooper, and Taylor, celebrated and administered the Holy Communion, in the beautiful stone church of St. Saviour, in Hermitage Cove. The day being happily fine, boats arrived during the morning, from all parts of the bay, and the church was filled with an attentive congregation. The whole service was admirably conducted; the chanting particularly was correct, clear, and devotional, in keeping with the truly ecclesiastical character of the church. In the evening, the Bishop baptized the Missionary's infant son, addressed the candidates for Confirmation, and confirmed forty (twenty-one male, nineteen females), and consecrated the churchyard, lately enclosed for a cemetery.

Monday, September 14, and Tuesday, September 15.—On Monday, the church-ship, with the Bishop and friends on board, sailed round from Hermitage Cove to Harbour Briton (twenty-five miles), in Mr. White's Mission, he (Mr. White) having returned by the shorter route (nine miles) across Connaigre Bay; and on Tuesday, his Lordship proceeded with Mr. White to Belleoram, under the Rev. Mr. Marshall's charge (twenty-one miles). Arrived in time for Evening Prayer in the church, when the Bishop preached.

Wednesday, September 16.—The church in Belleoram has been recently enlarged, by the addition of north and south aisles, to meet the demands of an increasing congregation; and it is hoped a chancel will shortly be added. Morning Prayer at nine o'clock, with Confirmation and Holy Communion. Twelve young persons were Confirmed—and fifty-one, besides the clergy, partook of the Holy Communion; the largest number of communicants, it is said, ever assembled together in Fortune Bay. Left Belleoram immediately after Morning Prayer, hoping to reach English Harbour (five miles) in time for Evening Prayer; but fog and head-wind conspiring, the church-ship was constrained to seek shelter in the harbour of Blue Pinion, two miles short of her destination. Mr. White, however, obtained a boat and crew to carry him to English Harbour.

Thursday, September 17.—No wind. The church-ship crept to the entrance of the Blue Pinion, but could advance no further, until boats came to her assistance, which towed her to English Harbour, but too late for the Morning Service. At Evening Prayer, twenty-two persons, from this and the neighbouring harbour of Mose Ambrose (both under the Rev. Mr. White's pastoral care), were presented and confirmed.

Friday, September 18.—A dense dripping fog, with head-wind. Prayers in the schoolroom, morning and evening.

Saturday, September 19.—The fog still continued, and continued still, not a breath of wind to disturb its dull repose. Mr. White, therefore, obtained a boat, with five hands, to row the Bishop and friends to Harbour Briton (fifteen miles), leaving the church-ship to escape when she could.

Sunday, September 20.—The church-ship, having escaped from English Harbour last evening, found her way to Harbour Briton through thick fog. At the Morning Service, Holy Communion was celebrated, and

in the afternoon, some young men, who could not attend on the previous occasion, were presented and confirmed.

Monday, St. Matthew's-day.—Service for the Saint's-day at nine o'clock A.M. This was settling week at the Merchant's establishment, when the planters are expected to come and settle their accounts, hire servants, &c. Great numbers arrived in their schooners and boats to-day. It used to be a time of much disorder, drunkenness, &c., but the daily services in the church, with a sermon in the evening service at a late hour, have helped very much to correct these evils, and have given to many an opportunity of joining in the Prayers of the Church, which they seldom, or perhaps, in some cases, never, have at any other time. This evening the Bishop preached to a large and attentive congregation.

Tuesday, September 22.—Wind ahead, with fog, occasionally diversified by squalls and heavy showers of rain. Again a large congregation in the evening. Mr. White preached.

Wednesday, September 23.—Welcome, thrice welcome, fair wind, and plenty of it, with a clear sky. The church-ship left Harbour Briton soon after six A.M. and reached Great St. Lawrence (eighty miles) at the same hour in the evening.

Thursday, September 24.—A boat was sent to Burin (fifteen miles) for the Missionary (the Rev. Mr. Rozier), but he arrived by land during the morning service, and at evening prayer presented ten candidates for confirmation.

Friday, September 25, to Monday, September 28.—Detained in the harbour of St. Lawrence, by fog and heavy weather. Hoping to depart before to-morrow, the Holy Communion was celebrated this (Friday) morning. Twenty-four remained to partake of it, with the clergy; an unusually large number for so small a congregation, and, what is perhaps more unusual, the number of males equalled that of the females. On Sunday, all the "Protestants," it is believed, of the settlement, attended both services. In the evening, all who can or would sing in the church (and they are many) were invited to come on board the church-ship, to hear and join in psalmody.

Monday, September 28.—Proceeded to Burin (fifteen miles), and on Tuesday (Michaelmas-day) Holy Communion, with full service, was celebrated in the morning; and in the afternoon, the Bishop confirmed twenty-three candidates, prepared and presented by the Missionary. Burin, as compared with its former self, and with other settlements on this coast, especially those in Fortune Bay, appears sadly poverty-stricken.

Wednesday, September 30, to Friday, October 2.—Sailed from Burin for Harbour Buffet (sixty miles), on Wednesday at noon, with a fair wind, but in the night, and all the following day and night, the church-ship was contending with, and against, a north-easter, and could not reach, or at least could not enter, the harbour till Friday morning. The Rev. Mr. Kingwell, the Missionary, came on board, and arrangements were made for the Bishop's visits to the many and widely-scattered settlements in this immense Mission, which embraces all the settlements at the head, and several on each side, and on different islands of Placentia Bay; the whole circuit, upwards of one hundred miles, traversed by the Missionary in a boat.

Saturday, October 3, to Sunday, October, 11.—The Bishop's services in this Mission were, first, on Saturday, October 3, a Confirmation at Spencer's Cove, twelve miles from Harbour Buffet; to which place the Bishop went, and returned from it to Harbour Buffet, in Mr. Kingwell's boat. On Sunday, October 4, the usual Morning Service, with Holy Communion, in the church at Harbour Buffet (forty-two communicants), and Confirmation in the evening; on Monday, the church-ship sailed for Arnold's Cove (eighteen miles), and on the way the Bishop, with Messrs. Kingwell and Taylor, landed at La Manche, and were received and conducted through the mines (which are in full, and it appeared successful, progress), by the sub-manager and Mr. McGrath M.H.A., the resident Custom-house officer. The manager, Mr. White, had left for New York, a few days before. The Bishop expressed his desire to render, through the Missionary of Harbour Buffet, to such as would receive them, the services and Sacraments of the Church. The residents, with their families, numbering perhaps in all two hundred, are a mixed multitude, some from Nova Scotia, some from the Northern States of America, some from the West of England, the majority from various parts of Newfoundland. The number is expected to increase considerably next spring. After a visit of between two and three hours, the Bishop, with his friends, proceeded to Arnold's Cove, in time for Evening Prayer, with Confirmation. Sailed on Tuesday morning to Woody Island, a lovely harbour; but the inhabitants are few, scattered, and poor, and for want of means their church remains without proper and sufficient furniture, and not consecrated. Nevertheless, the building was filled on this occasion with an attentive congregation, and in the evening the Bishop held a Confirmation. On Wednesday, no wind till noon, after which an attempt was made to reach Isle of Valen (eighteen miles), but not accomplished till the following Thursday morning. Confirmation in the church in the afternoon; and on Friday, being detained by fog, the Bishop preached a second time. Oderin (twenty-four miles) was hardly reached on Saturday night, just at the commencement of a gale, which lasted without intermission, from different points of the compass, for four days. On each of these days, Divine Service was celebrated in the church—on Sunday, in the morning, with Holy Communion, and in the evening with Confirmation. This was the last of the Bishop's special services in this Visitation. At no place are the visits of the clergy and services of the Church more thankfully received than at Oderin. Through storms of rain and wind, the people came morning and evening to the prayers, and were earnest in their petitions that, by a division of the unwieldy Mission, they might enjoy the benefit of a clergyman's visits and ministrations more regularly and frequently—a consummation devoutly to be wished.

After four days' detention at Oderin, the *Hawk* spread her wings for her last flight, on Thursday, October 15, hoping to reach St. John's (150 miles) before Sunday; but on the following day, meeting with a head-wind, it was thought prudent to harbour at Ferryland; from which place, fearing further delay, the Bishop proceeded by land, and reached St. John's in the evening of Saturday. The church-ship arrived safe and sound, crew and companions all well, early on Sunday morning.

In this voyage, all the Missions, and all the churches (except one) on the south and west sides of the Island, and all the principal harbours on the "French" shore (west), as far as St. John's Island, have been visited; and in each church, as well as in many rooms and on board the church-ship, Confirmations have been held, with Holy Communion, and other usual services.

The Prayers of the Church were said in 54 different settlements—viz. in 17 on the so-called French shore (six of which had never before been visited), and 37 in the Missions on the South shore. Confirmation was celebrated 35 times—in 28 places on shore, in 7 on board the church-ship; 753 persons were confirmed, two churches and eight cemeteries consecrated. In consequence chiefly of the delays and hindrances in the first month, the voyage was protracted beyond the usual time, extending over sixteen weeks; the distances sailed over exceeded sixteen hundred miles.

S. D. G.

THE NORTH AMERICAN CHURCH IN HAYTI.

THE number of coloured immigrants from the United States, into the Negro Republic of Hayti, which divides with the Spanish colony of St. Domingo, the large and fertile West-Indian island known under both of those names, is already very considerable, and is now increasing at an extremely rapid rate in consequence of the deplorable war between the "Federals" and the "Confederates." The population found by the immigrants already existing in Hayti, which was small compared with the size of the country, was nominally Romanist, but destitute of a diocesan episcopate and almost of priests too, and was plunged in the most deplorable ignorance and vice. The North American Church has now begun to make some provision for her own children, and has hereby, we must take leave to remark, given an example which the neighbouring Diocese of Jamaica would do well to follow in regard to the Cayman Islands, where a large population of its Church-people is left entirely to the ministrations of the Wesleyans.

The Rev. J. Holly, a coloured presbyter at Port-au-Prince, has sent to the *Hartford Calendar* an account of the first episcopal visitation of the North American Mission in Hayti. He says:—

"In September, 1862, I proceeded to New York, and was present at the session of the General Convention held in that city during the succeeding month. The object of my visit was to draw attention to the claims of Hayti as a mission-field. I returned to my labours here, with the assurance that my labours had not been fruitless.

At the beginning of 1863, J. B. Hepburn, Esq., a coloured gentleman from Virginia, in this city, placed a large hall gratuitously at my disposal for the conducting of our services, and I had an accession to my congregation of several resident families of English Colonial Churchmen. Prospects continued so bright, that we felt encouraged to organize a parish under the General Convention, the 25th of May; and by an official document from the presiding Bishop dated the 22d of July last, the existence of Trinity parish, Port-au-Prince, Haïti, was duly proclaimed.

The steamer that arrived here the 28th of October last brought the Right Rev. Alfred Lee, D.D. Bishop of Delaware, authorized by the Presiding Bishop to make an Episcopal Visitation to my parish. He was accompanied by the Rev. C. H. Williamson, M.D. of Illinois. A cordial reception was extended to them, by the *Haitien* Government (an account of which I send from the *Moniteur Haitien*), as well as by all classes of the population. Dr. Williamson preached several times in French to crowded audiences, among whom were distinguished *Haitien* senators and generals. The hall was also filled to overflow on four successive Sunday mornings when the Bishop officiated. Twenty-six persons were confirmed by the Bishop during his visit, all of whom, except three, were adults. Last week the Bishop and Dr. Williamson proceeded to Jamaica, to visit the Lord Bishop of Kingston, the Right Rev. Reginald Courtenay.

Time and space fail me at present to speak of the beginning of a Mission at Gonaïves under a lay-reader, or of the demands that I have to do likewise in other places, or of a movement set on foot during the visitation to purchase a lot for the erection of a church-edifice for our congregation in Port-au-Prince."

EXTENSION OF THE INDIAN EPISCOPATE.

SIR,—I have before me the recent charge of the present excellent Bishop of Madras, in which, speaking of the clergy of his diocese, he states:—

"But the larger portion of the clergy of this diocese are not Government chaplains, nor other clergymen in charge of European and Eurasian congregations, but *Missionaries* and native clergymen labouring among native *Christians* and the heathen. These number now no less than ninety-four, or actually engaged in duty eighty-six, of whom *thirty-eight are natives.*" (The italics are mine.)

The perusal of this paragraph will afford sincere pleasure to every member of the Church, showing, as it does, that the Church is actively engaged in the great Missionary work committed to her by her Great Head. But while the Church is thus actively engaged in the work of converting the heathen to Christ, it becomes an important duty of the Church to see that this work shall be carried on with that due efficiency which is calculated not only to secure success, but also to impart *stability* to her successful efforts. The question, then, arises, Has the Church secured for her Indian Missions that episcopal guidance and supervision which is necessary not only to their well-being, but also to their stability? After the reiterated statements of the late Bishop of Madras, showing the necessity for an increase of the Episcopate, it will not be considered derogatory to the zeal and devotedness of the present occupant of the See, to assert that the Church has *not* provided due episcopal guidance and superintendence for her Indian Missions. Let it be borne in mind that these ninety-six clergymen minister in foreign tongues to upwards of 50,000 converts, tongues of which the Bishops of Madras hitherto were ignorant, and it must be apparent to every candid mind that, in order to give the Missions the episcopal guidance and superintendence they require,

it is absolutely necessary that the Bishop should be *master* of these tongues—nay more, absolutely necessary that he should have a thorough knowledge of the manners, habits, and customs of the people. And that this is not an assertion made *ad captandum*, I may observe that the present Bishop of Madras has been labouring to acquire a knowledge of the Tamil language, the language of the people of Tinnevely, in order to render his ministrations efficient. But should his Lordship succeed in acquiring it, despite his multifarious duties, the disadvantages under which the Missions labour from the want of *personal* episcopal guidance would be but very slightly modified thereby, for these ninety-six clergymen are not all engaged in the *Tamil*-speaking country. Some of them are in the Tamil country, more in the *Malayalim*, and others in the *Teloogoo* country, from which circumstance we may fairly conclude that, in a subdivision of the diocese, ethnological rather than geographical boundaries should be our guide: and further, that if the Church could bestow on her Indian Missions the episcopal supervision which they need, *three* Missionary Bishops is the number by which the Episcopate in the Presidency of Madras should be increased. Although the Bishops of Madras have done all that earnest devoted men could do for the Missions, yet that these Missions, if they had had Missionary Bishops, would be in a more flourishing condition than at present they are, no one who has been in the mission-field as I have been, will deny. For instance, will it be asserted that a Confirmation Service, read entirely by a Presbyter, with the exception of the words at the laying on of hands, read by the Bishop sometimes in English, which no one present scarce understood, sometimes in Tamil written in Roman characters, equally unintelligible, lost nothing of its instructiveness? Or that our Ordination Service, read by the Bishop in English, and by a Presbyter in Tamil, in a congregation of hundreds of native Christians, lost nothing of its awful solemnity thereby? Or, will it be asserted that for a Bishop to be unable to converse with his native clergy is no drawback to his efficiency? And yet, sir, up to the decease of Bishop Dealtry this was the character of episcopal ministrations in Tinnevely! but in the face of these very grave drawbacks we are told that the Missions have due episcopal superintendence! Bishop Dealtry thought otherwise, and frequently expressed his thoughts. The last time I had the pleasure of seeing him, he conversed with me for fully half an hour upon this very subject, the extension of the Episcopate, and after a pause of some moments he said most thoughtfully, "My dear brother, the present system will not do; there must be a Missionary Bishop, one who is well acquainted with the people and with their language. I feel more and more that I cannot do for the Missions what I believe to be necessary." That the good Bishop did not thus express himself merely because he felt age and infirmities increasing will be apparent from the following, viz. :—

On the occasion of the last renewal of the East India Company's Charter, a joint conference of the *Propagation Society*, the *Christian Knowledge Society*, and the *Church Missionary Society* was held in London in 1852, with a view to promote the efficiency of the Church and the interests of religion in India. To aid the Conference in its objects, a

"Declaration" was drawn up in Madras and transmitted to it. The third clause of the declaration is as follows :—

"We are of opinion . . .

That the ecclesiastical establishment should be increased and strengthened

1st. By a sub-division of the present large dioceses.

2d. By addition to the number of Chaplains.

3d. By grants in aid towards the support of clergymen, and the building of churches in the smaller stations where there are no resident chaplains."

The first subdivision is that which strengthens my assertion; but I would call attention to the entire clause, as it unmistakably shows that the wants of the entire diocese had been most carefully discussed, and therefore that those who signed it honestly believed an increase in the episcopate necessary. This "Declaration" was signed by the Bishop of Madras, and by 17 Government Chaplains; 33 Missionaries, *Church Missionary Society*; 23 Missionaries, *Society for the Propagation of the Gospel*; "other clergymen," 7; in all 78, of whom 12 were native clergy! In the face of this "Declaration," a declaration made by the Bishop and clergy of Madras, will it be again asserted that an extension of the episcopate in the Madras Presidency is not requisite? More than ten years have passed away since the Bishop and his clergy thus solemnly pronounced upon the wants of the diocese; these ten years have added to those wants; will the Church at home remain inactive with respect to them? I have trespassed too far upon your pages, but, with your permission, I will return to the subject again.

A MISSIONARY.

BISHOP CLAUGHTON AND THE MISSION-WORK IN CEYLON.

THE Bishop of Colombo has announced his wish to make some important alterations in the mode of Missionary operations in Ceylon under the *Society for the Propagation of the Gospel*. He proposed "to lessen very considerably the number of Catechists—*i. e.* Catechists working separately in charge of stations or districts of their own—partly by substituting ordained persons where it was practicable, and where this could not be done for want of funds, by combining two or more Catechists' offices together, under one Clergyman. His opinion was that the present use of the office of Catechist was of an irregular character, and was working prejudicially to the Missionary cause. It had grown up under circumstances of a temporary character, the difficulty of educating sufficiently for ordination in a colony, or of finding fit persons willing to offer themselves for its ministerial office. It had probably also been suggested by the class of men called *proponents* under the Dutch system. But he could not consider it in accordance with the rule of the Church of England to continue the system, though he would not rashly discontinue it at once. He pointed out the actual effect of the system in the rarity of native conversion where it prevailed, and also in the frequency of lapses into heathenism, or secession to

Rome or Dissent after conversion. The fact was, that persons sincerely anxious to embrace Christianity were not satisfied to wait for months and even years without Baptism for want of one qualified to administer the rite. Nor were those who were already Christians content to be dependent on the chance visit of a Clergyman, for ordinances which others were only too ready to administer, or to teach them to dispense with entirely. In speaking of Catechists, he wished to be understood not to disparage any individual, but to condemn the system as at present existing. He did not object to the use of Catechists under *Missionaries* (as in the Coolie Mission, and in some of their own districts), but to the occupation of important stations by unordained men, the effect of which he could prove was injurious.

The Bishop also proposed to dispense with the numerous small grants to schools, now made by the Society in Ceylon; not from any dissatisfaction with the mode in which such schools were conducted, but from his convictions that these were matters of detail, which should be left to the Missionary, and that he would find local sources of support much sooner if left to his own judgment, than whilst encouraged to resort for guidance and help to their Committee in every case. He considered it was no part of the Society's duty to undertake these minor expenses. The income of the Missionary should be made adequate to meet all legitimate demand on his support, and that done, he should be interfered with as little as possible by the Committee. As Bishop; of course, he hoped his Clergy would not hesitate to come to him for advice or aid on every occasion that they required it, and in any pressing case he would support their applications to the Committee."

A Sub-Committee (consisting of Mr. Vane, Mr. Justice Thomson, Rev. Messrs. Dias, Boake, and Ondaatje) has been appointed to consider and report upon the Bishop's suggestions.

The Bishop of Calcutta, as Metropolitan of India, was to visit Ceylon in December.

The Bishop of the Diocese has, during his residence in Colombo, renewed his practice of preaching by interpretation to the people working in the coffee stores. These addresses were very attentively listened to, and it was hoped would not be without effect. The Bishop was assisted by the Revs. S. D. Ondaatje and C. Devasagayam.

The *Ceylon Gleaner*, to which we are indebted for these Missionary tidings, further informs us, that St. Thomas' College is now affiliated to the Calcutta University, and that both the College and School attached are recovering from their temporary depression.

A VISIT TO CASHMERE.

Peshawur, Nov. 3, 1863.

DEAR SIR,—Feeling that we needed a change, and having three months' leave, we left this city last July for a three months' trip to Cashmere; and have just returned. As a few remarks on what I saw of the country and people might be acceptable, I send you some account of what came under my notice.

There are many routes to Cashmere, all however equally difficult and bad, as there are no roads in the whole country; and you may conceive of the difficulty of travelling, when I say that we had to ascend and descend all the mountains belonging to the Himalayan range which lie between Peshawur and Cashmere. We went by the Murree route, and found it ten marches to the valley of Cashmere from our hill-station, Murree.

The first two marches, up to the river Jhelum, are in our own territory; crossing the river we were in the territory of the Maharajah of Cashmere. For the first six marches from the Jhelum the country was mountainous, very grand, but thinly populated, and but partially cultivated; for the last two, however, to the first place you come to in the valley—Baramoolah, the scenery is different. You have to go through quite a wood, and you see flowers and fruits of all kinds growing wild. When you get within a few miles of Baramoolah you find the Jhelum, which had for the last few marches been tumbling and roaring along, now calm and placid, with little boats plying on it. Arrived at Baramoolah, you find a good sized town, built on the opposite side of the river, and the place from the distance looks well enough. On this side the river there is an old mud fort, the hut built by the Maharajah for visitors, and a few gardens, and leading across the river a rough wooden bridge. You see a number of boats on the river, and are informed that you must now give up marching, and take one of these boats and go up to Serinuggar, the capital of Cashmere. After a little trouble and no end of fighting between the boatmen, we engaged two boats, and when we started we found that of the two boats one had only one man and the other two. The boats were entirely worked by women and girls; they paddle and track and do everything; the man seems to be proprietor, and only helps on emergencies.

It takes two days to arrive at Serinuggar from Baramoolah when the rains have fallen and this low country is covered with water, but for the greater part of the way one has to go along nullahs and through swamps covered with long grass and rushes, and so infested with mosquitoes that do what we would we could not keep them off our hands and face and neck: as a last resource we had to make a cowdung fire, and sit in the smoke.

We remained at Serinuggar some days, but did not like the place at all; for of all the dirty cities I have seen, and eastern cities are mostly dirty, Serinuggar outdoes them all. The city is built on both sides of the river Jhelum which runs through it; and the principal buildings being at the very brink, the chief means used for getting about and also for conveying goods, are boats of all sizes; each respectable native keeps one of his own, with so many boatmen, as at home you would keep a horse or carriage. There are also nullahs leading from the river which take you to the back parts of the city. The river is crossed at different places by wooden bridges, exactly similar to the one at Baramoolah—I think there are six in all; one of them is also a market place, as it has huts on each side, where all sorts of things are sold on market days. Along the river there are a number of pucca ghauts or landing-places, which, up to about twelve o'clock, are covered with men and women washing themselves or carrying away water in earthen vessels for the use of their households. The Mahommedan women generally dress in white, and the Hindoo women, or

Punditanees, as they are called, in a scarlet colour. The shape of the dress in both is similar, resembling as closely as possible a milkman's frock at home; this is the only garment they wear on the body. In winter it is of woollen stuff, and in summer of cotton; but in winter, beside their frock, they always carry in one hand a small earthen vessel bound round with wicker-work, and filled with coals of fire. On their heads they wear a kind of crown, made of some red material, and over this, falling down over the back, and reaching sometimes almost to the feet, is thrown a white sheet. The hair of the unmarried is interwoven with silk and plaited, and ornamented at the bottom with silk tassels, and allowed to hang down their backs. They are generally barefooted; when they do wear anything it is sandals made of grass; and some of these made for the high caste Punditanees are so finely worked and neatly made, that they look anything but badly. Of course the richer and prettier women are hardly ever seen by us, as they are generally confined in their Zinānās. The dress of the men is similar to the frock of the women, except that they add a pair of drawers and wear a turban instead of the crown, and shoes on their feet.

As you go along the river you also see a number of wooden bathing-places erected in the river; these places are always resorted to for all ablutions. Beyond the city are some nice orchards, which are very regularly laid out, and have poplar trees planted in long lines all about them. Along the brink of this river also they are planted in rows, and give it a very nice appearance. There is also a poplar avenue about a mile long, which is well worth seeing. Then, in the apple orchard, the Maharajah has constructed a number of rough bungalows for the use of European travellers, and all who visit Cashmere generally come and reside in them. The influx of European visitors is becoming greater every year—there were about two hundred this year—and the benefit to the country and natives is very great, as large sums of money are spent by them. You, however soon find Serinuggar a very dull place; one visit to the city is enough, for when you once leave your boat you find it so filthy, the inhabitants so dirty, and the odours so offensive, that you have no desire to go again. There are four shawl merchants; you go there and see the different kinds of shawls they have for sale, as also the different other kinds of cloth, and if you need any you make purchases. They also make nice papier-maché work of all kinds, and are noted for their work in gold and silver. To these bungalows they generally bring round a variety of things for sale. Among the European residents you find that the Government sends up a civil officer, who is a kind of resident at the Court of the Maharajah, for the six months during which the country is open to visitors; a doctor also is appointed, and for the first time, this year a chaplain was sent up. Efforts have also been made to establish a Mission, and the *Church Missionary Society* have been invited to occupy the field; a beginning has been made, for we found a Missionary and his family had arrived and were residing at Serinuggar.

There were many things, however, with reference to these matters, which one could not help observing. There were, as I have said, hundreds of visitors to Cashmere and at Serinuggar itself, where service was held on the

Lord's-day; there were a great number of persons, but when we went to the place where Divine Service was to be held in the morning, there were not eight persons present besides the Chaplain's family, and in the afternoon there were only ourselves, the Chaplain's family, and two other persons. This we thought sufficiently disgraceful in a heathen and independent country, where the people will judge of us as a nation by the individual Englishmen they see. We were, however, horrified at what was, if I may so say forced upon us, not to mention that instead of being at church most of the people had gone to see the Maharajah's troops out on parade—for he, wishing to provide amusement, had, under guidance, directed that his troops should parade and the band play every Sunday evening for the amusement of the visitors; but besides this, he is in the habit of giving a dinner to the visitors present at Serinuggar every now and then. As the invitation came to us, we thought it but right to accept it and go. We were, however, much disgusted with what we saw, and sorry that we went. On arrival, you walked up and were introduced to the Maharajah by a native of his court, who spoke English, and then you took a chair and saw that a number of women were dancing to some wretched native music, and that every now and then the music was accompanied by singing, both on the part of the dancers and the natives who sat round. After a little, dinner was announced, and the Maharajah, getting up and leading the Government political officer to the door, departed. The dinner, I must say, was hardly eatable, and the wines &c., were perfectly undrinkable, but the conduct of the visitors was most unbecoming. As soon as one conveniently could, the room was left for the outer court, where the dancing continued. After a while the Maharajah presented his gifts, in return for some he had received in the name of her Majesty; then, rising and leading the Government officer to the door, he departed. All the visitors followed, and descending to the river went to their boats. Looking on, we were surprised to see that the women who had been dancing were led by the officers from the palace to their boats, and on inquiry found that the women were but the common women of the town collected by the Maharajah on such occasions. . . . This to our minds fully accounted for the neglect of the means of grace, and it struck us also that the officer sent by Government to see that everything should be attended to and properly arranged was either very negligent or incompetent; for, to our thinking, such conduct being publicly allowed was as discreditable to our Government, as it is degrading to us in the estimation of the people.

The Mission has just been established, and we hardly know if it will succeed or not. The Maharajah is a bigoted Hindoo, and very much against it, and is angry that it has been established in his dominions without his permission; and, as far as it is in his power, he does everything to discourage any efforts made for the enlightenment or conversion of his subjects. And this, with the example given to the people by professing Christians from among our own people, will make it a difficult work for the Missionaries even to command the attention of the people. Doubtless, what they will first hear will be, "Why do not you teach your own people, instead of coming to teach us? for they are worse, as they act thus and thus."

A few words about the Maharajah and people of the country.

After a few days residence at Serinuggar, we went up the river, and travelled about for a fortnight, and were highly delighted with the country, the scenery, the fruits, growing almost wild, and the apples and pears as good as any you can procure at home. I, however, never had the words of Bishop Heber's hymn so brought home to me as I have had here, for in no place could they be more literally true and correct than here:—

“Every prospect pleases, but man alone is vile.”

The beautiful mountains and valleys, the pasture grounds, the springs and waterfalls and orchards; the winding or rather zigzag river, the lakes and green fields, with the snow-covered mountain-tops in the distance, all making one beautiful whole; but the inhabitants are very vile—the vilest I have ever seen. In India it is notorious that the natives, like the Cretans of old, are liars, but the Cashmeres are worse; they seem to have but one refuge, and that is a refuge of lies; and they have become so addicted to the habit, that even when you can see no object in it, you find that they are lying. Now the only thing I could attribute this habit to, is the system of oppression and tyranny to which they are and have been subject for generations. At present they are perfectly ground down—in fact, treated in a manner that Englishmen cannot even understand if it could be described. If the Maharajah or his people need anything, they never think of paying for it; some soldiers are sent to extort what is wanted. The land all belongs to the Maharajah, and it is farmed out in lots to the highest bidders, who farm it out to others, and so on; and besides this the Maharajah has a monopoly of most things, and of other things he has a certain share. Each village has also to make a present of so many horses, sheep, &c. And no man or woman may leave the country without special permission and a heavy tax. Yet, in spite of a bad and grasping government and lazy people, who care for nothing but to have their present wants supplied, it is a wonderful country; everything abounds, and can be purchased for a most trifling sum. As no one is allowed to kill cattle or take them out of the country, they abound, and the villagers hardly know what to do with them. A penny would procure you a quart of milk and a half-pound of butter, and we actually purchased a cow and calf for ten shillings. A lamb you could purchase for a shilling, fowls at twopence or threepence each, a dozen eggs for a penny, and three to five ducks for a shilling; and yet the majority of the people think these prices so high that they live on nothing but rice, vegetables, and milk. Rice is produced in great quantities in the country, and the coarser sort is sold at the rate of about forty pounds for a shilling. From various inquiries, I found that it never costs a poor native more than two to three shillings a month to provide his food. This excessive abundance makes the people lazy and disinclined to work; and this, with the knowledge that if they did work and earn anything it would be taken from them as soon as they had accumulated it, ruins their character. Their laziness renders them stupid and leads them into evil habits of living, so that as a people, if they continue as they are, they must soon become very wretched.

The mass of the inhabitants are Mussulmans. The ruler is an Hindoo,

and being such, I might say that *nearly all* the officers of his court are also Hindoos; he is a very bigoted and ignorant man, and is quite under the guidance of his pundits, who make him do whatever they like, and though the country is being ruined, they take care of themselves. The Mahommedans are great people for living on meat, but here they are not allowed to know the taste of beef. If a man were caught killing cattle, he would either be hanged, as used to be the case, or, for fear of us, made away with in a more quiet manner. His pundits have just led him to issue an order prohibiting any of his subjects from catching fish though the river abounds with them, as they have led him to believe that his father Gholab Singh (to whom we sold the country and people) when he died was changed into a fish, and now swims up and down the river near his palace between the first and third bridges. He has also prohibited the Mahommedans from using their call to prayers from the tops of their mosques.

The mass of the population of Serinuggar and most of the large towns are shawl weavers. We went to see them at their work; their looms were of very rude construction, but some of the work produced was very fine. They work in a sitting posture, a number being closely huddled together; their sedentary occupation seems to shorten their lives and have all the usual ill effects of such work. In our travels in the country, we visited a number of places famed for their springs—they all seem to originate at the base of huge mountains, and are and have been regarded by the natives as *Divine mysteries*. At most of the places a reservoir has been formed, and though not a bubble can be perceived, the surface being as calm as possible, yet the amount of water discharged is great. The one at Rerenag is the source of the Jhelum. The natives consider them all sacred, and come on pilgrimages from immense distances to them. We found them all surrounded by crowds of devotees, some of whom had come from Bengal, a distance of about 2,000 miles. They have extraordinary fables regarding their origin, &c., which are believed even by the Mahommedan inhabitants, though they are ridiculous in the extreme. The country abounds in fruit to such an extent that it is wasted, and furnishes food for the bears and other wild animals. We always could get as many apples, pears, peaches, walnuts, &c., as we needed for sixpence.

The only two things which struck us, go where we would, as disagreeable, were the vileness of the people, and the oppression of the ruler. Everything is his monopoly, and to fill his coffers the people are ground down, and their refuge is one of lies.

A Missionary has gone among them, and though there are many difficulties and hindrances of various kinds to their receiving and embracing the pure and holy Gospel of Christ—which, wherever it goes, confers on its recipients manliness, honesty, and every quality that is good—yet let us pray that God may bless and prosper it, that it may run and be glorified; and if we desire to be heard, let us endeavour as much as we can to remove all the hindrances and causes of offence possible.

W. C. B.

CHURCH ORGANIZATION IN LIBERIA.

THE article in the New York *Church Journal* upon our notice of the Church action in Liberia has drawn forth a letter from an eminent American layman to that *Journal*, which we here reprint:—

“MESSRS. EDITORS,—I take the liberty of calling your attention to some inadvertences which have crept into your late leading article on the Liberian Church, which is, in most respects, very good.

1. There seems to be a confusion between two senses of the phrase ‘independent Church.’ It may mean a Church which is not so connected with other Churches as to be under a common authority with them. It may mean a Church which has within itself a sufficient number of Bishops to carry on the succession without the good offices of other Churches. The Church in the United States was independent in the first sense from the time that the political Revolution was complete. She was not independent in the second sense till some years later. The first seems the natural sense of the words. A Church which has no Bishop is rather imperfect than dependent. The Liberian Church may be independent in the first sense, although it is not in the second.

2. You assert that the Preface to the Prayer-Book only states a fact about our own Church without announcing any general principle. The words are: ‘When, in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included.’ Surely the necessity must have been the consequence of a principle:—the principle, which I hold to be a sound one, that civil independence involves ecclesiastical independence. The error of those who organized what is sometimes called the Southern Church was an error about a fact. The seceding States have not, in the course of Divine Providence, become independent with respect to civil government.

3. You have made some mistakes in the history of the organization of our own Church. The Church in several States set up Diocesan organizations before there was any Bishop in the country. Had they not done so it is, humanly speaking, almost certain that there would not have been one yet. This is what the Liberians have done. There was no organization of a National Church extending over the whole nation until there were three Bishops, not four. But there was an organization of the Church in seven States, which thought itself independent. It acted, and was the means of obtaining the consecration of two Bishops. The present Constitution of the Church was in fact adopted by those seven States, when there were but two Bishops in them, and was on the point of going into operation with no more, when the adhesion of Connecticut, at the last moment, introduced a third. The fourth was not consecrated until about a year afterwards. The third Article of the Constitution retains traces of this in the provision, that there shall be a House of Bishops when there are three or more Bishops.

4. It is a mistake to say that there is no law by which the Bishops of our Church can canonically consecrate a Liberian Bishop. It is verbally true that there is no canon authorizing such a consecration; but none is

necessary. The tenth Article of the Constitution was added in 1844, to provide for such cases, and does provide for them very fully. If it be said that Liberia is not within the provisions of that Article because she is a missionary station of our own Church, an answer is ready. The African Mission was sent to a land in which there was no Church, in order to found one. When the people think fit to do what the Mission was intended to excite them to do, there is surely no cause of complaint, and they are entitled to any assistance which they may require. With respect to Bishop Payne's jurisdiction, he has none except over Missionaries and Clergymen of our Church. Over clergy of foreign ordination and laity he has no jurisdiction, unless they are employed by the Board of Missions. [Digest, Title I. Canon xiii. § 8, Clause 6.]

HUGH DAVEY EVANS, LL.D."

Baltimore, Dec. 7, 1863.

The representations of this letter have led the *Church Journal* to return to the discussion. Its two articles we are unable, for lack of space, to reproduce; but that inability is the less to be regretted, as the most important matters in them will be found examined in the subjoined communication which we have received from the same English correspondent to whom we have already been indebted in our attempts to ventilate this question:—

"SIR,—You justified the action of the clergy and laity of the Church in Liberia by a reference to the American Prayer-Book. The Church in the Southern or Confederate States defends its action by the same authority. The *Church Journal* smiles at such simplicity on the part of her Southern and Liberian brethren, and talks of the latter as 'parodying the words' of the said Preface. Let me, therefore, now give them in full, so that your readers may judge for themselves who most correctly interpret them—the Bishops, Clergy, and Laity of the South, and the Clergy of Liberia, or the writer in the *Church Journal*:—'But when, in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country.'

With the propriety of this sentence, as applied by the Church in the Southern States, we have nothing to do here, neither need we express our approval of the principle asserted in it; but thus much we must continue to maintain, that this principle does justify, on American Church grounds, the action of the Liberians.

Nor are we alone in so doing. In the columns of the *Church Journal* for Dec. 16th appears an able letter from H. D. Evans, Esq. Baltimore, one of the Lay Deputies of the Diocese of Maryland, in which Dr. E. shows that the course taken by the Liberians is correct when judged by the Canons, &c. of the American Church. The *Church Journal* replies to this letter in two leaders, on Dec. 16th and 23d, in which, because Liberia never was, in our sense of the word, an American colony, it is

attempted to show that, being always independent of the United States Government, Liberia possessed civil independence from the first, and therefore that ecclesiastical independence necessarily existed from the first also. But how much is the difficulty thus raised really worth?

It is true that Liberia never was a colony governed by the United States, as Sierra Leone is by England. Liberia consisted at first of settlements of free and liberated Africans sent out from the United States. Some emigrated, and others went at the expense of private individuals, and chiefly of a society formed in the United States, and called 'The Colonization Society.' These settlements were styled and spoken of as 'Colonies.' They were governed by officials nominated and sent out by the Colonization Society. The first emigrants left the United States in 1820. The settlements, or colonies, gradually increased and became stronger; and in 1839 it was thought that the time had come when the Colonization Society might unite them all in one, give them one general government, and, granting the settlers a greater degree of power, accustom them to the responsible duties of sovereignty. A new constitution was then sent out from America, and a new governor, both emanating from the Colonization Society. The Liberians, under the sanction of their former patrons and governors, and walking in the steps of the fathers of the United States, drew up a constitution, established a republic, and elected officers. Their independence was in course of time acknowledged by the principal Powers of Europe. But not till 1862 would the authorities at Washington ever acknowledge a Negro Government, and consent to receive a negro ambassador there. For this act thanks are due to President Lincoln and his advisers. As soon as possible afterwards, the Liberians met in Convention, and organized their Church, even as Americans had done in 1785.

The *Church Journal* objects to your defence of these proceedings on the ground that the Canons of their Church do not justify such a course. Here I might content myself with referring your readers to Dr. Evans' able letter. I, however, would also add a few remarks. It is probable that the Church in the United States never contemplated, and may not have legislated for, a Church planted as that of Liberia was; neither had the Church in England ever contemplated or provided for such a state of things as existed in the United States in 1785. What the Americans did then, surely the Liberians may do now. The *Church Journal* is not correct in saying that 'the Church of the United States had four Bishops, &c.' when she organized herself. She had not four Bishops till 1790. Her first Bishop, Seabury, was consecrated in 1784; Bishops White and Provoost were consecrated in 1787; and Bishop Madison not till 1790. Now, the 'General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America' was adopted by the first Convention of the Protestant Episcopal Church held in Philadelphia, 1785. See Journal of that Convention, pp. 8, 9.

The *Church Journal* argues that the Liberian clergy are under the jurisdiction of Bishop Payne, and, therefore, not authorized to do what they have done. My former remarks on the sentence in the Preface to the American Book of Common Prayer apply equally here, but I will not repeat them. Dr. Evans also very briefly refers to this objection. I wish

to show that it is not so evident as the *Church Journal* assumes that it is. Bishop Payne was consecrated in 1851, as Bishop 'at Cape Palmas and parts adjacent West Africa.' Now, Cape Palmas was not at that time within the Liberian Republic. In 1853, Bishop Payne made his first report to the General Convention, and asked in it whether, in strictness of construction, the terms 'Cape Palmas and parts adjacent' embraced in whole or in part Liberia proper? The Bishop thought that they were intended to do so, but suggested an alteration, and wished 'Liberia and parts adjacent' substituted for them. Does not this prove that the point was one open to dispute? The Bishop proceeded to ask, in 1853:—1. Whether the Mission in West Africa might, under the title of 'The Protestant Episcopal Church in West Africa,' organize itself as a distinct Church, provided it adopted the Prayer-Book, and conformed to the doctrine, &c. of the Protestant Episcopal Church in the United States, America? 2. If not, that the General Convention would adopt the preliminary measures necessary to that end—I presume necessary to enable them so to organize themselves. 3. That this question of organization being settled, the Convention would suggest the manner and degree of connexion between the mother Church in America and her daughter in West Africa. And 4. If the General Convention would not leave the Mission free to determine this matter for itself, that it would alter his designation as suggested. Ten years ago, then, Bishop Payne saw the necessity of, and urged action on, the points recently determined for themselves by the Liberians. So far, however, as I can ascertain, the General Convention never took any action on these matters, though the Bishop brought them under notice again, both in '56 and '59. If anything was done in the matter in 1862, I am ignorant of it, not having been able to procure a copy of the Journal of the General Convention for that year.

I think I have shown reasons for dissenting from the statements of the *Church Journal*, and that, taking American Church Law as one's guide, the course followed by the Liberians is justifiable. They are now promised action on the part of the Church in the United States, but, having waited ten years, no wonder that they are impatient and credulous. I, too, am inclined to ask whether the Resolution of the Board of Missions, containing that promise, would have been passed, if the Liberians had not acted for themselves?

Faults may be found on minor points with the course taken by the Liberians. They might have adopted a less ambitious title than 'General Council,' and surely will do so when their attention is called to it. If they are right in the main, such (comparative) trifles can be corrected.

This letter is already too long, so, with the final sentence of the *Church Journal* in its first article, I will conclude:—'If our African Mission is to be supported at all, it must be, eventually, by passing into the hands of our brethren of the Church of England.'"

Since the above letter came into our hands, we observe that Dr. Evans has again written, twice, to the *Church Journal*, and that the *Journal* has twice replied. We will not, however, proceed further with the discussion here, except with regard to one position which seems to have been

assumed on the one side and tacitly admitted on the other, as if incontrovertibly correct, but against which we must protest. It seems to have been taken for granted that a Church cannot be independent "unless it has Bishops enough to maintain that independence validly,"—this form of speech meaning "unless it possesses three Bishops." This we can only characterise as a mistake.

A Church in other respects qualified can be "independent," with even but *one* Bishop. Whether there actually were in the early ages any instances of such a Church is not, indeed, a question into which we need enter, though we notice that Valesius, in enumerating the different kinds of Bishops termed *Autocephali*, asserts it, and that Bingham, while doubting it, instances the Seythian single Bishopric of Tomis as possibly a specimen of the *rara avis*. But, granting that Independent Churches with only one Bishop are rare, or none, in primitive antiquity, it is at all events a fact that there is one such Church now, in the Anglican Communion—that of the Sandwich Islands (of which *as such* Archbishop Longley has at public meetings, in our own hearing, spoken approvingly). It is also a fact that the so-called "Jansenist" Church of Holland is an instance of a Church maintaining independence with only one Bishop, and that Bishop not a Diocesan—nay, not even like Bishop Payne in the case of Liberia, a Bishop having at least some sort of mission in the land. In the circumstance that that Church, whose succession descended through the Bishop of "Babylon in partibus," not only survives in spite of the double attacks of Jesuits and ultra-Protestants, but has come to be organized into those dioceses and to possess three diocesan Bishops, the Liberians may find a justification for their own hopes of a parallel development.

It is plain that the position we are contesting depends on the assumption that episcopal consecrations performed by less than three Bishops, or, certainly, at least consecrations by *one*, are devoid of validity. But this assumption also is a mistake. It appears certain that the direct line of the succession in England itself was non-episcopal at its start;—judging from the directions given by Gregory and the wording of the narrative in Bede, the first Bishops appointed by Augustine to London and Rochester were consecrated by our Archbishop alone, with no assistants either British or Gallican. But it is not necessary to cite precedents in defence of the validity of monepiscopal consecration; it is not only a received axiom in the Roman Catholic Communion, acted on daily throughout the world, but it has been implicitly admitted in the American Churches by the recognition given to the succession of Sweden, which, like that of several other countries, is monepiscopal. This kind of succession is *not canonical*, but it is not on that account to be always rejected, and in no case can it be otherwise than *valid*.

In parting with the subject of the Liberian Mission, we will only add that we are thankful to the *New York Church Journal* for having devoted so much space to its consideration; and although we may have a friendly difference as to some of the points which have been raised in its discussion, we can only cordially concur in the desire which our American brethren have expressed for the future welfare of an infant Church which owes to them its existence.

CAPTAIN SPEKE ON A NEW MISSION TO EASTERN AFRICA.

CAPTAIN SPEKE, the discoverer of the source of the Nile, in a late speech at Taunton, thus described a new field for missionary enterprise :—

“ I believe that I have discovered a zone of wonderful fertility in Africa, stretching in a line with the equator from east to west. The beauty of the country was really astonishing ; but wherever there are great lakes, and mountains, and beautiful trees, and verdure, it cannot be otherwise. Look at my observations of latitude and longitude ; remark the altitude and the metrical observations, and from these form your opinion as to the kind of country this must be ; they are facts which cannot be contradicted, and which speak for themselves. I have shown that the altitude of the country is between 3,000 and 4,000 feet : thus, in the very heart of it, is a great group of mountains, which are the rain-bearers for fertilizing the country ; so that throughout the whole duration of the twelve months, there is a fall of rain on an average of two or three days, and there is a temperature as mild as of England in summer ; and with the moisture and heat combined, you can imagine the result. It is not a rocky country ; it is composed of a soft sandstone ; and from the wearing down of the hills, there must be collected each year in the valleys a vegetable mould, which only requires rain to make it the most fertile of all regions. And although the climate is so temperate, it is the most healthy of all the regions in which I have travelled. It may be said that I am to an extent acclimatized, but I do not judge from the effect of the climate upon myself alone ; there are Arab merchants and others who say, that there is no place so healthy as these equatorial regions. Now, as this country is so prolific, as its climate is so genial, as all facts tend to show that, properly developed, it is as fertile as any country in the world ; I think, instead of devoting our attention to the most distant place from the equator, where there are great rains, great droughts, and fearful famines, we should look to this most fertile country. . . . And if Missionaries should again enter Africa, this region is especially the spot to which they should direct their attention ; they would meet there a people not purely heathen, but who, having emanated from the Abyssinian stock, have the germ of Christianity within them. I wish particularly to draw the attention of clergymen to these people. I am certain that if the kings who rule the country could be visited by our Missionaries, they would heartily receive them, for they told me so. When I spoke to them of the power of knowledge, they wished that I could educate their children ; but I was fearful if these children were brought to *this country they would not desire to return to their homes*. I therefore told them, *that I would send Missionaries to them* ; and as they all accepted the view which I then expressed, I feel certain that *they are now expecting their visit*. You have read doubtless of the number of lives which are sacrificed in the kingdom of Uganda alone each year. It is really very fearful ; but it is not only those that are executed, but those also who are carried off by slavery, that cause the country to be

in so turbulent and so excited a state. Really something ought to be done to put a stop to this. I would willingly go myself and lead the way. But I would prefer that to these regions there should go certain Missionaries under such able guidance as Dr. Livingstone. There should also be employed in the work negro clergymen, of whom many are to be found on the western coast. Of course there could be as many young bloods as would like to go; being careful to ascertain that they are constituted for it, bearing in mind that in Africa, the climate is during the whole year of an equal temperament. In England we enjoyed better health, because we were accustomed to the change. We can never thrive so well elsewhere, until we have been there a certain time, and have got acclimatized."

We have great pleasure in giving publicity to the following letter, with which Captain Speke has been good enough to favour us:—

"Sir,—I heartily trust that a Mission will be set on foot, without delay, to the regions of Eastern Africa which I have recently visited. There seems to me no reason for not uniting in this with the Scandinavians, as suggested in your *Chronicle*, especially since Dr. Krapf's representations have induced them to meditate attempting something among the Gallas. For my own part, I should wish for no better plan than that of a 'United Church Mission,' for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilization. The three kingdoms, Kanague, Uganda, and Unyoro, are in my opinion the key to Africa and the centre from which the light ought to radiate. A Mission thither, if properly managed, in combination with Government officers having authority to maintain the rights of the kings of those countries against the violence and fiendish oppressions of the White Nile traders, would prove of the greatest benefit both to ourselves and the Africans. The great fault which has hitherto existed and dispirited Missionary enterprise, is that of selecting places where no strong native Governments exist, and where the land is poor in consequence of its being subject to periodical droughts and famines. In the three countries I have mentioned neither of these two evils at present exist; but if they are not attended to at once, there is no knowing what will happen as the White Nile traders push further South. In short, I am inclined to believe that the traders themselves will bring down those semi-Christian Governments and ride over those splendid lands, as the Moors of old made their way into Spain: hitherto the traders have confined themselves to the poor lands without the fertile zone, but now they are entering into this, and the result will be conquest—accompanied of course by the firm establishment of that more stubborn foe to Christianity than Judaism itself—Mahommedanism. I would strongly advise the Zambézi Mission, and also the Zanzibar Mission, to be moved up to the Equator.

Of the Galla country I know nothing; but before Dr. Krapf leads any Missionaries there, I would like him to show that the country he intends to work upon is adequate to supporting his Mission. Too much importance cannot be attached to this point, as failures bring such a strong cry against enterprise; one more wrong step might break down public faith, and the whole fabric would be ruined.

You are aware that I maintain that the slave trade will never be put down by vessel-hunting at sea alone. We are fruitlessly spending millions in that way at present, without any good effect, and we shall continue to do so until the Government is enabled to see, through public opinion, that the cheaper and surer way of gaining their point is to assist in the development of the Interior African.

J. H. SPEKE."

Captain Speke has already offered 100*l.* towards giving any Missionary a start who would go to instruct the people of the Wahuma kingdoms. The route is by way of Luakim on the Red Sea to Benher on the Nile, and thence up the Nile.

A suggestion has been urged by a correspondent of the *Church Review*, which reminds us of the Bishop of Calcutta's advice to the "Moslem Missionary Society," to place at Aden a Missionary to the Mahommedans:—

"A few months ago, a suggestion was made by one of the writers in a popular periodical as the result of long experience in Eastern Africa, that the Society he was addressing should fix the base of their operations at Aden. Surely the Church of England ought not to be behindhand in doing something for a settlement which has been now for many years one of our country's possessions. Aden, with the more recently-acquired island of Perim, and the organizing of a missionary staff to operate in the region pointed out by Captain Speke, would give ample work for a Bishop. In favour of Aden it may be stated that it is becoming more and more the Singapore of that region; that there are always two or three Indian regiments stationed there; that owing to its healthiness, Europeans, invalided by the relaxing climate of Bombay, are wont to resort thither in considerable numbers; and that in no place in the world are more numerous nationalities represented, affording facilities for studying languages, apart from the distractions of missionary life in wild regions, of which active Missionaries would know how to avail themselves."

Reviews and Notices.

Life and Work in Newfoundland: Reminiscences of Thirteen Years spent there. By the Rev. JULIAN MORETON, Colonial Chaplain at Labuan, late Missionary at Greenspond, Newfoundland. Rivingtons, London.

WE commend this little volume to any one who wishes to know the difficulties and perils in the life of a Newfoundland clergyman. The hardships which Mr. Moreton had to endure ruined his health, and compelled him to retire from his work. This book would be found useful by any person wishing to give a missionary lecture on Newfoundland.

NO. CC.

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The following extracts from the preface will show under what circumstances the book is printed :—

“ The author of this little work being unable to superintend its publication, I, as his friend, undertook the task, although with great diffidence ; but I soon found it a comparatively easy one. The book itself contains such a plain, unvarnished account of facts, such a humble and truthful picture of the difficulties and encouragements of a devoted Missionary, that there was nothing to be done in the way of revision, even had I felt at all competent to try my hand at such work. A few words, however, as to the author may not be unacceptable.

The entire break-down of his own health, and the weak constitution of one of his children, determined Mr. Moreton, for a time at least, to give up missionary work in the trying climate of Newfoundland, where he had been engaged for upwards of thirteen years. Shortly after his arrival in England, he was offered duty at Romford by Archdeacon Grant, then vicar of that place. He joined us in our work in that parish on Christmas Day, 1861, and remained with us until he again left England. Very shortly after his taking up his residence in Romford, he was offered by the Duke of Newcastle, at the recommendation of the *Society for the Propagation of the Gospel*, the Colonial Chaplaincy in the Island of Labuan. This, after mature consideration, he, to our regret, accepted. His duty there is to act as chaplain to the English troops in that colony, and to perform occasional services for the benefit of the men employed in the coal mines at the further end of the island. After remaining with us for about six months, he started with his wife and children for Labuan, in the month of May. Previous to his departure, he was presented by some friends at Romford, who in this short time had learnt to respect and esteem him, with a parting gift of some divinity books, a handsome service of communion plate, and an aneroid barometer.”

The following passage shows that the people of Newfoundland are still very ignorant of the nature of the resources from which their clergy are supported :—

“ The clergyman, too, is known to be receiving a salary from the *Society for the Propagation of the Gospel* for his living among and serving them, and it is not to be wondered at, if unrefined minds do not conceive, or cannot appreciate, a higher motive for his doing so. It is very generally thought of him that he would never leave England to dwell among them, if it were not ‘ worth his while,’ i.e. if the situation did not confer some worldly gain to attract him. Protesting against this notion is of very little avail in correcting it, and the clergyman acts unwisely in appearing too much concerned about it. It is part of his cross, and so to be borne patiently. One might think that the fact of the smallness of his salary from the Society (100*l.*), being well known, would be sufficient to exclude this mean thought ; but experience has proved the contrary. A further mischievous conceit of this matter is still prevalent with many of the people, in spite of much effort that has been made to remove it ; namely, that the Society is but a branch of the national government, and its funds derived

from the taxes. Hence some men of my flock have plainly told me that they indirectly maintained the clergyman, though they were never contributors to his yearly collection of dues. These causes will account for the clergyman's position also being very different from that held by his brethren in England."

THE REV. H. P. LIDDON'S *Sermon*, preached at the consecration of the Bishop of Nassau, bears the title of *Apostolic Labours an Evidence of Christian Truth*. (Rivingtons.) After a learned exposition of his text, Rom. x. 18, the preacher advocates the Divine origin of Christianity, from the facts (1), that the work of the apostles and evangelists has stood the test of time, and is now firmer and stronger than ever; and (2), that, in accordance with the prediction of the Psalmist (xix. 4), the missionary energy of the Church still continues unabated. The sermon is marked throughout by Mr. Liddon's usual depth of thought and fervid eloquence.

Colonial, Foreign, and Home News.

SUMMARY.

FROM South Africa tidings are come that BISHOP COLENSO's trial at Capetown was concluded on Dec. 16th. "He was found guilty by the Suffragan Bishops on all the nine counts on which he had been accused. The Metropolitan agreed in that opinion, and sentenced Bishop Colenso to be deprived of his See, and all his right of office therein. The defendant not being present to hear the judgment pronounced against him, the Metropolitan gave him until the 4th of March next to file, in London, a full, unconditional, and absolute retraction, in writing, of all the heretical extracts referred to in the counts; or, otherwise, to the 16th of April next to file a like retraction in Capetown. On Bishop Colenso so complying, the sentence becomes null and void. Dr. Bleek protested against the proceedings and the validity of the judgment, and gave notice of appeal." Meanwhile, Bishop Colenso, who is still in England, has put forth a statement of some grounds on which he impugns the legality of the whole action taken against him at the Cape.

Bishop COLENSO has not only called forth sufficient English answers to his books to make a large if not select library, but has begun to affect writers of other nations and religions. Synd Chmud, a Mussulman writer of repute in India, the author of a commentary on the Holy Bible, is preparing for the press, at Ghuzzeepore, a reply to him. It is curious that a Mahomedan should feel himself called upon to defend the Bible against the criticism of an English Bishop.

The same mail brings intelligence that BISHOP TOZER and his companions have left the spot on which the Universities' Mission was first established, and removed some hundred miles to a higher and healthier region. Happily they do not appear to have suffered as their predecessors have done; one only of the first little band remained at the station, the

others having all died or returned home. Indeed, there is cause to fear that the pioneer of the Mission, the intrepid Livingstone himself, has fallen a victim, not to the deadly African climate, but to the equally fatal savagery which it has hitherto produced. There appears to be no doubt that his life has been attempted; the only hope being that he was not quite killed.

AT STUTTGARD, the British Chaplain has just had the sum of 2,000*l.* placed at his disposal for building a church. It is also hoped that a suitable site will be provided either by the Government or the town. The church is to hold 150; and there are to be daily prayer and weekly celebrations.

DIOCESE OF FREDERICTON.—"All Saints' Day, 1863. Since the delivery of the last charge of the Bishop, on 'the duty of all classes of Churchmen to contribute to an Endowment Fund,' the questions of the Endowment Fund, and the Nomination of the Clergy to Benefices, have been much discussed. We have no Synod. The Bishop, therefore, called a meeting of the clergy and laity in October, to consider these subjects. Parish meetings had been previously held, the result of which showed that the present mode of appointing to benefices by the Lieutenant-Governor, as representative of the Crown, is satisfactory. Though some evidently wished to involve the two questions of Nomination and Endowment together, yet, after a lengthened discussion, a resolution, approving of Crown appointments, was carried, with few dissentient voices. So far satisfactory. Not so, however, with the proposed Endowment Fund of 20,000*l.* The clergy, according to their scanty means, following the noble example of their Bishop, have contributed liberally to the Fund, but the laity have unaccountably stood aloof. It is hoped that the Diocesan Church Society will take the matter up at its next General Meeting, and send delegates into every parish, and interest all classes in the matter. At present nothing of the kind has been attempted.

The Bishop has been actively employed this summer in one of his Confirmation tours. It has been remarked by those who remember the early days of his Episcopate, that the marked improvement in the behaviour of the candidates may be traced to his loving earnestness and sound Churchmanship. His addresses are often extemporaneous, and are saturated with fatherly counsel.

The Tenth Anniversary of the Consecration of the Cathedral was celebrated in September. During the same month, a pleasant Harvest Home gathering passed off very well for a first attempt of any thing of the kind in New Brunswick, and will probably be imitated in other parts of the diocese next year. Hymns, ancient and modern, were used on this occasion, and the work is becoming popular in many a back-settlement Church. So generally acceptable is it, that in one distant 'clearing,' Presbyterians who were wedded to the wretched harmonies of Boston publications, have become quite attached to 'the new book.'"

DUTCH KIRK AT THE CAPE.—An important Synod of the Dutch Communion was held at Capetown in the autumn of last year. Of the matters

which came before it, that which excited most interest was a proceeding against Mr. Kotzé, the minister of Darling, for heresy, this divine having denied the accuracy of the 60th answer in the Heidelberg Catechism, which affirms that man is always inclined to all evil. Mr. Kotzé maintained that the assertion could not be true of even a heathen, it not being possible that anything but a devil could be in the condition implied by the doctrine in the catechism. After protracted and angry discussions, the Synod resolved to suspend Mr. Kotzé from his office till the next meeting of the Synodical Commission, in the year 1864, when, in case he has not sent in a written retraction, he will be deprived of his *status* as a pastor and minister. Even within the Dutch Reformed Kirk itself, Mr. Kotzé has many sympathizers, and a "Church Defence Association" was promptly formed, for the purpose of taking measures to test the legality of the proceedings of the Synod. A summons has been served upon the Moderator, citing him to appear before the Judges of the Supreme Court, to show cause why he should not be interdicted from carrying out the sentence of suspension. Between 200*l.* and 300*l.* have already been subscribed to defray the cost of the proceedings, and Mr. Kotzé's parishioners have threatened to secede in a body if he is not restored within six months.

—*Anglo-African.*

ROMAN CATHOLIC MISSIONS.—The report of the *Association for the Propagation of the Faith* again announces an increase in the receipts. The total amounted in 1862 to 4,721,194 francs. But "far vaster resources are needful to enable the Missioners to carry on their labours in the ever-widening field. As an instance, it may be mentioned that the number of the *Annals* in which this report appears announces the departure of eighty Missioners, the passage of each requiring an outlay, on an average, of 1,500 francs. . . . The disproportion is very striking, when we compare the rapid development of the apostolic work with the slow advance of our resources. On the accession of Pius IX. in 1846, the great Missions of Asia, Africa, Oceanica, and the American continent, which shared our benefactions, did not number more than seventy. At present there are 135—almost double the number. Our receipts have not, by any means, made the same progress. Will it, then, be found more difficult to get Christians to give their mite, than priests to sacrifice their life in propagating the faith in distant lands? . . . Wherever religious liberty is enjoyed, we should hasten to take advantage of the circumstance by creating establishments worthy of the Catholic religion. Where anarchy prevails, what desolation is the consequence. Last year, during the short time the rebels of China remained under the walls of Shanghai, the single mission of Kiang-Nan has suffered losses which 500,000*f.* could not cover."

As for the Annamite Missions, "a Spanish Religious of Tonquin enumerates 16,000 Christians immolated in his central vicariate."

We learn from the balance-sheet, that the receipts from France amount to 3,175,473*f.* Belgium contributes 271,234*f.*, and Germany a little less; Italy, 403,632*f.*; British Isles, 193,401*f.* North America stands next in amount, 157,639*f.* Spain sends only 17,852*f.*

The report of the "Vicariate-Apostolic of the Sandwich Islands" gives the following distribution of population:—"Roman Catholics, 23,500; Heretics, 25,000; Infidels, 21,000." The Pope has there eighteen European Missionaries, twelve catechist brothers, and a convent of ten nuns. His Vicar-Apostolic, "Louis Bishop of Arath," expresses alarm at the arrival of the Anglican Bishop, "with his Henry VIII. religion."

The "Table showing the different Missions of the congregation of St. Lazarus" shows that the efforts of the American Presbyterians to proselytize from the Eastern Church are still surpassed by those of Rome. The Lazarist congregation alone has in Turkey sixty priests and forty brothers, with many schools, orphanages, and colleges.

ST. ANN'S FRENCH MISSION, KANKAKEE COUNTY, ILLINOIS.—The Rev Mr. Juny is now ministering to a portion of the French Colony at St. Ann's, employed by the "American Church Missionary Society." He gives an interesting account of our Bishop's services and influence; but necessarily omits, what we can heartily add, that Mr. Juny himself is a man of learning, piety, and zeal, who is working indefatigably and wisely to gather up the "fragments that remain" for the Church, of the large body of French who, under the influence of Father Chiniquy, some years ago left the Roman Communion. The enterprise in itself involves a huge pecuniary fraud. The converts have been banded about in every form of sectarian rivalry. The schismatic movement of the Church Missionary Society, who have spent probably some thousands of dollars there, is in Kankakee an utter failure; Dr. Williamson having alienated every French and every English family, and ended by giving up the place of worship to the Baptists. Until last January, Mr. Juny worked to great disadvantage as his assistant, but since then has been retrieving, within his own field at St. Ann, some of these fatal errors of administration. What the end is to be of this extraordinary movement in Kankakee County, we cannot tell; but fear there has been a combination of moral wrong and executive blundering in all connected with it which will "cause our adversaries to rejoice," and cast suspicion and reproach on similar claims to our sympathy and support.—*North-West Church.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Jan. 5, 1864.* Bishop Chapman in the chair.

A letter was read from the Bishop of Adelaide, dated Bishop's Court, Oct. 26, 1863, forwarding the intelligence that another pupil of St. Peter's Collegiate School was about to be ordained deacon; that tenders had been called for to complete the collegiate chapel; and that the pupils had highly distinguished themselves at the late competitive examination.

The Church of St. George's, Gawler, towards which the Society contributed 80*l.* was nearly completed; and on Oct. 22, the nave added to St. Bartholomew's Church was consecrated. This latter church, which will hold 350, stands in a populous suburb of Adelaide; the nave alone had cost 1,600*l.*

The Bishop of Labuan, in a letter from Sarawak, dated Oct. 14, 1863, forwarded an application for aid from the Rev. Walter Chambers at Banting, the head-quarters of the Mission to the Dyaks of the Lingga country. In 1855 help was given by the Society towards building a small church there, designed to form the chancel of a future larger church. There was not now space for the usual Sunday congregation, and when, as on the great festivals, the Christians assembled from villages from ten to sixty miles away, there were crowded within the church twice the number for which it was originally intended. During the last half-year there had been thirty-four baptisms, including five of chiefs. It was proposed to erect a nave 48 feet by 28 feet, which, added to the chancel, would make the entire church 80 feet in length. The Bishop stated that he had no funds at his disposal to assist. The Board granted 25*l.* towards this object.

A letter was received from the Bishop of Huron, forwarding applications:—1. From the Rev. T. Belcher, towards completing the church at Lakeside. \$700 had been raised, and contributions of building materials, labour, and other aids, had been made, of the value of \$2,000. 2. From the Rev. David Armstrong, Missionary of the *Society for the Propagation of the Gospel*, on the river St. Clair, which forms the western boundary of Canada, for aid towards the completion of Moortown Church. 3. From the Rev. H. Canfield, for completing the church at McGillivray, the parishioners of which were very poor settlers from Ireland. The Bishop said that “churches would not have been erected for many years in these places had it not been for the hope of obtaining assistance from the funds of the *Society for Promoting Christian Knowledge*. If these grants were made, the number of churches built in the diocese and assisted by the *Society for Promoting Christian Knowledge* would be fifty-three.” The Board agreed to vote a grant of 20*l.* to each of these three churches.

The Rev. Dr. Townley, in a letter dated Paris, Canada West, Nov. 17, 1863, thanked the Society for their grant of 40*l.* towards the church and Sunday-school of St. James's. All the works, he stated, had been well executed, and the parish, so far as improvements of the church and school were concerned, was out of debt; the only liabilities of the parish being to Dr. Townley himself, for salary, which the impoverished people found it difficult to meet.

A letter was read from the Rev. Charles Medley, asking for assistance towards finishing a church at New Maryland, in the diocese of Fredericton. The people were descendants of the Loyalists, and on that account would be additionally thankful for help from Old England. Their means were small, but they had given 35*l.* in money, all the rough scantling, and a month's labour.—20*l.* were granted.

The Bishop of Barbados recommended the application of the Rev. W. Bovill Laurie, rector of the Metropolitan Parish, Tobago, for assistance in the erection of a school-house on the Whim Estate, St. Andrew's parish. The site had been given.—10*l.* were voted by the Board.

An application was received from the *Patagonian Missionary Society*, for a grant of books for the use of the Mission Station at Lots, in Chili,

which is under the care of the Rev. A. W. Gardiner as Missionary, with Mr. Combe as schoolmaster. There are between 200 and 300 British, employed in the mines. There are fifty scholars, and an out-station for the benefit of the Araucanian Indians has been commenced. The application was for German and English tracts and books for sailors, six Spanish Prayer-Books, &c.; and these were granted.

Read a letter from the Bishop of Gibraltar. He stated that, with the assistance of his chaplain, he proposed to have services on board such ships, whether of the Royal Navy or the merchant service, as have not chaplains; and he asked for a grant of Common Prayer-Books for this purpose, as also for the use of the prisoners at the Corradina Prison in Malta. These were granted to the value of 8*l*.

Read a letter from the Rev. J. D. Hales, asking, on behalf of the Rev. R. H. Blakey, British chaplain at Stockholm, for a number of French and German Prayer-Books, and of Bibles and Prayer-Books for his church, for the use of strangers, who seem often to possess neither Bible nor Prayer-Book; also a selection of tracts for children, Bibles and New Testaments for seamen, and books for a lending library. The Board granted these books to the value of 10*l*.

Several other grants were made and several letters of acknowledgment were laid before the Board. Among the latter was one from the Rev. Wakefield S. Meade, of King George's Sound, Western Australia, thanking the Society for their grant of Common Prayer-Books in Continental languages. Mr. Meade had had interesting intercourse with the officers and men of a Dutch man-of-war, and he had given a Bible in Dutch, and a Common Prayer-Book in Dutch and English, to a medical man there, who intended, at the first opportunity, to send them to his relations, who are Roman Catholics, being anxious to show them that the Anglican Church he has joined is a branch of the Catholic Church.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—

The monthly meeting of the Society took place on Friday, Jan. 15. Bishop Chapman was in the chair. The Secretary announced that, in accordance with bye-law 5, Sir Walter James, Messrs. Dickinson and Turner, and the Rev. J. Povah, will retire from the Standing Committee; and that the Committee nominate Sir J. Anson, Mr. Walter, and the Revs. J. Furse and W. H. Fremantle in their stead. Some other names were proposed by members present. The election will take place on Feb. 19. It was resolved to increase the salary of the Rev. F. R. Michell and Dr. Stewart, the former of whom will soon be the Society's only Missionary in Pekin. Mr. C. Hawkins, of St. Augustine's College, was appointed to a Mission in Borneo. It was resolved to allow to the Diocese of Quebec the same facilities for raising parochial endowments which have been previously conceded to Montreal. The annual grant was allowed to the Diocese of Nova Scotia for the year 1864. A letter was read from the Rev. Principal Rawle, of Codrington College, tendering his resignation; and the Secretary was directed to express to Mr. Rawle the Society's grateful sense of his great services, and the regret with which his resignation is accepted. Several members were added to the Corporation.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

MARCH, 1864.

THE EXTENSION OF THE INDIAN EPISCOPATE.

It is encouraging to look back to the "Declaration of the Archbishops and Bishops," issued in the year 1841, on the first formation of the Colonial Bishopsrics Fund. With but two exceptions, every colony and British dependency named by them as requiring a separate Bishop has been supplied with one; and still further, several of these Bishopsrics have since been subdivided, while numerous places, never thought of at that time, have been provided with separate Bishops.

New Zealand, at that time recommended for one Bishop, has now five. From the one proposed for the Cape of Good Hope have sprung the goodly number of six; and whereas the original "Declaration" named but thirteen localities, eleven of which are now occupied by one or more Bishops, the total number of Colonial Missionary Bishops is now fifty-four. If we deduct ten Colonial and Indian Bishopsrics which had been formed before 1841, we have an actual increase of forty-four for the thirteen proposed at that time, by the founders of that noble scheme, as an adequate provision for the Church of England in the colonies and foreign dependencies of Great Britain.

And yet out of the thirteen proposed by them, strange to say, two have never yet been established.

Our readers may imagine that the sites of these two must have been two insignificant spots, so small and unimportant that every one of

the thirty-three Bishoprics that have been established since they were named must have had prior claims to them. But when we mention the names of these two still omitted Bishoprics, they will rather wonder how, when these have been still left undone, so much elsewhere could have been done. The two regions which stand last in the Declaration of 1841 are "Northern India and Southern India."

Why they stood last in that list is clear. They could not even then have been deemed last in importance, but they were then, as now, each of them under a Bishop of its own, whereas all the other colonies mentioned, though nominally under some Bishop or another, were practically cut off from local and special superintendence. Then, as now, there was a Bishop of Calcutta and a Bishop of Madras, and so Northern and Southern India came to stand last on the list of countries named in the "Declaration" of 1841.

The moral that we draw from these facts is, that the claims of Northern and Southern India, or rather of the whole of British India, are those which should specially press upon the conscience of the Church in 1864. All the other possessions of the British Crown have been fully cared for, and, in many respects, munificently, in the way of Bishoprics.

India alone stands in 1864 as it stood in 1841, with its skeleton of an Episcopate, its three Bishops in the mainland—those of Calcutta, Madras, and Bombay—though, to be strictly accurate, we should state that out of Madras has been detached, since that date, the island Bishopric of Ceylon.

The fact is a strange and startling one, and one which ought to strike with shame and grief the thoughtful Churchman, who at all realizes the grandeur of the work to which the Church of England is called in British India. Nearly a quarter of a century has elapsed, and England's Church has no more than three Bishops to show as representing her care for well governing of the Churches she has founded, and her zeal to add to the souls which she is training for Christ from among the 200,000,000 subject to the sway and influences of Christian England, and the many myriads of her own children who are rapidly diffusing themselves all over the vast peninsula.

And in that period we have had added to Northern India the Punjab, with its territory of 87,000 square miles, and its population of 13,000,000, now the seat of extensive missionary operations of our Church; the kingdom of Oude, with its 23,000 square miles and 3,000,000 inhabitants. These regions have been added to the Diocese of Calcutta, which also now includes in its jurisdiction the province of Pegu, and indeed the whole of Eastern British India down to Singapore.

Scinde also, Berar, and Nagpore, are to be added to the British India of 1841.

We are not, however, concerned to multiply details and statistics. The question in 1864 is, not what have been our omissions of duty, as a Church, to India; but how best to set about to repair them. We simply start from the now proved fact, which cannot be disputed, that at any rate in all her *missionary* operations, for all purposes of direct aggression on the kingdom of Satan, that branch of Christ's Church which is represented by the Church of England is powerless, feeble and helpless, without a due and proportionate supply of Missionary Bishops. We pray, and in our sphere we shall continue to labour, that that which is now a proved fact by the happy experience of North America, of Southern Africa, of Australasia, may, by God's blessing, yet turn out a blessed verity in the experience of Christian India.

We repudiate the worn out and illiberal insinuation that we make idols of Bishops, and in pleading for their increase ignore the efforts and successes of those missionary labours which have been carried on by presbyters and various pious lay teachers. All we entreat our brethren of every shade of opinion within the fold of the Church of England is, to recognize the fact that it is now no question of beginning missions by means of Bishops, but of doing that which all classes of Churchmen agree to be a duty—the strengthening, consolidating, and enlarging, missions already formed, by the apostolic mode of multiplying, what good Bishop Daniel Wilson longed to see all over India, “a primitive Episcopacy.”

Let this, then, be now the great missionary movement in reference to British India, of all the faithful sons of the Church of England, and of every member of its great missionary institutions. We want to multiply captains and leaders of the Lord's hosts; so let us not in the presence of Satan's legions hinder the Gospel, frustrate its progress, and offend Christ's little ones, by any longer quarrelling over the performance of this duty incumbent on us all as Churchmen.

We trust that the great question of an extended Indian Episcopate will now be taken up by the Church in a spirit worthy of its vast importance. The time is gone by for asking a reluctant Government for one more additional State Bishop of Agra for the North-west provinces; nor do we longer limit our desires to that one object dear to so many Churchmen and missionary labourers and native flocks in India, a Missionary Bishop for Tinnevely, for of that we feel in God's good time perfectly secure.

We wish to see the growing wants of the Indian Church as regards

the Episcopate north and south, east and west, from Peshawur to Singapore, viewed as a great whole. We want men of apostolic office and apostolic graces, set apart to lead and guide the Church-work for all the tribes of the thirteen different tongues wherein we must preach Christ in British India.

We desire to see a great plan laid down as a whole, not to be accomplished indeed all at once, but to be filled up step by step, even as the original plan of the Colonial Episcopate has been so marvellously carried out since 1841.

Moreover, we wish to see, and God grant that we may see, this work taken up in a Christian spirit, worthy of its greatness, by the Church of England herself in India, or to use a still more healthy word, by the Church herself of India. We cannot force Bishops from England on a reluctant Church in India. But let the Church in India herself demand them, and they cannot be refused her. Let her few scattered Bishops, let their clergy and English laity, their devoted missionaries, their tens of native clergy, their tens of thousands of native Christians themselves, take up this noble work. To such a movement commenced in India, and arising from India's own felt spiritual wants, and urged forward by the noble ambition to be doing Christ's work in His own appointed way in that part of His pledged inheritance which India is, no effectual resistance could, in the long run, be offered. The work would be shown to be "of God," and who could let it?

The Bishop of Calcutta has just concluded his first visitation as Metropolitan of all the Indian Churches. Let us assure respectfully his Lordship that, if with the experiences of this visitation fresh upon him, he will but direct his energies and gifts to the bringing about such noble results as we have broached, if he will for his Master's sake aim at great things for His kingdom, and suffer the Church no longer to talk about more Bishops for India, as she has been now doing for twenty-five years, but set her on the way to obtain them, he will win a name among England's Bishops, and do a work for Christ in India which shall be an enduring honour and blessing to him, while multitudes will run to help him to achieve that name and accomplish that work.

Again we say, let us no longer wait for the silver and gold of the State, or go cap in hand to Government officials to crave leave to do Christ's work in the Church's way. Let the Churches in India take counsel together for their own needs, decide on what arrangements are best suited for carrying on their Master's work in this matter, beginning specially with a care to find Bishops who can really teach, guide,

and rule *the native flocks in their own tongues*, and we may be sure what is wanted of money will be forthcoming, while no Government dare refuse to sanction a work thus taken in hand by the Indian Church herself.

To our Christian brethren and Churchmen sojourning in India, above all to our able and deeply respected Metropolitan, with his brother Bishops of Madras, Bombay and Ceylon, we commend the great and noble work of taking the first steps in this decade for the increase and extension of the Indian Episcopate. We can promise them that many a true-hearted brother in England, who has been hitherto silently praying for this happy consummation, will obey their call to be up and doing in this good work.

We had written thus far when the great privilege was afforded us of reading the elaborate and deeply interesting Charge of the Bishop of Calcutta, delivered on his first metropolitan visitation of India, which he has but recently terminated.

We rejoice to note that in the Preface his Lordship distinctly proposes, not a Bishop of Agra, but a Bishop for Lahore and Sindh. He then suggests that Central India should be transferred to the Bishop of Bombay, and the Calcutta Diocese be relieved of Singapore, to be formed into a separate Bishopric. As an alternative to this last plan his Lordship makes another proposal, which we hail with joy, as containing the nucleus, and sanctioning the principle of all we have urged or could desire for the extension of our Eastern Episcopate. He proposes that by means to be jointly raised by the Government, *and the voluntary contributions of the Church*, a separate Bishopric should be formed at Rangoon for Burmah and the Straits, and he urges the *Society for the Propagation of the Gospel in Foreign Parts* to increase its missions in Burmah and take up this Bishopric. "I shall rejoice," he adds, "if the *Society for the Propagation of the Gospel*, which is specially interested in this scheme, because it occupies the Burmese Mission Field, will take it into consideration, and communicate upon it with the Secretary of State for India." "*Dimidium facti qui cœpit, habet.*" We hail with deep thankfulness this proposal, and we see in this new project, the first of a number of other similar measures, which shall ultimately realize our fondest hopes for an Indian Episcopate.

We are bound to add that his Lordship deprecates very strongly the formation of purely native Bishoprics, *i. e.* of Bishops whether European or native presiding over native flocks to the exclusion of English.

The Bishop of Calcutta's judgment on such a question is entitled to

the greatest deference. Nor do we see that it need in any way militate against the plan of having Bishops whose *chief* and *special* care shall be to minister to native Churches, with whose language and habits they shall be conversant by long missionary experience among them.

The Bishop remarks, "It is important, for instance, that the Chief Pastor should be able at least to confirm native Christians in their own tongue." We feel persuaded that a very few years more experience will satisfy him that this modest stipulation is far below the real wants of the native Churches as to the qualifications of their Bishops. If his Lordship had heard the unrestrained expressions of opinion that we have listened to from old and experienced missionaries as to the inefficiency of merely English-speaking Bishops, among missionaries familiar with the native tongues and native Christians, of which some examples are given by "A Missionary" in our last and present number, we are quite sure his candid and vigorous mind would at once acknowledge that an English-speaking Bishop of native flocks is an anomaly not to be defended, and to be got rid of with the earliest possible dispatch.

G. H. F.

Correspondence, Documents, &c.

THE ESTABLISHMENT OF A CHURCH AT KUSTENDJIE.

SIR,—The accompanying narrative of the rise and success of a Mission of the Eastern or Orthodox Church will, I am sure, be read with interest. Tomis, Constantia, or Kustendjie, as it is called in Greek, Latin, and Turkish geography, is a town which for the last nine hundred years has been scarcely known. The Roman occupiers of Roumelia first, and then the Ottoman hordes, desolated this once flourishing town. Formerly the seat of a Metropolitan, it bids fair, through the labours of my friend Philip Schulati, the Archimandrite of the Patriarch of Constantinople, to raise its head again, and be numbered before long in the list of Eastern bishoprics. The interesting narrative of his Missionary labours, extracted from a Greek newspaper, is subjoined. His visit to this country is one of a most unusual character. He is endeavouring to enlist the sympathies of his brethren of the English Church, in erecting a suitable Church, schools, and hospital. He is not without special claims upon our support and alms. The reviving importance of Tomis, or Kustendjie, is owing to the employment of English capital and skill in the construction of a railway. He seeks that the place shall have for the future, not only a memorial of English energy in trade, but also of the sympathy of English Churchmen, in the efforts of the Orthodox clergy, to educate their people, and to afford to them the consolations of religion.

I am, sir, your obedient servant,

48, Finsbury Circus.

WM. DENTON.

CHRISTIAN BROTHEREN,—The motives that have encouraged me to take the bold step of appealing to the members of the Anglican Church for sympathy and aid, to re-establish a Greek Church at Kustendjie—a step, I believe, that has never been taken in England—are such as would justify any boldness, but which on lower motives than those which actuate me might be unjustifiable.

I will endeavour to state briefly my cause. The motives that induce me to appeal to your benevolence for encouragement and support, appear in the extracts given from the public papers. (I deprecate the flattering encomiums.)

Kustendjie (Græcè Tomis), is an ancient town in European Turkey, on the Black Sea, near Varna. Through the exterminatory ravages in succession of the Romans and the Turks, it has been almost unknown for the last eight hundred years. Being a sea-port, with the recent increase of the Levant trade, the town itself increased; the greater number, however, of the inhabitants being Greeks, and at least traditionally Christians, groaned under the oppression of the Turks. For some time past, a few of them strove to worship in a room four yards square; but the story of their endeavours to institute public worship, will be best gleaned from the simple narrative of one of themselves, which was sent as a communication to the "*Νέα Ἐποχή*" (*New Epoch*), published in Corfu:—

"To the Editor of the *New Epoch*."

I crave pardon for addressing you, but being a constant reader of your valuable paper, I find it animated by principles and patriotic feelings, such as are not always to be met with in the Hellenic press. The spirit, therefore, of your journal, induces me to request you to publish the following statement, the contents of which, I am sure, will please every Christian, much more so the Hellenes, and especially the Ionian: as I am about to narrate one of the most heroic, national, and Christian triumphs of a Cephalonian priest, of the rank of Archimandrite, and of the family of Schulati. I doubt not you know our town of Kustendjie, in olden times called Tomis, has within these last two years been rising into life again, and is gradually re-obtaining her former position, mainly on account of the success of the 'Danube and Black Sea Railway, and Kustendjie Harbour Company.' For the last nine hundred years, from the time of her destruction, no outward sign of Christianity existed; but since the works of the Railway Company commenced, the Christians of neighbouring villages continually flocking in, we gradually formed a small community. Although we were able to meet from time to time with a chance priest, who would give us a few prayers, we still were deprived of the holy Liturgy, the principal service. We had for some time heard the name of the Archimandrite before mentioned, his strong national feelings, and his personal self-denial in forwarding every philanthropic and national cause; and finally we resolved, unanimously, to request him to leave Constantinople for a short time, on a visit to our town, to perform the religious ceremonies of our community during Lent and Easter. The good priest, on the receipt of our letter, made all necessary preparations

and obtained supplies for the performance of his clerical duties, and the holy Liturgy, under the impression that he would find here some kind of a chapel, or at least a house, suitable for divine worship,—but there was nothing of the sort.

On the 27th of March (O.S.), Tuesday, in the sixth week of Lent, the arrival of the Rev. Archimandrite was announced, and on the morrow he visited the building where we were usually accustomed to perform our religious services. This building is about four yards in width, and of almost equal length;—at the first sight of it his Reverence manifested his disappointment, adding that it was an absurdity to suppose that such a structure, scarcely large enough to allow the attendance of thirty Christians, would do for a house of worship of our Lord. He insisted on the urgency of immediately finding a more suitable locality: our answer was, that it was scarcely practicable, as our town was in great want of buildings, the residences of the people not being sufficient to hold them, on account of the perpetual influx of numbers of new settlers. Determined to overcome all difficulties, he proposed that a temporary wooden building should be forthwith raised; but even this proposal was met by obstacles, the Turkish local authorities opposing it, though we had obtained the grant of land, by an Imperial firman, for this very purpose. The argument of the Turks was simply that they did not know which particular land would be appropriated. Our Archimandrite was not, however, to be baffled. He well knew that such excuses were but the mask to other feelings which opposed his holy purpose, and that were we to leave the pointing out of the land (given against the will of the giver, through powerful Christian influence at Constantinople) to the proverbial energy and good will of the Turks towards the Christians, we might remain for ever hoping for the appropriation of the promised land, and remain in a pleasant dream, whose realization but few people would be found foolish enough to expect. Our venerable father that very day set to work to look out for a site; he, after much disappointment, found a stable, and the next day, the 29th, set labourers to work, and transformed it into some resemblance to a church; this, however, greatly irritated the Turks, and especially Bahri Bey, a colonel by rank, who prevented the labourers from proceeding with their work, using actual force against them, and the most opprobrious language, and even summoned the Archimandrite immediately to appear before the Court. On hearing this the priest felt grieved, knowing the dangerous position in which he was placed, for we need not tell you how justice is dealt out in provincial Turkish Courts by the judges, and how Christians are treated who are dependent on those judges. However, instead of being cast down, the knowledge of the circumstances seemed to supply him with greater courage, and after imploring the assistance of the Almighty, with a firm assurance of success, he went to the Court, where, surrounded by at least twenty most fanatical Turks, he was almost deafened by the outburst of slanders, insults, and threats. To shorten, however, the account of this humiliation, it will be enough for me to state, that by his determination, his pious and generous self-abandonment, which had placed his life in danger, he managed to soften his persecutors, and so far succeeded that the Governor decided in his favour, and granted leave to our venerable priest to erect a

temporary structure, to enable him to perform the religious services with his flock, wherever he thought most convenient, until the locality of the land ceded by the Government was fixed on.

After obtaining this permission, the Rev. father gathered the Christians around him, who one and all contributed, part in money, and part by their general labours, according to their means. It was a pleasant sight to see people of all classes directly interested; some carrying mould, others clay, and others digging; all encouraged by the good example of their priest. The work commenced on a Friday at noon, and by the united energies, and the hearty good will of all, the work was sufficiently advanced in the afternoon of Saturday to be made use of for divine worship. The day seemed appropriate, since it was that on which our Church commemorates the raising of Lazarus from the dead. The house of worship thus erected is twelve yards wide, by twenty-two in length, built of wood and bricks, and covered with tiles.

The Turks again found grounds of complaint in this last circumstance, saying, that a temporary building should not be tiled, since there is a Turkish law prohibiting the demolishing of buildings once tiled. The intelligence of our Archimandrite, however, soon smoothed down this difficulty; and finally, on Palm Sunday, the Divine Liturgy was performed, and the Holy Sacraments administered to a great part of the congregation, and this after a lapse of nine hundred years. The joy occasioned on that day to the Christian inhabitants of this town and the neighbouring villages is indescribable, as most of them had actually never heard the Liturgy—since they lived in villages where the Moslem element prevailed, and they were not allowed to use any outward tokens of religion. After reading from the Holy Bible, the priest gave us a short sermon, delivered in a most eloquent and at the same time plain and comprehensible style, on the great Christian maxim “*Ἀγαπᾶτε ἀλλήλους*” (Love one another).

On the following day, the 2d of April, the Archimandrite set the labourers to work again, to finish the building, which was completed by Holy Thursday, in the Passion week; however, though incomplete, after each day's work the usual evening service was performed during the whole of Passion week. The success of our good pastor soon obtained him the respect of strangers of various nationalities, so that three captains of English vessels lying in that port, having been witnesses of his great exertions in promoting with Christian zeal a work of such benefit to man, begged him to accept their contribution to help towards raising the necessary funds for the completion of his design; these the Archimandrite accepted, and entered into a conversation with them with good will, which I doubt not resulted in increasing their opinion of his worth.

His indefatigable activity removed all petty feelings, and a strong sense of religion began to actuate and reign amongst a community where enlightenment is only yet glimmering. As I formerly stated, he is not only highly respected by the Greek Christian community, but also by the Bulgarians (a Slavonian race of national tendencies now quite inimical to Hellenism, though belonging to the same Church). Some of these people, of late unfortunately carried away from their forefathers' religion, by the basest arts and misrepresentations used by numerous Roman Catholic

Propagandists, conscious of their weakness in separating from the Orthodox Church, expressed to his Reverence their repentance, and were kindly received by him, who, after according them forgiveness in the name of our Lord, finally allowed them to communicate in the holy sacraments.

I cannot pass over in silence the glorious sight we witnessed, when above 3,000 souls assembled at Church to praise the Lord; but I have not space, nor do I wish to tax the patience of your readers with very detailed accounts. Suffice it to state that the joy and religious demonstrations of the Christians were so great as to arouse the dormant passions of the Moslems, and the Turkish ferocity reviving—not without some complicity of the Romish Propagandists—reached its utmost, and resulted in personal danger to the Christians, in which the Archimandrite also shared, in upholding and defending their rights; indeed, he twice risked his life under the sword of the Turk. After the persecutors' rage was finally baffled by our leader's courageous example, the Rev. Archimandrite, taking no further notice of that affair, now had the satisfaction of uniting two races hitherto opposing each other through political intrigues; he chose a joint committee of five Greeks and five Bulgarians to represent the Christian community, and arranged that in the Church there should be two choirs, the Greek on the right singing the hymns in Greek, and the Bulgarian on the left singing in their own tongue.

Let me mention another of his virtues, which is that he is so far from being mercenary, as some of our clergy unfortunately are, that all his fees and the moneys offered to him during his stay were given to complete the Church. Couples living together in sin for many years were joined in marriage by him; families not of the community, residing here, have thankfully received the kind words bestowed upon them: amongst these are some English families of workmen employed on the railway works. He also raised a subscription for some destitute Englishmen; and he defended and obtained the release of a Jew unjustly imprisoned. By his labours and charity he has honoured the whole Hellenic clergy.

Our joy, however, was soon to be saddened, for his Reverence announced the necessity of his return to his post at Constantinople; but we all joined in begging of him not to abandon us. Finding that our demand was really sincere, he expressed to a deputation of ours his good will for us, and it was eventually arranged, at the entreaty of our representatives, that he should leave for Constantinople and resign his post there, and whilst there should devote himself to advocating our cause amongst all Christian philanthropists, Hellenic or Philhellenic, and by the fruits of his exertions establish a Church and schools here as a centre of civilization in Thrace, and a stronghold against Romish intrigues.

Supplied with all necessary documents and a petition to the Œcumenic Patriarch with many signatures, his Reverence prepared for his departure. On the day when this took place the whole town was in a high state of excitement and in continual movement. All the shops were closed, and thousands were on the beach to bid him farewell, waving their handkerchiefs, crying out all good wishes, and asking for his benediction, whilst he responded heartily, tears of mingled joy and sorrow running down his venerable face.

In conclusion I am able to say, that on his arrival at Constantinople he sent us a priest, various books for the Church, and many for the elementary education of our children; he is now occupied in carrying out his projected Mission by preparing all official documents of reference before he commences his tour amongst the Christian communities, who are all to render assistance in his work.

Allow me, Sir, to remain,

Respectfully yours,

GEORGE PLECHANOS."

The editor of the *New Epoch* adds a paragraph recommending the Rev. Archimandrite's cause, and urging the benevolent and patriotic inhabitants of Corfu and the Ionian Islands in general to protect and promote his object.

The same journal, in another impression of later date, the 13th October, 1862 (Old Style), publishes the following letter addressed to the editor, and signed by a committee consisting of the leading Greek inhabitants of Constantinople, formed to promote his cause.

" To the Editor of the NEW EPOCH.

The undersigned having taken into consideration the circular of the committee established at Tomis (Kustendji), and dated from that town the 15th April, of the year 1862 (Old Style), proposing the foundation of an Orthodox Christian Church, by which an appeal is made to all our Christian brethren and countrymen willing to aid and support them in this undertaking; also in the erection of schools which are justly considered one of their greatest necessities; by which they depute the promotion and forwarding of their design to the Rev. Archimandrite Philip Schulati, who has directly interested himself in their cause, and to whom the greatest praise is due for the origination and persistence under the greatest difficulties in the promotion of this holy, national, and philanthropic purpose, hereby make known that, on the proposal of the aforesaid Rev. Philip Schulati, we have undertaken to form a Central Committee, the principal duty of which will be to receive and invest all subscriptions raised for the above purpose, which may reach us by the energies of the said Archimandrite; certain that in thus acting we are promoting a good cause promising a bright future to a Christian community, and, by so doing, are insuring benefits to mankind by the advancement of religion and civilization.

Expressing our confidence in the benevolent feelings of our compatriots, and all true Christians, we remind them, in conclusion, that the Almighty's blessing will reward them better than any of our thanks, which they have already.

Dated in Constantinople, this 1st of August, 1862.

C. H. Plesso, Chairman; Daniel Pappa; H. Malachi; F. M. Mavrogordato; N. Nomico; N. Photiades; C. A. Xydia, Secretary."

The following gentlemen in England have kindly consented to receive subscriptions—

The Rev. W. J. BEAMONT, Trinity College, Cambridge.
Rev. W. DENTON, 48, Finsbury Circus.

DEAR CHRISTIAN BRETHREN,—I have thus stated as succinctly as possible the reasons which appear to me to justify my appeal. The good seed of Christianity was sown by holy fathers—it remained in the earth for centuries—it now springs up spontaneously. Shall we not nourish it?

Praying for the closer union of our Churches, particularly in good works,

I remain, dear brethren of the Church of our common Saviour, your fellow-labourer in Jesus Christ,

PHILIP SCHULATI,
Archimandrite of the Orthodox Catholic Church.

To the Editor of the *Colonial Church Chronicle*.

SIR,—It may not be out of place if I venture to append to the foregoing interesting statement an appeal, which has already appeared elsewhere, to all who may be willing to unite for the following objects:—

1. To obtain accurate information and to inform the English public as to the present state of the Christians in the dominions of the Sultan, in order to enlist the sympathies of our countrymen on their behalf, and by enlightening public opinion on this matter to ameliorate their condition.

2. To assist the Bishops of the Orthodox Church in Turkey, in their efforts to educate their poor and suffering people, and to manifest to them that Christian love which we owe to all members of the Church of our common Master.

3. To take advantage of all opportunities which the providence of God shall afford us for intercommunion with the various branches of the Orthodox Church.

These are the suggested objects for union. When it is ascertained what number of persons may be disposed to assist in carrying them out, it will be time to settle definitely the details as to membership, together with the rules of the proposed Society. Any members of the English Church, clerical or lay, who may be willing to join in such an association, may forward their names to the Rev. George Williams, B.D., King's College, Cambridge; Rev. Dr. Neale, East Grinstead, Sussex; to the Rev. W. Thomas Greive, 6, Clarence-crescent, Windsor, Secretary *pro tem.*, or to myself.

48, Finsbury Circus, Jan. 9.

WM. DENTON.

ON INTERCOMMUNION WITH THE GREEK CHURCH.

SIR,—I have read with great interest the accounts in your periodical of the steps which have been taken towards a better mutual understanding between us and the Scandinavian Church. The hearts of all men in the North are at present filled with but one wish—that the iniquitous German invasion of South Jutland may be successfully repulsed; and our own neutral policy in that matter has greatly disappointed and offended them; yet still it may be hoped that, through the exertions now making by our friends in their own ranks, the Danish and Norwegian clergy will be brought to see the immense importance of setting themselves indisputably right with respect to the question of Holy Orders. It has, indeed, been intimated that Rationalistic elements have introduced themselves through German channels into Danish belief and teaching; that, however, would be a matter for subsequent consideration. On the other hand, the securing of the Apostolical succession must be looked upon as an indispensable preliminary to any advances on our part towards closer relations. But this question becomes far more interesting if taken in connexion with the possibility, I may dare to say the probability, of restored union with the Orthodox Church of the East. Having lately returned from a visit to Russia, where I came into contact with several of the principal ecclesiastics of that Church, I can speak with confidence of their desire for a restoration of the old unity between the Orthodox Christians of the East and West. Wherever I went I was recognised as a priest of an orthodox Church, and I found there a welcome as friendly and an intercourse as confidential as I experienced a short time afterwards from the Swedish pastors in the wilds of Dalecarlia.

There is in England a strange and wide-spread ignorance of the tenets and ritual of the Eastern Church. I confess I laboured under this disadvantage when I went to Russia, and accordingly was possessed with a great prejudice against her ecclesiastical system. This prejudice, however, a short stay in St. Petersburg and Moscow sufficed to dissipate and convert into a lively interest. I found, under a cumbrous and dazzling ritual, an Apostolic purity of faith; and, speaking generally, I may say I encountered nothing considered essential by them to which I could not as a priest of the Church of England subscribe. Gradually I began to feel a profound respect for this ancient Church, which has stood her ground for so many centuries on the primitive platform of truth, where we, dragged away in the current of Western schism, left her so long ago; and out of this respect arose a deep gratification in the thought that there were so many ties between us now, the closeness, nay, the very existence, of which I was not aware of. They share our indignation at the assumptions of the Church of Rome, her affectation of a universal priesthood, her closing God's Word against the people, her withholding one of the consecrated elements from the laity, her doctrines of purgatory and extreme unction, and so on; and then, many of their higher clergy know how nearly we have fought our way back again to the position held by the British Church at the time of the third council of Constantinople. Most of them are aware of the traces of Eastern communion that appeared in the British

Church at the coming of St. Augustine. They watch with the sympathy of a friend our persevering and successful struggle with the Romish schism, and they hail with satisfaction every fresh Mission of a Bishop and his clergy to some of England's vast possessions, as a fresh step in that strife. There is something very significant in the fact that the diocese of our Bishop of Columbia is contiguous to the Russian settlements in the United States of America; the two Churches have thus met across the world. May this prove a type of the union that we so much desire—a pledge that the time is coming which shall see the chasm of centuries bridged over, and the two ancient Churches bringing together in the grasp of brotherhood their long parted hands.

The last words of an eminent Bishop in Russia to me were, as he gave me his blessing, "Let us pray to God that union may at length take place between our Churches." This Bishop received me in the most cordial manner, and asked me day by day to his house. He borrowed my prayer-book at our first interview, and studied it carefully, because it formed the basis of many a subsequent conversation. He seemed quite satisfied with our formularies for ordination, baptism, and consecration of the elements at the Eucharist. He observed upon the omission of the invocation of the Holy Ghost, (for which by the bye we are indebted to Peter Martyr, for it is in the first Prayer-Book of Edward the Sixth, and the American Church retains it,) but did not dwell upon it, and he repeatedly observed upon the striking and frequent agreements in the service books of the two Churches. On one occasion he took me behind the *Iconostasis*, and placed me beside him while the service proceeded, explaining the different parts as they went on; and once while the clergy were chanting portions of the Psalter, he opened an English Bible, which he had in his possession, and requested me to read to him the Psalm which the monks were chanting in Slavonic. When I took my final leave of him, he led me out of his drawing-room to the landing-place of the staircase of the hall, holding my right hand in his, and having given me his blessing, spoke the words above stated, expressive of his desire for union.

I had subsequent interviews with other dignitaries of the Orthodox Church with results equally satisfactory. With all these was a tacit recognition of my office; one of them, the most eminent for bearing and rank, spoke of my Church as being "as old as theirs," and with reference to some of our present internal difficulties, spoke with the sympathy and interest of one whose own communion was concerned.

I am restrained from speaking in any but very general terms of these interviews granted me by the Russian Bishops. We, in England, can have no idea of the sensitiveness as to publicity which pervades the Russian mind. Communications which we should think quite a matter of course, would in many cases be regarded as breaches of confidence; and I would shrink from the remotest risk of offending those eminent individuals, by publishing anything which they could possibly look upon as a betrayal of the sanctity of private intercourse. I may say, however, that the result of these interviews was to fill me with hope that the main difficulties which now seem to stand in the way of communion would

¹ It is also found in the Swedish Liturgy of 1576.

vanish under the conditions of increased intercourse and a clearer knowledge of each other. This is really what is now required. I may observe that I abstained from asking any categorical questions as to doctrine, or making any distinct proposals as to terms of union, because I felt that matters are scarcely matured enough yet for that. We must first let them know on what ground we really stand, what is our position with respect to Orders and the Sacraments and the Creed. The publications of the *Anglo-Continental Society* have been prepared mainly with reference to our relation to the Romish Church, nevertheless some of the extracts from Casius and Beveridge's works might be used with advantage, but the best book to circulate would be our book of Common-Prayer. The Regius Professor of Divinity in Oxford is preparing an edition of this, which will be presently published without the Articles, and with merely the heads of the Psalms, so that it will be of small bulk. Many of the clergy are good Latin scholars, but a good translation into the Russian language would tell much better and more extensively. Moreover, if some of our Bishops could be prevailed upon to make a summer tour in the North of Europe, for the primary purpose of confirming the young people of our English colonies at the important ports of St. Petersburg and Moscow, as well as in other places, they would incidentally come into contact with the Bishops of the Orthodox Church, who in turn might be induced to visit England, and from such intercourse the happiest results might be anticipated. I believe I may say that an Episcopal visit of this kind is not altogether improbable in the course of the present year.

I may observe that the principles of our Church are much better understood in the Russo-Greek Church than they are in the Greek Church proper. In proof of this I may name what befel Mr. William Palmer, of Magdalen College, Oxford, an English deacon. Some years ago he desired admittance into the Russo-Greek Church, and after some negotiation they agreed to admit him without re-baptism or any conditions whatever. Before this could be done, circumstances led him to Athens, where he applied to the Synod for admission, stating that the Russo-Greeks had agreed to receive him. The Synod, however, declined, stating that they could only recognise him as a member of one of those many "Protestant communities which divided the western world." This refusal threw Mr. Palmer into great perplexity, and caused him to think that there were serious differences between the Greek proper and the Russo-Greek Church, and before he could return into Russia for a solution of his doubts the Crimean war broke out, and moving to Rome, the wily Jesuits took advantage of his unsettled mood, and it ended by his joining the Roman schism.

Your readers are aware that a Committee of Convocation has been appointed to communicate with the Russo-Greek Committee of the American Convention, and that both Committees are at present busily engaged in collecting information. The second of the "Papers" issued by the American Committee forms an article in the *New York Church Review* for January, 1864, and contains the correspondence concerning Intercommunion which took place one hundred and fifty years ago, between some of the Nonjuring Bishops of Great Britain and the prelates of the Russian and Greek Churches. This correspondence can be found, with

equal fullness, nowhere else in print. It is well worth reading, and that part of it which proceeds from the Russian prelates cannot but encourage every friend of the restoration of unity. No position could be more unpromising than that of the Nonjurors for securing a respectful hearing, and yet it would seem that a political change which occurred in Russia was almost the only thing that prevented them from accomplishing their end.

The functions of the Canterbury Committee are for the present limited, like those of the American, to inquiry and investigation; and, for the reasons before stated, this seems all that can be at present usefully attempted. Meantime there is abundant cause for thankfulness that the heart of the Anglican Church has been stirred towards such an object, and that there exists a wide-spread yearning and desire to put an end to the scandal of these rents that have so long defaced the seamless robe of Christ.

In connexion with this subject, I cannot help mentioning that we have nearly arrived at the epoch laid down by Faber, in his interpretation of prophecy, for the triumph of the Orthodox Church and the fall of the Papacy. It is remarkable that there is an extraordinary unanimity among all the expositors of the Apocalypse as to some great religious crisis occurring between the year 1864 and 1868, but Faber places it in this year. The events which are to bring it about are to arise through the instrumentality of the Emperor of the French, who (he said, writing in the year 1827, when the Napoleonic dynasty seemed hopelessly extinguished) would at this time have the city of Rome in his possession. Does not the subject we have been considering seem strangely to synchronize with such events? for I can conceive no movement so fatal to the Papacy as that which should unite the Scandinavian, Anglican, and Russo-Greek Churches into one body.

The heart swells to contemplate such an union—even that of the two last named. What a glorious spectacle it would be, if that ancient Church, which embraces so large a portion of the Eastern world, and our own Church of England, now spreading so rapidly over our colonies and the islands of the sea, were to be once more made one, and retaining our respective rituals as suited to our national needs—ours, plain and simple, as adapted to the genius of the Anglo-Saxon people—theirs pictorial, symbolical, magnificent, as suited to the necessities of the Russian and Oriental minds,—retaining these, our respective rituals, but with one common faith, stand out before the world, and under the eye of Heaven, one Church of Christ.

I am, Sir, &c.

PRESBYTER.

ANGLO-SCANDINAVIAN LETTERS.—ON THE EPISCOPATE.

THE February number of the *Almindelig Kirkeidende* gives the following extracts from letters received by the editor:—

From a well-known and influential clergyman in New York:—

“My friend, the Bishop of Maine, takes a warm interest in your Church and her Northern sisters, and would be much pleased to learn your views

on this important question of intercommunion. He has among his own clergy one who is a Dane by birth."

From England :—

"I cannot see that in having one of your Bishops ordained in England or Sweden there would be any surrender of principles, or any admission of the absolute necessity of an apostolic succession, or that any confession of illegality in your priesthood would be thereby implied. Should the proposed act be accompanied by a declaration of the grounds on which it is had recourse to, the single reason the Danish Church would indisputably give would be, that it would thus get rid of what is at least a technical hindrance to the desired intercommunion. The result then would not only be that the two Churches would have complete intercommunion, but there would also be other results, viz. (1) You would thus gain an *argumentum ad hominem* against the Papists, who at present deny the existence of your Church and priesthood.

(2) Your clergy would thus henceforth be able to lay claim to the succession as a satisfaction to their own private convictions about episcopacy. Whilst the Danish Church would thus be in a position to defend its priesthood in a new manner, and to lay claim to its title by a fresh title-deed, its present title would be still uncanceled and undisturbed. Suppose I have a legal title to anything, and that this my title being wrongfully contested, I can then avail myself of a new title, which the opponent cannot gainsay, shall I not then avail myself of the latter, provided I do not thereby expressly declare my former title to have been illegal or invalid? . . . To desire that your *present* clergy should be reordained would be senseless. . . . When Antonio de Dominis, Archbishop of Spalatro, went over from the Roman to the Anglican Church, he took part in ordinations of Bishops; and thereby Rome was deprived of all opportunity of disputing the validity of the Anglican Episcopacy, without the Anglican Church conceding that there was any ground whatever for such objections. Had there been any irregularity in our former priesthood, it would have hereby been put an end to. Thus might also the irregularity in your episcopacy be removed, without thereby in any way pronouncing that the irregularity was at all important; and a situation which no one can call in itself desirable, would cease, and yet the import and character of this situation would continue to be a matter for private judgment. Thus, in England, did Henry the Seventh unite the claims of the Houses of York and Lancaster; and whether it was he or his consort that had a right to the throne was a matter on which each person might judge as he pleased. So, when one of your Bishops should have received imposition of hands, either from a Swedish ordaining or assisting Bishop, or else from an English ordaining or assisting Bishop, this part of your Episcopate will have a new title to validity. Then there is the case of the African Churches. There the Donatist Bishops had set up altar against altar, and had placed themselves in the Sees of the Catholic Bishops: their title was altogether invalid. Nevertheless, the Catholic Bishops offered to yield place to them, whenever, by their return to the unity of the Church, they should put an end to the schism. Consider now the matter in hand. The English Bishops have not, like the Donatist Bishops, intruded into

the Danish Sees ; their title is not faulty. They were never excommunicated by the Danish Bishops, but, on the contrary, the Danish Church thoroughly and joyfully recognises their regularity and their right to succeed to the English Sees. Were the Danish Bishops now even requested to resign their Sees in favour of Bishops ordained in their stead by English Bishops, they would be requested to do less, much less, than what the African Bishops of themselves offered, to bring about inter-communion. But the English Bishops desire nothing of the kind. They will not make a single remark on the subject of Bugenhagen's act, and the priesthood which thence took its rise in the Danish Church. No, not a word about the position of the present clergy. All that they request is the friendly consent of the Danish clergy to their friendly offer of readiness to co-operate towards a personal association of the clergy in the Danish and Anglican Churches from this time forwards. . . . Those most rigid Episcopalians, who deny the validity of your priests' title, on the ground of the act of Bugenhagen, a priest to whom the power of ordaining Bishops was never granted by any Bishop, would have no difficulty in acknowledging your priests' title to their priesthood, after that an English Bishop had taken part in the consecration of a Bishop in Denmark. Yet on the other hand, the more moderate of our Churchmen, who complain of the irregularity in Bugenhagen's act, but refuse to consider its consequence to be the nullification of your priesthood from that time forward, are still at liberty to insist that the result of the ordination at the hands of the Anglican Bishop will merely be corroborative, not creative. Certain it is, that an irregularity has taken place ; certain it is, further, that the Danish Church cannot, with any right or propriety, demand of any other Church a sanction of this irregularity. Our Church has preserved the old order and succession ; she only entreats the Danish Church to recover it ; she makes no reflections on the past. With regard to the objection that the introduction of a sure episcopal succession in the Danish Church is inconsistent with Lutheranism, I must answer, that (1) I do not understand the meaning of the word Lutheranism as it is applied here ; I can only take cognisance of the Lutheranism which is found in the *Conf. Augustana invariata* and the Little Catechism ; and (2) so far is Lutheranism from being incompatible with a confirmation or restoration of the apostolic succession for the priesthood, that it expressly dismisses all thoughts of meddling with the claims of episcopal authority, where there is no acceptance of doctrinal error involved in submitting thereto. (3) The Swedish Church, in having its Bishops ordained by Peter Manson, and by its care to procure for him a canonical ordination, has shown that men can be Lutheran and can at the same time be careful to secure for themselves the Apostolic succession."

A letter received by the editor from an English dean expresses a lively interest in the Scandinavian Churches, adding, " I and Canon V. were much pleased with your office for the consecration of Bishops ; the expressions with regard to the duties of a Bishop are excellent, and they will, when more known among Anglicans, draw them greatly towards you."

RACINE COLLEGE, WISCONSIN.

THE urgency of the following appeal is increased by the fact that, since it was first issued, a destructive fire has occurred at Racine College, by which one of the buildings was totally destroyed. The loss amounts to 14,000 dollars.

Subscriptions for the Racine College Fund may be deposited to the account of Rev. E. Ferris Bishop, M.A. agent of the College, with Messrs. George Peabody and Co. bankers, 22, Old Broad Street, London, E.C.; for which acknowledgments will be forwarded as subscribers may desire.

“BRETHREN,—You are doubtless aware, that in the United States definite religious instruction forms no part of the common school system of education. As there is with us no Established Church, and every religious system holds, consequently, an equal place in the eyes of the Government, Government education is necessarily divorced from religion. Believing, as we do, that the Church of God is the divinely-constituted educator of her children, that there is no danger so great as the training of the intellect when the immortal soul is neglected—in short, that education without religion is only not so bad as ignorance without religion—we feel the great necessity of building up colleges, where the education shall be based upon the faith once delivered to the saints.

The Episcopal Church in this country has endeavoured, so far as she has been able, to establish such colleges. Trinity College in Connecticut, St. James’ College in Maryland, Burlington College in New Jersey, Hobart College in Western New York, Kenyon College in Ohio, have been, in great part, the result of the earnest labours of Churchmen in this country.

Nor in this most necessary work for the cause of Christ have they failed to receive assistance from their brethren in England. Columbia College, in New York, in colonial days, was founded by English liberality. Hobart College, in Western New York, derived a portion of its endowment from Trinity Church, in New York, whose property came from Queen Anne’s Bounty. The munificence of Lord Kenyon gave the name to Kenyon College, in Gambier, Ohio.

Our own great needs, the thought of the brotherly love you bear us as members of the same household of faith, move us, even in these distressful times, to appeal to you, in the name of our Lord and Master, in behalf of a Christian College, which we seek to establish on true collegiate principles. In the States of Michigan, Indiana, Illinois, and Wisconsin, embracing a territory half as large again as Great Britain and Ireland, and with a population of between four and five millions of souls—comprising such cities as Indianapolis, Milwaukee, Detroit, and Chicago—there is not a single Church College in operation excepting Racine College, in Wisconsin, in behalf of which we make our appeal.

Nor in doing so, dear brethren, have we forgotten that, first of all, we need to show our own zeal for the work for which we ask your assistance. Racine College was established some eight years ago. The people in the town where it is located have given about 6,000% for its buildings and

land. By its charter it is placed exclusively under the care of the Church, and the Bishop of the diocese is, *ex-officio*, its chancellor; while four priests of the Church, assisted by competent masters, as a collegiate body, give themselves to the work of training up the youth committed to their care. They have, this autumn, under their charge more than 100 scholars. They have endeavoured, God helping them, to establish the college on those principles which have made the great public schools of England a blessing to your country and an example to the world.

They have found that these principles are as efficacious here, with American lads, as in England, and command the approbation of the earnest and judicious. But we need means and resources to carry out these principles, and to make them available for the multitudes that need them.

An effort, simultaneous with this, is to be made in the United States, for means to obtain sufficient land to erect an additional building and a proper chapel; and, in short, to place the college in a permanent position for usefulness. It is estimated that about 20,000*l.* will be necessary for this purpose: 25,000*l.* more would be necessary for an endowment.

It may seem, possibly, as though this were more than we ought to ask of our brethren. Consider that we are placed in the very centre of the North American continent. Racine is on the eastern edge of the valley of the Mississippi; to the north, west, and south, stretches a country vast in its resources, beginning already to teem with population, and abounding in great cities. The members of the Church are a small minority, and yet the people only need the training and the education to bring them into the fold of Christ. There never was a population which, in our opinion, afforded a better opportunity for a great conversion. The sects have lost their hold upon them. They are unconsciously, in a thousand ways, asking for the faith of Christ. It needs no prophetic eye to see that in less than a hundred years this vast country will be either under the influence of the Church of Rome, or of our own, or else—which God forbid—a prey to some fearful error like Mormonism or Spiritualism. That Church which will labour most zealously, and which will do the most to train up the young in the principles it believes, will, humanly speaking, be successful. The Church of Rome has a Bishop and a cathedral in every large city. It has convents, nunneries, and colleges everywhere. They are increasing with the greatest rapidity. The funds for them are mostly not procured from the United States; they come from Rome, and from France, and from other countries of Europe.

Brethren, shall we call in vain to you for help? Bound in the tie of a common Christian brotherhood—members of the Catholic Church of Christ, toiling under many difficulties and trials for the advancement of the kingdom of our Lord—we ask of you, whom God has so greatly favoured, to aid us by your prayers and your alms.—

Jackson Kemper, Chancellor of Racine College and Bishop of Wisconsin; Samuel A. McCoskry, Bishop of Michigan; George Upfold, Bishop of Indiana, and Trustee of Racine College; James De Koven, D.D. Rector of Racine College, &c."

AN AMERICAN BISHOP'S VISITATION IN THE FAR WEST.

(From the *Spirit of Missions*.)

DR. TALBOT, the Missionary Bishop of the North-west, has just completed one of the most extensive, certainly one of the most fatiguing and uncomfortable, visitations ever performed by a Bishop in the Christian Church. The nearest approaches to it, in modern times, are the well-known missionary tours of Bishop Mountain in Canada, and Bishop Heber in India. Bishop Mountain, in his visitation of the Red River country, during two months of the summer of 1844, travelled 2,000 miles, chiefly in a canoe, much of the time camping out at night, but he was supplied with attendants and many comforts. Bishop Heber's tour in India, though of great extent and duration, was (owing to his relations to the civil government) attended with a certain degree of state, and it was wholly free from those hardships, toils, and privations, and even servile labours, which have fallen to the lot of our North-western Missionary Bishop, and which he has so cheerfully borne. On this journey and visitation, Bishop Talbot has been occupied six months, travelling between 3,000 and 4,000 miles, over the plains, up and down the eastern face of the Rocky Mountains, across the mountains through Utah, across the Great Basin to Carson Valley, over the Sierra Nevada to San Francisco, thence back to Carson, hither and thither through Nevada, back across the Great Basin, the Rocky Mountains, and the plains—in waggons, stages, and ambulances—guarded through hostile tribes of Indians by escorts of armed men—sleeping in tents, coaches, and by the wayside; sometimes performing himself the offices of cook and groom; sometimes for weeks, night and day, tossed in most indifferent coaches, over routes which are made roads only by travel: in the earlier period encountering the heat of the plains, in the later the deep snows of the mountains. The Church may well thank God that He has given such zeal and energy to this servant of Christ, and has preserved him through the toils and dangers of his great journey.

Dr. Talbot thus speaks himself of the journey throughout his vast jurisdiction, from which he has just returned:—

“I have often wondered whether any of my Eastern brethren can realize the toil and discomfort of this long visitation! God be thanked that He has given me strength for such a work; and more, has, I trust, given me success in my work for Him! Where, at my consecration, the voice of the Church had never been heard, we have now flourishing parishes and devout worshippers. My three clergymen—two, indeed, for one left just as I came—are now fifteen; and all these, I am sure, are labouring zealously.”

The following paragraph, from a St. Joseph's paper, is a specimen of West-American newspaper literature, which will be read with a smile:—

“BISHOP HAWKS.—This eminent divine preached to a crowded house yesterday forenoon, and to a packed house last night. There was hardly standing-room on the latter occasion. Both sermons were eloquent in the highest degree, and were listened to, notwithstanding the crowded condition of the house, with breathless attention. The *right* of confirmation

was also administered last night, to fourteen persons, eleven ladies and three gentlemen. This exercise was very solemn and inspiring. The Bishop will also officiate at the Episcopal Church, on Thursday next, Thanksgiving-day. We have been shown the order of exercises, and find them to be very interesting and entertaining. Lovers of 'the progressive, the memorable, and the beautiful,' should not fail to attend."

THE BISHOPS IN CHINA.

THE Sydney *Church of England Chronicle* says:—

"We have been favoured with the following extracts of a letter received from the Lord Bishop of Victoria. His short visit to Australia, in the winter of 1859, is still remembered with much pleasure by all those who were permitted to make or renew an acquaintance with him. All will regret to learn that he must so soon quit that important sphere of duty with which he has been connected for the last twenty years. May that Great Head of the Church, who appointed to China a *first* chief pastor, mercifully raise up a second to carry on those arduous labours to which the present Bishop has so fully devoted himself.

'As usual with me, I have been a frequent and extensive traveller. I have visited every consular port of the Chinese coast, from Canton to Peking. I have spent four months at Shanghai, fulfilling the vacant chaplaincy duties, and also made a trip of 700 miles up the Yang-Tze-Keang to Hang Kow. I am now resting my weary body, and giving up all mid-day visits, and declining all invitations; and thus keeping tolerably free from sickness, and able to preach generally on Sunday mornings in the Cathedral. Early in the ensuing year (D.V.) we seriously meditate a return to England, probably once for all. A medical board of three M.D.'s lately sat on my case, and strongly recommended me not to risk another summer in China. Next year I shall have completed twenty years here, and it may be then expedient for me to turn my thoughts to home before I am permanently disabled. I always look back upon my Australian visit as having added four years to my tenure of this bishopric. Kindly remember me to those friends who were so kind to me. . . . Many changes have occurred of late in China. Poor dear Hobson (the late consular chaplain of Shanghai) died very unexpectedly in Japan. Mr. Beach (the sub-warden of St. Paul's College, Hong-Kong) was offered the appointment, but I think some one else will eventually come from home. At Peking we have the Rev. Messrs. Burdon and Collins, of the *Church Missionary Society*, Mr. Dryer (late my schoolmaster in St. Paul's College), and Dr. Steward, a medical missionary of the *Society for the Propagation of the Gospel*. I am expecting daily the Rev. F. N. Mitchell, also of the *Society for the Propagation of the Gospel*, late a student in St. Augustine's, Canterbury. I shall send him also to Peking. I had the privilege of ordaining a native deacon at Shanghai, on Easter-day; and I have confirmed, in the first six months of this year, above fifty Chinese. Our College, too, has encouraged us of late. I hope, ere long, to ordain Lo-Sam Yuen, the Chinese Catechist, who was some years at Melbourne.

... But all this must soon devolve on a stronger man. . . . I shall be glad to know if you want any more Chinese Testaments.' ”

A correspondent of the *Evening Post*, writing from Shanghai, says :—

“All your Episcopal readers, and thousands of American sailors have heard of good Bishop Boone, the head of the American Protestant Episcopal Church in China. The reverend prelate, although he has helped hundreds to make fortunes, has, like a good Samaritan, spent nearly all each year for the sick and weary. A native of Charleston, South Carolina, he has had his little surplus invested in Charleston ‘city stocks,’ and the destruction of that city will probably render him penniless. He has been here twenty years, is now getting old and feeble, and his wife’s health is so shattered, that her physicians have ordered her imperatively to seek another climate. In view of what the good Bishop has done, the merchants of this city, with a rare and beautiful generosity, have made up a purse for the Rt. Rev. Dr. Boone, amounting to nearly nine thousand taels (a tael is about \$1 33). The Bishop is said to be a secessionist ; but his hand has ever been extended to the needy, and all, whether they love our ‘old flag’ or not, wish him a God-speed, and many happy years to himself and wife.”

THE AMERICAN CHURCH AND MISSIONARY CANDIDATES.

THE American *Spirit of Missions* says :—

“For two or three years past, not a single one of the graduates of any of our theological seminaries has offered himself for the foreign field. Though we have had so few missionaries abroad, and though the number has been much lessened recently by death and sickness, yet none have come forward to take the places of those who have been called away, or those who have left the field for a time.

We have to-day ninety-one ordained clergymen labouring at home for one abroad, as any one can see who will consult our Church almanacs or Convention journals. And if, as was said in an able paper read at the last annual meeting of the Board of Missions, there is now a minister of the Gospel for every four hundred adult persons in our country, surely a much larger proportion of our younger clergy should go abroad than now do go.

Two-thirds of the human race are still living and dying in ignorance of that great fact, ‘that Jesus Christ came into the world to seek and to save those who are lost.’ There is that vast mission-field of China, with its 400,000,000 of immortal beings; and yet Bishop Boone and two Presbyters and one native Deacon are all the ordained clergymen we have labouring there. Though at every breath we draw, the soul of a Chinese passes into the eternal world, and though not one in a thousand of those thus passing have ever heard even of the name of Jesus, yet we have but four ministers of the Gospel to point its teeming myriads to the ‘Lamb of God, who taketh away the sins of the world.’ In Africa, there are at this moment only two white clergymen labouring with Bishop Payne, the Rev. Mr. Hoffman and the Rev. Mr. Toomey. In Japan, the Rev. Mr. Williams is labouring all alone.

Would that the younger clergy and the students in our seminaries would ponder these solemn facts, and would that some of them would consecrate themselves to the work of the Lord among the heathen. 'Judged by its manifestations,' says Bishop Payne, 'the love of Episcopal Christians flows out coldly and languidly for a world for which Christ died.' If the same test be applied to our Theological Schools, how little must be the missionary spirit and the missionary zeal which prevail there! Let us hope and pray, that the apathy which has lately prevailed on the subject may cease; that the experience of the last few years may be exceptional; and that through all the future, no year may pass without some offering themselves for the foreign field."

EXTENSION OF THE INDIAN EPISCOPATE.

LETTER II.

DEAR SIR,—“We therefore earnestly recommend the *further extension of the Episcopate abroad with a view to strengthen and increase the foreign missions of the English Church, and to afford increased facilities for admitting native converts to the pastoral office.*”

Such is the language of the Lower House of Convocation in the report on Foreign Missions, and a more sound or judicious policy could not be recommended to the governors of the Church for their adoption. Had the Lower House of Convocation been engaged in considering the condition and requirements of the Church in Tinnevely, it could not have found words which more adequately describe the existing wants of that interesting Church. For, advanced though the Church in Tinnevely is, it undeniably requires that *personal* Episcopal supervision and control which is an *essential* part of the constitution of our Church, and which is absolutely necessary to complete its efficiency and its usefulness. The Missionaries, however devoted, however prudent, and they have been both, are not the fitting persons to deal with questions of doctrine and of discipline which frequently arise, and which ever do arise in infant Churches, specially when their decisions respecting them are likely to have a lasting effect upon the Church; neither are the missionaries the proper persons to “set things in order,” their settlement of which may hereafter be found to be prejudicial to the interests and the welfare of the Church. There are many things in the Tinnevely Church which require to be set in order, but which require a Missionary Bishop to effect with safety. The system, for instance, which permits the convert who but yesterday—besmeared with the unholy signs of a debasing superstition—sacrificed on the altar of the devil, to assemble in the same church with Christians who have grown hoary in the service of their Divine Master, and with them to be addressed as “Brethren,” as “brethren in Christ;” with them to use our Liturgy, and with them to unite with Christ’s commissioned ambassador in saying, “O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them,”—such a system, I say, imperatively demands *Episcopal interference*. Our Liturgy is intended for *Christians*, but in Tinnevely.

it is used for Christians and non-Christians alike, so that in almost every Church in the province, the "Absolution" is pronounced over those who, having passed through the waters of Baptism, have been united to their glorified Head in the holy Sacrament of His death; and over those who *are not Christians*, alike. The missionaries are not to blame, they have been compelled to transfer, unbendingly, to new scenes and to other circumstances, that which was intended to minister to the religious growth of the "Children of God;" but it must be apparent that this method of using our Liturgy is attended with weakening influences, and is likely to impart to converts low views of the "Communion of Saints." Time would fail me to mention the various matters requiring immediate Episcopal attention and direction—the adaptation of portions of our Liturgy to the circumstances of the people, the laws of marriage, of divorce, excommunication, reception of converts, schism, &c. &c.—suffice it to say that there is much to be done, and much which has been done that requires strengthening, and upon the due performance of which depends, in a great measure, the increase of our Missions.

To afford increased facilities for admitting native converts to the pastoral office, is a sound reason for the extension of the Episcopate to Tinnevely; and although the necessity for the erection of Tinnevely into a Bishopric is greater now than at any former period, yet so far back as 1842, the circumstances of the Church in that province were such that the four Archbishops, together with the Bishops of London, Winchester, Durham, Rochester, and Lincoln, expressed their conviction that ere long a chief pastor must be sent out to take the special oversight of the infant Church. How much greater the need of a chief pastor *now*, when the converts are counted by thousands, and when the native clergy are, comparatively speaking, numerous! The gradual increase of the native clergy in the Madras diocese—now numbering thirty-eight—presents to my mind a strong reason for the subdivision of that diocese by the immediate appointment of a Missionary Bishop; for, however gratifying the increase of the native clergy may be, we must not conceal from ourselves the fact that *their incomes are derived from England*. Nothing worthy of mention has been yet attempted by the native Church towards providing endowments for her clergy. I do not mean to charge the native Church with parsimony; on the contrary, the native Christians are liberal, and in many instances liberal beyond their means. I merely state a fact, nothing worth mentioning has been yet attempted.¹ That it is desirable to set about remedying this defect, by instituting an *organized* plan for providing endowments for the native clergy, no one will deny; but I venture to assert that, in order to secure success, a resident Missionary Bishop is necessary. I have seen sufficient to show me that the individual attempts of Missionaries, however praiseworthy, are not likely to result in success; the very attempt noted at the foot of this page is sufficient to prove this. The absence of Endowments is unfortunately not the only thing to be

¹ An endowment was commenced some years ago in the S.P.G. Mission of Nazareth in Tinnevely, and some progress has been made, but the endowment is not yet completed. This is the only organized attempt made, but as it is *the only one*, it does not affect the statement above.

lamented, nor the only thing requiring a Bishop's attention. Our present system of salaries for native clergy I believe to be very faulty; I know that many, whose judgments I respect, differ from my views; nevertheless I do maintain that, to give the native clergy salaries which are *five times* the average income of their flocks, is faulty in principle: more especially when it is remembered that, supposing the Tinnevely Church to be thrown upon its own resources, there is not a Christian congregation in the province which could by any possibility provide its clergyman with the salary which he now derives from the English Church. It is apparent, therefore, that by our present system we are placing a heavy yoke upon the neck of the native Church, and are to a great extent deterring it from making an effort to support its own clergy. I attach no blame to the Missionary Committees in whose hands this matter at present rests; the fault is to be found in that system which compels Committees to undertake the conduct of affairs which ought to be in the hands of a Missionary Bishop. If there were at present a Missionary Bishop at Tinnevely, he could, by reducing the incomes of the native clergy to a due proportion with the means of the people, materially add to the number of his clergy. Take for instance the entire number of the native clergy in the Madras Diocese, thirty-eight: now by reducing the income to the standard I propose, the Bishop would thereby have funds sufficient to enable him to add *twenty* to this number,—and the standard for which I contend is one which would still leave their incomes *three times* the average income of their flocks, a standard which I maintain is sufficiently high. If the native clergy are ever to increase to the number which the circumstances of the province require, there must be a resident Missionary Bishop who will ordain to the pastoral office men not only apt to teach, but men whose temporal requirements shall be within the power of their flocks to provide.

While considering our own shortcomings, let us pause for a moment to see what Rome is doing in India to gain proselytes; and in order to do this I shall go as far back as 1848, the date of the latest statistics of that Church which I have. In that year the Church of England had in India *three* Bishops and *one hundred and three* missionary clergy, whereas the Church of Rome had twenty Bishops, 168 European priests, and 472 *native clergy*.¹ When shall we learn wisdom? Is not this statement sufficient to cause us to blush? Whilst we are engaged in determining *when* we shall give to our Missionary Churches their lawful birthright—the Church's full constitution—Rome, fully organized, is at work! May the great Head of the Church in mercy remove those differences which are unhappily depriving Tinnevely of her just right, and which are undoubtedly preventing the Church there from putting forth that vigour which is ever to be found wherever the Church's full constitution exists.

I cannot do better than conclude this letter with a few extracts from the charge of the Bishop of Madras, viz:—

“The limits of the diocese embrace about 30,000,000 of heathen.”

“The total number of baptized native Christians in this diocese con-

¹ The total number of native Christians in the *city* of Madras is 21,839, but of this number *four-fifths* are Romanists! Besides the representatives of our Church, there are the representatives of *seven* Protestant sects in this city!

nected with the Church of England is 48,252." "Besides these there are no fewer than 20,651 unbaptized persons who are receiving Christian instruction," preparatory to baptism.

These extracts are sufficient to prove that a subdivision of the diocese is necessary; but there is a passage in a sermon preached before *The Society for the Propagation of the Gospel* by the Bishop of Oxford which is strikingly applicable, viz. :—

"Are not many of our Colonial Bishoprics so large as to maintain rather a nominal than a real Episcopate?¹ Is it possible for the Bishop of Calcutta to be at the same time a really presiding Bishop over Delhi and its provinces?" "Ought we not to make provision when God gives any wide district to the labours of one of our missionaries; that he should enter on its Episcopal oversight, and so be enabled to maintain his own plans, extend their operation, and secure labourers under himself, like-minded with himself for the perfecting the work he has been enabled by God's blessing so prosperously to begin?"

The Bishop of Oxford in the above extract fully and faithfully describes our Indian Dioceses; the Episcopate is, alas! more nominal than real, and the consequence is that our Missionary Churches are not as flourishing as they should be.

A MISSIONARY.

February 1, 1864.

MISSIONARY STRIFE IN INDIA.

WE take the following from the *Almindelig Kirketidende* for January :

"The Missionary Association in North-west Zealand has now completed its third year. In the Report before us no account is given of the mode in which this Association has spent the funds it has raised, and no list is given of any Board or Committee who conduct it. The Report, after relating how the old Halo-Danish Mission in Tranquebar and Tamil-land has passed into English hands, finds ground for comfort in the circumstance that Lutheran congregations are being gathered from among the congregations of the old Mission which have become ultra-reformed. But we deny that it can be said with truth of all the old congregations, that they have become ultra-reformed; the most of them have merged into the Anglican Church, a Church by no means an ultra-reformed body. The report-writer has failed to mention what seems to be the chief motive for the numerous secessions to the German Lutheran Mission, viz. that this is the only Mission which now sanctions the retention by its proselytes of the baneful system of caste. It is of little use to tell us, that 'strict care is taken by the Lutheran priests not to receive any one who has left the ultra-reformed communion in a discreditable manner,' when we see that refusal to renounce caste is not regarded as discreditable, much less as un-Christian. It appears that a very large part of the Leipsic Mission's energies are expended in these proselytizing, for of 378 converts received in 1862, 152 are described as 'Catholics and others.'"

This Zealand Association maintains at Trichinopoly one native priest (?) and two catechists.

¹ The Diocese of Madras is as large as the British Isles.

THE VICTORIA MISSIONARY SOCIETY.

The Ninth Annual Meeting of the Victoria Missionary Society was lately held in Melbourne. We give extracts from two of the speeches:—

The Rev. W. CHALMERS said that he was in some degree qualified to advocate the claims of a Society which directed its efforts to the conversion of the Chinese population of the colony, and also towards assisting the Bishop of Melanesia, as he was himself connected with the Mission which was established for the purpose of making known the Gospel to the Chinese and the aborigines (Dayaks) of the great island of Borneo.

The scene of his four years' missionary work was the province of Sarawak, the flourishing independent principality of that great man, Sir James Brooke. After sketching the wretched state of the country previous to Rajah Brooke's arrival in 1841, its physical features and natural history were briefly commented on. He then spoke of the people—the Malays, or dwellers on the coast, who are Mahommedans; and the Dayaks, or people of the interior, who, though pagans, are not idolaters.

With respect to the mission work actually done, he stated that in 1849 a mission to the Chinese, who are the chief traders and artisans of the country, was established in the town of Sarawak, which, amid many difficulties, had done considerable good in the way of converting adults, and educating children. During the Chinese insurrection of 1857 the Christian Chinamen remained faithful to the Government, and several of the lads educated in the mission school now hold useful positions and situations of trust, both in Sarawak and elsewhere.

In 1852 the first mission to the Dayaks was established. At first great discouragement was met with, but now there are five stations, numbering two or three hundred baptized and a large number of catechumens. But the moral and religious influence of the missions was not to be computed by the number of baptized; whole tribes were benefited, and in one particular instance a warlike tribe had wholly renounced the practice of head-taking as barbarous, even when led out to fight against the enemies of the Government.

The Rev. G. P. DESPARD said: "Since the year 1850 I have been connected with the Patagonian Missionary Society. Its work bears upon all South America eventually; but at present on the more southern parts, Patagonia and Terra del Fuego. Patagonia is an extensive region, having the Rio Negro for its northern limit, and the Straits of Magellan for the southern, whilst it reaches from the Cordilleras of the Andes on the west, to the South Atlantic on the east, covering an area 800 miles long by 300 broad. The surface is undulatory, soil gravelly and salt, vegetation poor; of trees on it there are none, and only a few dark coloured berberry bushes appear like dark blots on the brown face of nature. The men of Patagonia, reputed giants, are certainly Anakim in stature, as they average five feet ten inches, with frequent elevations to six feet seven inches. They are high-shouldered and broad-backed, with long bodies, short legs, and small extremities. In features they resemble the Indians of North America, and in colour they are like them, light brown. Their black straight hair is bound with a fillet, and ornamented with glass and silver beads—the

last of home make—or with red galloon. Their bodies are covered by long robes, made of the skins of unborn guanacoës, painted with blue, red, and black, in an established pattern. The Patagonians live by the chase, which furnishes them with guanacoës, pumas, the armadillo, ostrich, cavy or hare, and partridge. On occasions of rejoicing or of sorrow they indulge in mare's and foal's flesh. Society is very simply constructed amongst those nomades, on the patriarchal principle: they are under chiefs commanding each a horde of 200 men or so, whose voice decides for war, or hunting, or shift of station; but goes for no more than another's in peace and at home. A more important personage than the rest is the kallama-couto, or doctor. Since this life is to their thinking the only period of existence, he who is considered able to postpone at will the fatal day must deserve their respectful regard and liberality. The number of the natives of Patagonia is of course not certainly computed, but is supposed to be, notwithstanding the size of the country, not above 3,000 or 4,000.

To introduce the Gospel among them was Captain Gardiner's first aim after forming our Society. To further this object a schooner, bearing his name, was built, and sent out from England in 1854, destined to ply between the Society's head station in the Falklands and the opposite coast, and to convey Missionaries for cautious intercourse, and natives for kindly treatment in brief visits to this station, till by the interchange of acts of hospitality and friendship a footing of confidence might be established between these parties, and then the usual mode of missionary labour might be adopted.

In consequence of disagreements between the persons abroad, and of impossibility to find a fit clerical superintendent at home, we were led to consider it a duty to give up England and a settled home, and to go out in 1856, with wife and five children, with young Gardiner and two other missionary brethren, to sustain the tottering enterprise. First difficulties were surmounted, and the way to Patagonia laid open in January, 1857. He who has ordained that all the ends of the earth shall be converted unto the Lord, raised up two important persons to offer a helping hand, thus:—

A Patagonian by some hap was conveyed to Valparaiso, detained for a year, taught Spanish, and bearing a name referring to some peculiarity of character (Casimuro or Kersaymen), was restored to his country; but his eyes saw now what they were blind to before—the extreme barbarity of his people, and he conceived a desire to reform them to a resemblance of the Chilians. An opportunity occurred in 1853, at any rate, to declare his design. The *Vixen*, H.M.S. surveying ship, visited Gregory Bay in his country, and her captain entertained Casimuro, and heard his desire. Captain B—— recorded this in his journal; the journal came into the hands of the Admiralty; a friend of the Mission saw it, and communicated what Casimuro said to me. Thus I knew one man of Patagonia to be saying, 'Come over, and help us.'

A Danish gentleman, of literary distinction and influence at court, obtained a professorship in the University of St. Jago in Chili, made himself agreeable to the authorities of that state, and was appointed governor of their frontier garrison at Punta Arenas, on Magellan's Straits. He is a Protestant, a fluent speaker of our language, and partial to our

nation. From him help might be sought and had to set the Mission in Patagonia going: with hope of this we visited the country. Twice we were baffled in our expectation—neither Casimuro nor Don Jorge Schythe, the governor, were at their places. One was far in the interior; the other on furlough. The third visit was successful. Our Danish friend received us warmly, concurred in our proposed Mission, lent all needed help, and placed our missionary brother (Schmid) in secure hands to live among the natives at once. This young man went out as linguist to the Mission, but became impatient to go to direct work, and offered to throw himself among the giants, trusting his life entirely to God's protection. And he was accepted to do it.

For twelve months Schmid lived in the tents of these American Arabs; he lived entirely as they did, travelled everywhere with them, exercised the trade of tailor among them, and so won their good will, that Ascaic, his patron, wanted him to be his son-in-law. He was able to hear so much of their very guttural language as to make an extensive vocabulary and rudimentary grammar of it. He, through their language, learnt that these poor wanderers are quite atheists and have no idea of a future state. They have no kind of religious worship, of course. When death comes, their only comfort, when his victim is carried off, is in forgetting that he ever lived. With the mortal remains they bury his slain horses and dogs, his weapons, implements, and ornaments, and, if it were possible, they would inter his very name.

Our brother grieved over their condition and longed to change it, but felt that to attempt to teach our religion without having found in the language any vehicle to convey its truths would be only to fail. He must remain a longer time; and that he might do it without losing through lack of congenial intercourse his own spirituality of mind, he came away to find a companion like-minded. What he sought in England was already waiting for him in the Falklands. Hither he came, and two men, well equipped now for a nomade life in Patagonia, went over. Casimuro received them with open arms, placed two sons under their tuition, and treated them with openness and friendship. Again the mission party sojourned three months on the plains of the Iyoneca, and in prosecution of friendly relations with them prospered.

Gimoki, son of Schmid's first friend and his heir in chieftainship, protected them, and so also did Casimuro. Not a thread was taken from them, not an uncivil word spoken; and the brethren testify that these great men are well disposed except when they come at *aguardiente* (brandy), and then they are beside themselves. Even in their cups, however, Oppelo (the missionary) and his companion were sacred from assault.

The desultory life of a Patagonian favours not mental or religious improvement. Of this persuaded, the brethren left them to form a permanent station on the Santa Cruz, and this at the last account was maintained with the hope that thither the wanderers would come, settle, be taught, believe, and live.

Across the straits of Magellan lies the archipelago of Terra del Fuego, called Fireland, on account of the many native fires seen by the discoverer. One of this group is large, called King Charles' Southland; but, beyond

a harbour or two on its southern coast, little is known of it or the inhabitants. The appearance is like Patagonia on the north and east, but towards south and west mountainous and woody. From this island, separated by a long channel, called after H.M.S. *Beagle*, are two long islands, called Navarine to the east, and Hoste to the west. They are covered to considerable extent with hills and woods, but have likewise much open cultivable land, and good harbour approaches. The natives are in two tribes, Alikhoolip to the west, and Geppoc to the east. Their languages differ almost totally; but their persons and habits are alike. For the rest of the archipelago, they are small islands, single or in groups, and finish with Horn Island, whereon is the cape so well known to returning passengers from Australia. Canoe men and fishers inhabit all but the mainland, whilst the beach provides a supply of mussels and limpets. The poor people stay to gather its harvest; but having exhausted it, embarking wives, and children, and dogs in the clumsy but useful apology for a vessel they possess, the party, generally mustering from twenty to thirty persons, paddle off to another cove. Fish are drawn from the kelp without hooks to the lines; larger ones are speared, and so are porpoises and sea birds; large mussels and crabs are brought up out of deep water by the diving women. Birch-trees yield a fungous parasite in great quantities, and the margins of the shore plenty of dandelions, whilst bushes and shrubs in their season lend berries for change of diet. The fish, and fowl, and flesh, are roasted; vegetables eaten raw. These poor men wear no clothes, unless a narrow cloak on the back, half of which only it covers, can be dignified by this name. They are in face and form like their giant neighbours; but their stature is as much below ours as the Patagonian is above.

On a mound of shells, and round a hollow in its top, a conical booth is set up; and there, round a wood fire, in the midst lies the naked Firelander, curled up with knees to breast and heels to flank, and his family and friends form the circle, each resting his head for pillow on his neighbour's thigh.

These men in the ends of the earth we went forth from privileged England to seek and to save, at our Master's command, and after our Master's example. We would first do them good in body and estate, till, having learnt to speak Firelandic, we could teach their mind and reach their heart."

Reviews and Notices.

Memoir of Bishop Mackenzie. By HARVEY GOODWIN, D.D. Dean of Ely. Cambridge: Deightons.

Three Years in Central Africa; a History of the Universities' Mission; prepared by order of the General Committee. London: Adlard.

THESE two publications concern a subject associated in the thoughts of all with sorrow and anxiety. In the former of them we are pre-

sented with a biography of the lamented founder of the Zambesi Mission, by one of a kindred mind, who knew him intimately from the time of his going to Cambridge to that of his departure to the land where he was to leave the Church "his burial-place for a possession." The second of these publications gives a comprehensive view of the chequered career of the Central African Mission itself, from its origination down to the date of recent advices from the Cape.

It is most touching to read in Dean Goodwin's book the manner in which Mackenzie came to be interested in the Livingston movement, with what holy simplicity he considered and prayed over the question whether he was not one whom God called to go abroad to the work. There was a great sacrifice to be made—congenial society, a distinguished University position, and the certainty of good preferment awaiting him; but "all these things he counted as dross." His decision once made, Mackenzie was not the man to swerve from his aim: henceforward his whole existence, though externally as calm and gentle in its business as ever, was devoted to one all-mastering purpose. Knowing him as we did ourselves in some degree, we mean what we are writing.

Though it pleased the Most High to cut off Mackenzie in the midst of his days, amid physical sufferings heightened—as it seems to us—by the heartless superstition of the heathen, and uncheered by any prospect of the permanence of the results of his toil, Mackenzie has not lived in vain. In the words carved on a tomb which must often have met his eye in the college chapel where he found it good to be a worshipper day by day, "*moriendo vivit*;" and his example remains to encourage or, it may be, to shame us.

Dean Goodwin has admirably executed his task; he has given us the very man himself, ever so marvellously serene,—and withal so marvellously busy—*suaviter in modo, fortiter in re*. Yet this memoir is no blind panegyric, and failings and mistakes in the career of its subject are honestly noted. What Dean Goodwin says, for instance, of the course which Mackenzie took in dealing with the Ajawa slave-dealers, is thoroughly impartial.

These two publications form a valuable contribution to the literature of modern missions, and we especially tender our thanks to Dean Goodwin for the manner in which he has written the biography of his beloved friend. May the clouds which still so threateningly hang over the mission to the Zambesi be dispersed! May it be granted to us ere long to receive better tidings from that land which God made a garden, but which man has turned into a desert.

Orange Free State and Basuto Mission : Occasional Paper, No. I., containing the Bishop's Journal, July to October, 1863. (6d.) London : Skeffington, and Church Press Company.

THIS is a simple but most interesting narrative of Bishop Twells' voyage out, and his first entrance on the field of his future labours. The account of the Bishop's movements is carried on to his reaching Bloemfontein. Since then, we learn, from other sources, that he has been to Philippolis and won a guarantee of 300*l.* a year for a clergyman ; to Fauresmith, and placed Mr. Clulee in ministerial charge of it ; and again to Smithfield, where he held a confirmation. Thence he proceeded to the Cape ; but must now have returned thence.

The Bishop in the pamphlet before us declares that he is in no respect disappointed with country or people, and that his hopes for the Church are greater than he can venture to express. He thus sums up his opinion of the Free States :—

“ 1. The climate, I fully believe, deserves all that has been said of it. The heat of summer is, no doubt, trying to many, and will be to me ; but even then the early mornings, the evenings, and the nights, are deliciously fine and cool. At present the air is most enjoyable ; much more so than the Cape, or Port Elizabeth, or Grahamstown.

2. The country is in its infancy, and has laboured, and does labour, under many disadvantages ; but it must become a prosperous country under a good government. Living here ought not to be expensive, and would not be with a better supply of water (which may easily be secured by making dams), and good English labour. All people assure me that an English labourer, mason, or artisan, if sober, *must* do well. Also an English farmer, with small capital, *must* make a good income. The only instances of failure are when men speculate beyond reason, and (too often the case) when they turn out drunkards. Wages of English workmen are very high, and they are so much in request that they become quite independent, and if one wants anything done we have to ask with great politeness.

3. The people are very mixed in race and character, but there are some superior men to be found everywhere, and great good may be done by raising the general tone of society. I am deeply impressed with the necessity of the Church Mission, and think it has been planted at a time when great results may be expected. We are received everywhere with expressions of thankfulness on the part of Dutch, English, and natives. This morning, two native women, a mother and daughter, called with a great desire to see me. Mrs. Prince acted as interpreter. The elderly woman spoke in a most touching manner, and said, ‘ God had heard her prayers in sending us.’ This is only a single example of the feeling shown by all. The Dutch minister here called on me yesterday, and was accompanied by his wife. He expressed his pleasure that English clergy had come to the country. He says he shall send his children to our school. Now, knowing the ignorance and prejudice of the Dutch generally, this is satis-

factory. Also I hear that the acting President of the State, who is a 'Dopper,' has said that he is very glad English clergy have come, and thinks they will do good."

Bishop Twells is, we believe, in urgent want of a clergyman for Bloemfontein, to whom he promises a stipend of 200*l.* per annum, and of one for Philippolis. If our mention of this helps to stir up faithful men to offer themselves, we shall be glad.

- (1) *Trial of Dr. Colenso, Bishop of Natal, before the Metropolitan Bishop of Capetown.* London: G. Street, 30, Cornhill. Price 2*s.*
- (2) *Charge of the Lord Bishop of Grahamstown, at his Third Visitation, held in the Cathedral, Grahamstown, on the 24th June, 1863.* Grahamstown: Campbells.
- (3) *English Biblical Criticism, and the Pentateuch, from a German point of view.* Vol. I. Longmans. Price 6*s.*

THE whole of the proceedings at the Cape, in the trial of the absent Bishop Colenso, have been reprinted from the *Cape Argus*, in a compact and cheap volume of 405 pages. As the whole of the Church Press has bestowed on these proceedings the attention they well deserve, we need not say much about them here. Fairness, upon the whole, and theological erudition, are conspicuous in them. The South-African Church has acquitted herself excellently in an affair which no one could expect would, so early in her history, have constrained her thus to give an answer for the faith that is in her. Those who are fond of saying that rationalistic error must be met not by prosecutions, but by refutations, will find, in perusing these proceedings, the fallacy of their antithesis. Authority is not seen in action here without giving reasons for what it does.

The Charge of the Bishop of Grahamstown we have strangely overlooked till now. It is a masterly and sound vindication of the Holy Scriptures, and of the position they held in the primitive ages, and re-acquired at the hands of the Reformers. The Bishop of Grahamstown has evidently been no inattentive observer of the general phenomena in the theological world in our days, and he contents himself with no mere *rechauffée* of our standard insular divinity, and avoids the too frequent identification of pious opinions as to theories of inspiration with the fundamental verity that there is a written Word of God even as there is a Personal Word of God.

The third work at the head of this notice has a peculiar character of its own. Say what men will, there is something in the diversity of

nationality which leaves an almost ineffaceable mark upon even theological productions. It is a felicitous meeting this, of German scholarship and Anglican Churchmanship. Dr. Arnold's name is well known in connexion with his treatise on Islam and his advocacy of the claims of the Mahomedan world to the missionary sympathies of Christendom; and here we meet with the exhibition of the same patient scholarly examination, history, and summing up of the subject of rationalism as we have witnessed in his treatment of the more open enemy of the Gospel. Especially to those who have studied the theological literature of modern Germany—so different from both our own and that of the old Lutherans and Philippists—would we commend the perusal of Dr. Arnold's book; but all divinity students who wish to take a thorough dose of the antidote to Dr. Colenso's bane, will meet with what they seek in this Anglo-German work.

The Scottish Guardian. No. I. February, 1864. Edinburgh: R. Grant and Sons. Price Sixpence.

THIS periodical is intended to occupy the place of the *Scottish Ecclesiastical Journal*—the old friend of ours it has superseded—as a monthly organ of the sister Church across the Tweed. It is truly said in the prospectus, that “there are many ignorant of what the Episcopal Church in Scotland is doing; while others deeply interested in her welfare have no means of learning any particulars with regard to her.” The Scottish Church, to speak in the language of the day, has not been sufficiently “advertised,” failing thus in the opposite extreme to her Presbyterian rivals, especially that youngest and most assuming of them, the so-called Free-Kirk. Even here in England, the effects of this reticence have been highly prejudicial; but only those who have mixed in Protestant society on the continent, or held intercourse with Churchmen of Scandinavia, can adequately apprehend how much has hereby been lost to the cause of Reformed Episcopacy.

The present number contains a variety of well-written articles and reviews, of ecclesiastical, historical, and literary interest. Among the articles, we may especially notice here that upon “The Finance of the Episcopal Church,” from which the following extract will show how very properly it begins upon page 1:—

“An amended code of laws and regulations was agreed upon at a meeting of our *Church Society*, held in Edinburgh, January 13th, 1864. It is the great object now before the Church that there be secured an independent annual income for each See of 500*l.*; that every pastoral charge shall have a fixed income of not less than 100*l.* a year, independent of what may be annually contributed by the congregation in form of

seat-rents or offertories; and that, as objects subordinate to these, grants at the discretion of the Committee shall be made for educational and building purposes, whether in case of churches, parsonages, or schools. These do not seem unreasonable expectations, and we are convinced that, by a little more energy and unity of action, they would soon be attained."

We heartily wish this periodical the success it will deserve, if continued with the spirit which characterizes the number before us. We should not forget to add that the "Correspondence" department contains a third letter from the Rev. John Pratt, of Cruden, "On the Scandinavian Churches," in continuance of the series already begun by him in the late *Ecclesiastical Journal*.

The New York *Church Review*, for January (London: Trübners), has two able articles on the question of Intercommunion with the Oriental Church. These articles show no disposition to renounce any of the *gain* of the Reformation, no disposition to barter any part of the truth for peace. This number contains also a series of papers on the Early Annals of the American Church, which show that Puritanism has been as great a falsifier of history in the New World as in the Old. The other articles are, as usual, well worth reading.

We have received from Messrs. Mozley:—

A Help to Devotion; for Young and Unlearned Christians, "intended chiefly for such children in parochial schools as are not already provided with something fuller;" very well adapted to its aim.

The Sunshine of the Soul; addressed to the Young after Confirmation; by the author of "Thoughts on the Church Catechism." (3d.) This is a second edition, enlarged.

Events of the Month; a Magazine of news, literature, science, and general information. Part I. (6d.) This appears to be a sort of half-way publication between a newspaper and a magazine, in the old sense; and it is fairly done.

We have received from Messrs. Rivington:—

A Sermon On the Inspiration of the Old Testament, preached at the Special Evening Service in St. Paul's Cathedral, Sunday, Jan. 10, by the Rev. CANON WORDSWORTH, D.D. We take this occasion of tendering our warmest thanks to the learned author for his energetic defence, in this and other writings, of the Inspiration of the Scriptures.

The recent failure of justice in the case of the *Essays and Reviews* makes his vindications of this root-truth of higher value, if possible, than ever before.

The Psalms, as interpreted of Christ: by the Rev. ISAAC WILLIAMS, B.D. Vol. I. This is a book that will not fail to be greatly prized by those who would gain an insight into the deep evangelical meaning of a portion of the Old Testament, of which the Church hath warrant of our Lord Himself for making such copious use.

Colonial, Foreign, and Home News.

SUMMARY.

WE are deeply moved at the persecution inflicted on the southern dioceses of the Scandinavian Church by the German invaders of Denmark. Divine Service in Danish, Frisian, or Dutch, is prohibited by martial law; the clergy are driven from their benefices and homes; only the congregations and pastors of German immigrants are exempt from molestation. Our private correspondence from Denmark gives us details of most painful interest, but we trust that this fiery trial of our brethren will not be permitted to be of long continuance; and we believe that its effect upon the Scandinavian Church will be overruled for her lasting good.

The Bishop of MAURITIUS is on his return to his diocese, and from thence will superintend, for the present, our Missions in Madagascar.

On Sunday, December 20th, the Bishop of COLOMBO held an Ordination in the Cathedral of his Diocese, when six candidates were admitted to Priest's, and four to Deacon's orders. "This number," says the *Missionary Gleaner*, "is we believe unprecedented in Ceylon, and augurs favourably for the extension of the Church's evangelical work here."

CHURCH BUILDING IN NEW ZEALAND.—The Bishop of Christchurch gives the palm for church-building to Otago, which, he says, has the best church and choir in all New Zealand. Otago was originally entirely Scotch and Presbyterian.

TRINITY COLLEGE, TORONTO.—The following is from the *Toronto Guardian* :—

"The Bishops of the English Church in Canada, have given their judgment respecting the teaching of the Provost Whitaker, the dispute respecting it having been submitted to them by the corporation of Trinity College. The Bishop of Huron complained that a strong Romanizing

tendency was manifest in the Provost's teaching, and of course his judgment is to the same effect now; the Bishop of Montreal, who is the Metropolitan, decides that the complaint relates to mere matters of private opinion, on which the Church has not pronounced, and that there is no evidence of any of the students having joined the Church of Rome; the Bishop of Toronto decides in favour of the Provost; the Bishop of Ontario decides that the teaching is not unscriptural, nor contrary to the teaching of the Church of England, nor leading to the Church of Rome; and the Bishop of Quebec decides, though he does not share in some of the Provost's opinions, that he finds nothing contrary to what the Church teaches, or that the Church does not 'permit' any one to hold."

SANDWICH ISLANDS.—The rumour of the death of the King of Hawaii is confirmed. He had been in ill health for some months, but was unexpectedly carried off by diarrhœa on November 30th last. He was a very able and excellent man; his whole heart was in the work of elevating his people; and he was the main stay of the English Mission which went out at his request a year ago, and to which he looked as the great means of their regeneration. The Mission will now doubly need the sympathy and the help of England.

Prince Lot Kamehameha, the brother of the late King, succeeds under the title of Kamehameha V. He has confirmed the Prime Minister, Mr. Wyllie, in this office, and given assurances to the Bishop of his support to the Mission.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Feb. 2, 1864.* Bishop Chapman in the chair.

The first Report of the Calcutta Diocesan Vernacular Committee was laid before the meeting.

This Committee was founded by Bishop Middleton in 1815, but very little was done in the publication of vernacular works. In 1861, on the recommendation of the Bishop, it was divided into two Committees; the object of one, to supply the European communities in India with the Home Society's publications; while the other addressed itself to the task of providing vernacular books and tracts suited to the wants of the Indian Church.

The Vernacular Committee has now undertaken to print, a Hindi Translation of "Morning and Evening Prayer," by the Rev. H. Sells of Roorkee, the Prayer Book having been long translated into Urdu, but not till now into Hindi; a much-needed scriptural comment on the Church Catechism in Bengali; and a Bengali tract by the Rev. J. Vaughan, giving an account of the history of Christianity in Madagascar. They have also contributed 100rs. towards the expenses of a Burmese Translation of "Morning and Evening Prayer," recently completed by Mr. Marks of Moulmein, and printed at Rangoon.

The Report for 1863 of the Bombay Diocesan Committee was also read, in which it was said that there was a longing on the part of many of the educated Parsees for some form of sound words to use in their

devotions; and that a very intelligent Parsee, whose daughter is in Miss Prescott's school, had undertaken to try and translate the Litany into the Guzerattee language!

A letter was read from the Bishop of Nova Scotia (Halifax, January 21), commending the application of the Rev. J. M. Hensley, Professor of Divinity, King's College, Windsor, for assistance towards building a church in the district called "The Forks," about four miles distant from the mother church. The cost was estimated at 250*l.* of which, it was hoped, would be raised 150*l.* The Mission is important, as forming a school for the instruction of the candidates for the Ministry in Pastoral Theology. The Theological Students, of whom there were 22 at King's College during the last term, are required to reside for four years, during the first three of which they go through the regular and undergraduate course, in addition to their attendance on the Theological Lectures; and the subsequent time is devoted specially to the study of Theology, and to training in the practical part of their future profession. They accompany Mr. Hensley every Sunday to the district, and are engaged in pastoral work under his superintendence.

The Bishop asked for another grant, similar to that made to him in April, 1860,—(150*l.*)—for the promotion of the Society's objects throughout the two provinces of his Diocese. The last grant had been expended upon 11 Churches and in 2 grants of Books. The average of grants had been less than 13*l.* to each Church; but this sum had encouraged people who otherwise would have made no attempt. The Bishop had now two pressing applications from very poor Missions in Prince Edward's Island. The Board consented to the Bishop's request.

The Bishop of Argyle and the Isles having requested grants of Books for lending libraries at Ardrishaig and Loch-Gilp-Head, these were voted by the Board to the amount of 5*l.* towards each library.

The Secretaries having made a statement that they had more than exhausted the grant of 250*l.* placed in their hands in July, 1862, towards forwarding to Italy, as demands might arise, Prayer Books, &c. for distribution, an additional grant of 150*l.* was voted by the Board.

The Secretaries having stated that, in continuation of a work arising out of the Great Exhibition of 1862, when a grant of Diglot Prayer Books and other publications was placed at their disposal for distribution among Foreigners visiting London, they had during the past year distributed in like manner Books, &c. in foreign languages, to the amount of 24*l.* 4*s.* 10*d.*; the Board granted 24*l.* 4*s.* 10*d.* to cover this expenditure.

Several grants of Books, &c. were made to various applicants; among them six copies of the Greek Septuagint to the Rev. H. C. Reichardt, Cairo, for the use of members of the Greek Church, together with some Armenian Prayer Books and Arabic Tracts.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Annual meeting of the Society was held on February 19th, the third Friday in the month, at a quarter before twelve. Bishop Chapman was in the chair: the Bishop of Down, the Bishop of Melbourne, Sir Walter James, the

Right Hon. J. R. Mowbray, M.P. and an unusually large number of members were present. After the election of officers, a minute relating to the lamented death of O. W. Giles Puller, Esq. M.P. a Vice-President of the Society, was recorded in the Journal of the Society. The Auditors and the Treasurers presented their Reports. The thanks of the Society were voted to a large number of clergymen and gentlemen, who in the past year have given their unpaid services to the Society as deputations; also to Dr. G. Budd, the Honorary Consulting Physician. E. H. Dickinson, Esq. was elected a Vice-President; and Sir John Anson, J. Walter, Esq. M.P. J. G. Talbot, Esq. and the Rev. C. W. Furse were elected members of the Standing Committee, in lieu of four members who retire in accordance with bye-law 5. Notice was given that T. Turner, Esq. the Rev. T. Nevin, and G. France, Esq. will be proposed at the next meeting as members of the Standing Committee. The Society's seal was ordered to be affixed to a Power of Attorney authorising the Bishop of Nova Scotia to act on behalf of the Society in regard to the estate of the Rev. T. C. Leaver. The Society's Attorneys for the Leigh Estate, in South Australia, were authorised to borrow a sum of 6,000*l.* on the security of the Estate. A few grants of small amount were sanctioned; and letters were read from the Bishops of Victoria, Adelaide, and Christchurch. Several members were added to the corporation.

A letter was read from the Bishop of Adelaide (Bishop's Court, Adelaide, December, 23, 1863), calling attention to the circumstance, that the portion of Australia between the northern boundary of South Australia and the Indian Ocean, including Port Essington, and all the adjacent islands, which has been temporarily annexed to the South Australian Province, is now about to be settled. The Bishop urged on the Society the advisability of making some immediate provision for the spiritual wants of the first settlers. "The new settlement is not included in the Adelaide diocese, and can only be reached by a long coast voyage, or an arduous journey through the bush. As Port Essington is near to James' Straits and the Dutch Oriental Possessions, there is likely to arise a brisk trade, with India especially; and from the great heat, the labour required will have, for the most part, to be performed by coolies or Chinese; on which account there will probably be here a new and interesting field for Missionary work."

RUSSIA.—The Emperor of Russia, who, with regard to the Latin Episcopate in Lithuania, was in the same kind of difficulty with the Pope as that in which the King of Italy is involved, is reported to have filled up the vacant Sees without waiting longer. The consecration of three new prelates took place on January 7, at Wilna. According to the Brussels *Indépendance*—"The authorisation for the nomination of those Bishops having met with some obstacles at Rome, the Emperor acted without it, and appointed those high dignitaries of the Church without the approbation or intervention of the Pope, contenting himself with having their consecration sanctioned by the Superior Ecclesiastical Catholic Council of St. Petersburg. This is the first time that such a thing has taken place."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

APRIL, 1864.

THE STRUGGLE AGAINST CURIALISM IN FRANCE
AND ITALY.

A SUCCESSFUL stand has lately been made on the Continent, in two important points, against the attempts of Curialism. The supporters of this extravagant theory of the Papal claims, in their desire to deny the Episcopate the possession of any independent power, have long been striving to efface the vestiges of National Church diversity which attest the exercise of such power in times past, and are now endeavouring to save the threatened sovereignty of Rome—regarded by them as essential to the proper working of their system—at the hazard of a rupture with the entire people of Italy, by excommunicating, as if heretics, the most esteemed and most theologically contented of the Italian priesthood. At both these points a check has been sustained which is worthy of record.

In France, since that remarkable Concordat between the elder Napoleon and Pope Pius VII., by which the Christian Church was restored to legal recognition at the expense of so much of her historic liberties and institutions, the old spirit which had worked under the forms of Gallicanism and Jansenism, was ill able to prevent the execution of the fatal designs of its Ultramontane antagonists. Greatly as the Concordat had strengthened the Pope's power over the French Church, there survived a silent but emphatic protest against it, in many diocesan varieties of ritual; and the gradual destruction of these varieties has been sedulously and until now effectually attempted.

We shall not enter into all the particulars of this deplorable process, but confine ourselves to what may be gleaned from three letters¹ signed "Sophronius" in the *Observateur Catholique*, which have been greatly instrumental in arresting it. From this source we learn that, thirty years ago, there were more than sixty dioceses in France which had a Gallican Rite, but that now all of these but two or three have adopted the modern Roman Liturgy. There are now more than eighty dioceses thus Romanized. Not one, however, has accepted the new Liturgy purely and simply; each diocese had some proper festivals of saints, some peculiar solemnities, some Gallican customs, and these have been carried on into the new ritual, to the exclusion of the Roman regulations standing in the way. But such a measure of uniformity with Rome seems to be getting less sufficient in the eyes of the innovating party.

When the original Gallican rites of the "Ephesine family" were abolished by Charlemagne and Pope Adrian I., the Sacramentary of St. Gregory became thenceforward the typical book in France; and this was subsequently far less departed from in that country than in Italy. In 1570, the Pope, St. Pius V., having corrected the Roman Missal and Breviary, obliged all Churches to adopt them, except such as had been in possession of a particular Rite for more than 200 years. In consequence, several provincial Councils were held in France; and though some of these consented to a wholesale adoption of that reformed Liturgy, most of them merely resolved to correct their own old books.

It is instructive to observe the reasons, or rather pretexts for which, after three centuries of comparative quiet, Rome is now bent on extirpating all the French diocesan Uses. Though these Uses took their origin more than 1,000 years ago, from the Sacramentary of Gregory the Great, at the instance of the Popes and on the pretext of unity, the Ultramontanes now seek their extermination on the same pretext, alleging that they have been infected by Jansenism. It is said that there have been introduced into the Liturgies many passages containing this heresy, and many of the hymns have been contributed by suspected Jansenists. The reply of "Sophronius" to this charge is worthy of notice by those amongst us who may feel troubled by their doubts as to the orthodoxy of certain foreigners who influenced the second revision of the English Prayer-book. The "tu quoque" argument here is strong. To say nothing of the *morality* of the Jesuits Strada, Galluzzi, and Petrucci, who amended, or rather debased, the

¹ *Trois Lettres de Sophronius: Question Liturgique.* Paris: Dentu.

Roman Hymns under Urban VIII., what, asks "Sophronius," is Dr. Passaglia, the author of the Bull "*Ineffabilis*," which only last year Pius IX., dividing it into twenty-one sections, imposed on the whole Latin clergy as of perpetual obligation? Is he not an excommunicate? And has not Pius IX. himself given several French dioceses permission to observe their local feasts with the offices of the cast-off French Liturgies, containing even Prefaces in the Mass composed by the "Appellant" Boursier?

Another objection taken is, that the old French Liturgies are composed almost wholly of Scripture phrases. To which "Sophronius" retorts:—

"So, then, to serve God with God's own Word is an abuse! Protestants aver that the Church of Rome is afraid of the Holy Scriptures; are they perchance right? And, I would ask, if the people knew the Gospel properly, should we see sold on Sundays tapers, chaplets, medals, and so forth, not only at the porch and in the sacristy, but in the church in face of the altars and during service? Were our Lord to revisit earth corporally, would He not again have to cleanse the Temple of buyers and sellers? But what regard can our pastors have for the Divine Law? The offices of the mayors, the prefects, and all the civil functionaries are closed on the day sacred to the Lord, while ecclesiastical secretariats remain open, even the whole time of service."

Another fault found with the Gallican Liturgies is the exclusion from them of certain false or uncertain legends "in which the Italians delight. They do not impose the obligation of reading, on St. Sylvester's day, that that Pope cured Constantine of the leprosy by means of baptism, and that this led to his conversion, while all history teaches that the emperor was baptized on his death-bed. They do not affirm, as the Roman Breviary, that Pope Marcellus sacrificed to idols, while St. Augustine has shown that this pretended apostasy is a calumny of the Donatists. They do not contain that crowd of miracles and wonders with which the Roman Service Book swarms; not indeed that they deem these things impossible, but because to believe them, if true, is unnecessary, and if false, is hurtful to true religion." "Sophronius" compares, in this respect, the conduct of Pius V.—whose name the Roman Breviary still bears—with that of his successors. Pius V. cut away the legends of St. George, St. Christopher, St. Ursula and the Eleven Thousand Virgins, &c.; this was as much in the way of reformation as could be expected then. But the Popes since his day have added a heap of strange tales about the exploits of the new heroes of hagiology, and have permitted various Churches to use the very legends which Pius V. proscribed.

Among the matter with which the Breviary of Pius V. has been enriched since his edition of it, we find specified—

“The feast of St. Gregory VII., who released the subjects of the Emperor from their allegiance; that of St. Ferdinand of Spain, who, in his zeal for the Faith, bore on his royal shoulders the wood for burning the heretics; that of the wounds of St. Francis of Assisi; that of St. Raymond, who walked on his mantle on the sea 150 miles; that of St. Stanislas the Martyr, whose body after being hacked to pieces was found by the canons of his cathedral re-united without a scar; that of St. Alphonso di Liguori, the great teacher of the convenient doctrine of Probabilism; and that of the Immaculate Conception.”

It is sufficiently plain, we think, that the opposition to the Gallican Uses arises from none of such causes as those which “Sophronius” says are alleged; it springs from animosity to everything which remains to show the unprimitiveness of Curialism. The arguments advanced by the defenders of the national Rites are more weighty. Although the present Pope has recommended the abolition of those Rites, still, it is pleaded, he has not commanded it; and how can he really wish for ritual uniformity, as essential to complete unity, while he allows Latin priests in the East to pass over to the Greek Rite, and lets alone the Breviaries of the monastic orders, which, of course, if he chose, are entirely at his mercy? To this day—“Sophronius” cites for his authority, “Dom Guéranger, premier auteur du mouvement liturgique actuel”—the priest of Milan celebrates everywhere, even in the basilica of St. Peter, according to the Ambrosian Rite, though a corresponding permission is not granted to the Roman priest who wishes to officiate in the cathedral of Milan. And not only did Clement IX. forbid the “United Armenians” of Poland to change their Rite even for the Latin, not only did Benedict XIV. solemnly re-affirm the same rule of discipline, but Pius IX. himself thus spoke in 1862:—

“Far from weakening the unity of the Faith, the variety of Rites permitted conduces to the Church’s splendour and majesty. Thus is to be explained the conduct of our predecessors, who not only have never contemplated bringing the Orientals over to the Latin Rite, but have expressly declared that the Holy See does not demand of the Churches of the East the destruction or change of their proper Rites, venerable from their antiquity and by the authority of the Fathers. This See only requires a single thing; namely, that nothing be introduced into those Rites contrary to the Catholic Faith, dangerous to souls, or derogatory to the ecclesiastical virtues. If therefore any change has ever been introduced into the Oriental Rites, the innovations are not to be attributed to the Holy See.”

To this quotation “Sophronius” appends the question, “Are the Gallican Rites more heterodox and dangerous to souls than those of

the Orient? Or if indeed they deserved to be called 'Liturgie bâtarde et condamnée sortie d'un ruisseau infect,' then all the Popes who have communicated *in sacris* with the Gallican Church were patrons of heresy." And he accumulates proofs of regard paid by Popes to the peculiar usages of France, among which the well-known advice of Gregory the Great to our own St. Augustine is of course commemorated—"Use what you find worth adopting, *sive in Romanâ sive in Gallicanâ Ecclesiâ.*" But what perhaps is most remarkable of all, "Sophronius," in proof of the orthodoxy of the "Gallicanism against which the Curialists rave," points out that, as late as 1806, the Congregation of Indulgences at Rome put forth an exposition of Catholic doctrine touching these things, drawn exclusively from Bossuet, Fénelon, Bourdaloue, and the Catechism of Montpellier.

The mode in which the Romanizing party in France proceed to gain their ends is amusingly described by "Sophronius." Not satisfied with the substitution of a new Liturgy, they reduce the minutest points of ceremonial to a precise conformity with Rome. Thus they gratify at once their ambition, their sloth, and their vanity. These accusations are made out in the Letters with equal truth and wit, and there is an anecdote given in illustration of the last of them, which, had we space to extract it, would be thought to furnish a good lesson to certain extravagant and mischievous innovators among ourselves. Well does this pungent critic observe, that to scrape together a heap of quotations from bulls, rubrics, and decrees, and thereby gain an air of profound erudition, is much easier than to study theology and the Holy Scriptures.

But we cannot linger over these exposures of childishness and irreligion; of the mock humility with which one French bishop seats himself on the choristers' bench in the Sistine Chapel, and of the servility with which another prelate applies to Rome to excuse the un-Roman but Catholic customs of preaching in the Mass and of administering to the people in the Mass. The true character of the French Romanizing party will be sufficiently seen by our readers, in the account which we are about to epitomize of the recent attempt—happily unsuccessful—to introduce the Roman Liturgy into the Archdiocese of Lyons.

Lyons was one of the very few dioceses which still preserved a French Use, and to this Use an unusual amount of attachment existed among its clergy. In order, therefore, to effect a change, the Cardinal Archbishop adopted a circuitous road. He placed before his Chapter a plan ostensibly for publishing a supplement to the Breviary of Rome, on behalf of such foreign priests as, having come into the diocese

wished to celebrate the local feasts. The Chapter, who saw no objection to this proposal, nominated three of their members to work with the Rector of the Seminary for its accomplishment. One of the canons had been named while absent: on his return he declined being on the committee; but by this time the true drift of the project was discovered by the circumstance that the most material part of the new book was already being put into the hands of the candidates ordained from the Seminary. The Chapter, taking alarm, not only objected to fill up the vacancy in the committee, but, by a majority of eight against two, annulled its existence so far as lay in their power.

The clergy of Lyons, on finding themselves threatened with the loss of the cherished treasure of their diocese, wrote to the Archbishop, the Chapter, and the Rector of the Seminary. They were not aware that their third correspondent was not the least important; he declared that he would not reply, for the act of the clergy was uncanonical. "What a pass we are come to then!" exclaims "Sophronius." "Are not merely the laity, but the incumbents, unable to get a hearing? If the incumbents remonstrate singly, they are not listened to; if they wish to meet for concerted action, they have not the right; if they write collectively, it is branded as an anticanonical act. The acts of a Synod would be safer from such a stigma, but of a Synod being convened there is little fear." Our Gallican narrator points out, that in another diocese this charge of non-canonicity might have been more colourable, where the Bishop appointed a committee to introduce an edition of the Roman ceremonial without consulting his Chapter; the committee was indeed presided over by a canon, but he was—contrary to the decree of Trent—the Bishop's nominee, and he was a foreigner to boot. Well may "Sophronius" cry out, in view of these things:—

"What must be the reflections of the laity? Are, then, these the leading objects of Catholicity? While the Faith is in danger; while unbelief is lifting its head everywhere; while France, Germany, England, are invaded by a legion of expositors who sap the edifice of the Gospel in the name of criticism; while Protestantism is at the gates of Italy;—instead of combating the deluge of heterodoxy; instead of studying Holy Scriptures and science, to oppose criticism to criticism; instead of defending the faith;—you use the energy which God has given you to obtain the change of an anthem, the introduction of a legend, the suppression of a neck-band!—you employ your intellect in measuring the size of a sleeve, in deciding as to the fold of a surplice!"

The objection of Jansenism was raised with some plausibility against the Lyonnese Liturgy. Indeed, it is true that this Liturgy was modified in 1776 by De Montazet, an Archbishop suspected of Jansenist

leanings, and that his Chapter did not consent to his revision without considerable opposition. It does not seem, however, that there was really any distinct Jansenism thus introduced into the Ritual, though there may have been a few passages too tolerant of a Jansenist sense. De Montazet died on the eve of the great Revolution, and, owing to many troubles and hindrances, no attempt at castigating the revised Books was commenced until about twenty years ago, by Cardinal de Bonald. The great bulk of the Lyonnese clergy were anxious that this attempt should be carried out into effect, instead of being set aside by the intrigue of the Romanizers. They therefore, after finding their representations to the local authorities useless, determined to approach the Pope himself with the expression of their wishes. A deputation of them waited on his Holiness, but the reply which they received is scarcely credible. The Pope said—

“You have desired to preserve your ancient liturgy; nothing is more just; you shall. We have only restored in some almost imperceptible points, which had been changed in your Rites. But your Breviary and Missal do not belong to your ancient liturgy. M. de Montazet and the Parliament gave them to you, and thereby have dishonoured your magnificent liturgy. These spots must be effaced prudently and by degrees.”

In sound, these words clearly conveyed the impression that the cause of the Lyonnese Liturgy had gained; but what the Pope said afterwards proves that they meant nothing of the kind:—

“Stop, I remember a thought of St. Francis de Sales, from whom I often read fragments: ‘When we were little children, we made little houses of mud, and if a passer-by overthrew them with his foot, we wept.’ You also, in a longer time, will look on all these changes as little nothings. But as for your Breviary and your Missal, you must take the Roman, because M. de Montazet, who gave them to you, was a little favourable to the Jansenists. However, be not alarmed; the Roman Breviary will be given only to the sub-deacons; we shall be dead, and you too, when it is established over all the diocese. I am seventy-one, and so are you [addressing the Cardinal]; none of us will see that, except this young *curé* [pointing to a young *curé* present at the audience]. How much time will it take for that? thirty years? Ah! I should then be more than a hundred; a pope does not live so long—We shall all then be in heaven.”

“Sophronius” comments on this Papal sally with just severity:—

“So then,” he says, “the Lyonnese rites, which, through St. Pothinus and St. Irenæus, descend in great part from the Apostles, are only a ‘little house of mud!’ We cannot believe that such words were ever uttered by the Pontiff. Lyons is to repudiate its Breviary and Missal, because M. de Montazet, by whom they were revised, was somewhat of a Jansenist—that is, because his liturgy savours of heresy. Now, heresy shuts the door of heaven. The Papal solicitude wishes to open the door to the new sub-deacons; this

is charitable and just. But why to them alone? for, if we accept the report of the deputation, permission is to be granted to the deacons, the priests, and all who have scarcely more than thirty years left of life, to damn themselves by continuing to observe an heretical and reprobate liturgy; or—if it please you better—they will have a dispensation *oraculo vocis*, guaranteeing them eternal salvation notwithstanding Jansenism, for the Pope in his infallibility has pronounced their canonization thus: ‘We shall all be then in heaven!’ There is to be a dispensation to be had from orthodoxy, just as one can have dispensations from fasting.”

“‘We shall not see that!’—Could the Pope have said this? is this the spirit of the Roman Church? Are we thus to take no thought for the morrow? Did the Apostles behave thus? What else is this proposition but a variation of the atrocious saying ascribed to Louis XV.: ‘Après moi, le déluge!’”

“Sophronius” has also some pungent remarks on the Pope’s question—“What practical difference will the trifling changes make to the clergy and the faithful?”—

“To substitute one entire liturgy for another, to introduce unaccustomed Rites and displace those which have a prescription of ten centuries—these are no ‘trifling changes.’ I grant that they would not matter at Rome and in Italy, where office-books for the use of the laity are unknown, where all the priests in the world could say Mass in Hebrew or in Chinese without any of the congregation observing it, occupied as they are with muttering their rosary during the whole service, unless they look on perfectly dumb. But would it be the same at Paris and Lyons, where the Divine office is not regarded as a heavy burden imposed on the chapters and monasteries, but as the public and solemn voice of the Church, in which priests and people unite in a community of heart and soul to present to God the reasonable service of redeemed humanity?”

But such congregational worship is not desired by the Roman party. The Lyonnese clergy who opposed the abolition of their Gallican Rites were answered thus by a canon in favour of the change:—

“You talk to me of your parishes. . . . Understand that the precept of the Divine office does not concern them. High Mass and Vespers are obligatory only on the chapters, colleges, and convents; the simple faithful are not obliged to attend at them.”

Happily, the progress of these corrupt tendencies in France has, for the present at least, been checked. The Pope, notwithstanding the reply which, as we have said, he gave to the deputation from Lyons, thought it expedient after all to give way to a petition signed by 1,500 clergymen. He has now announced that, after careful examination, he has perceived that he was but partially informed respecting several circumstances which were essential for enabling him to arrive at a right decision. The Pope has accordingly enjoined on the Lyonnese

to revert not to the Roman Breviary, but to that edition of the Lyonnese Breviary which was in use before the revision by De Montazet. Thus ends for the present an incident in the recent history of the Church of France which cannot but be regarded with satisfaction by her more enlightened members, as well as by ourselves. But to the Romanizing party it must be extremely mortifying. It may perhaps tend to paralyse their exertions; for, as "Sophronius" observes, many of them suspend their faith so entirely on the *dictum* of the Pope, that, like Lamménais, if their idol once play them false, they fall at once into total scepticism. We hope, however, that their opponents will not rest on their oars, but take advantage of what appears to be, on several accounts, a favourable time for attempting to regain lost ground.

We have left ourselves but little space for writing of the check which we said had lately been received by Curialism in another country. But our estimate of the importance of the priest Mongini's disregard of the Papal excommunication must not be measured by the length of our comment on it; besides, it is a fact which for some time has been before our readers. It is with pleasure that we see it well set forth in the pages of an Italian journal,¹ recently set on foot at Florence to promote Reformation on primitive Church principles, the motto of the serial being the world-famed saying of Tertullian—"Id quod verius prius, id prius quod ab initio." We cannot do better than give a summary of its remarks on this head.

The excommunication of Pietro Mongini, Parson of Oggebio, was fulminated direct and by name from Rome, and was therefore important from its exceptional character. Rome has for some years been in the habit of hurling anathemas against men who have offended her on political grounds, but no names have been specified. That the highest personages in the Italian realm have been *intended*, nobody doubts; still, the non-specification of names has naturally divested these assaults of any practical harm. Further, Mongini's case differs from that of Dr. Passaglia and his 9,000 fellow-petitioners. With regard to these, the Grand Penitentiary, on being consulted, returned an ambiguous, oracular response, which seemed to imply that all of those who signed the famous petition were involved in excommunication; but no one was named, and Passaglia, in his place in Parliament, confidently affirmed that neither his friends nor he himself had come under ecclesiastical censure. Neither, again, was Mongini one of those many priests who have been suspended *a divinis* by their bishops "ex informatâ conscientiâ," they being suspected or proved to be of liberal

¹ *L'Esaminatore*; periodico mensile intesa promuovere la concordia fra la Religione e lo Stato. No. 2. Firenzé: Tipografia Barbèra.

politics. Mongini, after being twice summoned vainly by Rome itself to give an account of his political opinions, has been, not suspended, but excommunicated. But what has been the result? He declares his resolve to take no notice of the fulmination, believing, according to the Word of God, like Picus de Mirandula and many more before him, that "the curse causeless" shall not come. He is supported, moreover, in this bold determination by the whole body of his parishioners; and it may be remembered that these people are no citizens of Florence, Milan, or Turin, whose time may be spent over the newspaper and the lucubrations of Renan rather than over the Catechism and the Missal: they are plain countrymen, belonging to that section of the nation which is ever slowest to adopt new ideas, and most inclined to yield unthinking submission to the dictates of the chief authority. Nevertheless, Mongini remains in his parish, unmolested and respected apparently as much as ever by his parishioners.

This is an example which other Italian priests will be able to follow should the necessity present itself. We question, though, whether the Roman Curia will venture very soon to repeat what is, under present circumstances, inevitably a *coup manqué*. Yet, should the Italian Government finally resolve—after a delay so unexpectedly long—to take measures for filling up the many vacant sees without the sanction of Rome—a sanction which, it seems, cannot be procured—we may prepare ourselves for many more such events as that of Mongini's futile excommunication: events which, while they will be defeats of Curialism, that real enemy of the best interests of the Latin Communion, will nevertheless not fail to be attended with many evil consequences to the ignorant and the irreligious. For cannot there be sunshine in this earth of ours without occasioning shade?

Correspondence, Documents, &c.

THE EXTENSION OF THE INDIAN EPISCOPATE.

BY A MISSIONARY.—LETTER III.

DEAR SIR,—Having, as I hope, shown in my previous letters that there does exist a necessity for extending the Episcopate to Tinnevely, I now turn to the consideration of the objections urged against the measure. These objections may be reduced to two principal ones, viz:—

1. The appointment of a Bishop *should follow* "the formation of the flock"¹ over which he is to preside: but such "formation" is not to be found in Tinnevely at present; therefore a Bishop is not needed there.

¹ "In Apostolic times the Bishop was developed when the flock was formed." Speech of Canon Stowell at the Church Missionary Society's Meeting at Norwich, 1863.

2. The "formation of the flock" in Tinnevely, and the appointment of a *Native Bishop* should synchronize; but to appoint an *Englishman* to the Episcopate now would retard the "formation of the flock," as well as indefinitely postpone the Native Episcopate: therefore a Bishop is at present undesirable and unnecessary.¹

The amount of organization requisite to "form a flock" which "develops a Bishop" we have no means of ascertaining; but while admitting that, wherever there is a flock formed *there* a Bishop ought to be found, I do most emphatically deny that the rule in Apostolic times was to leave "flocks" possessing a "formation" such as the Tinnevely Church has, without personal Episcopal superintendence. The fact appears to be that, in Apostolic times, and in the times of the Ante-Nicene Fathers, the rule of the Church was to commit the "formation of the flock" to the Bishop. A little consideration will, I think, prove this. For instance, the "gift of tongues" which the Apostles possessed, was, by Divine Wisdom, given them, not only to enable them to preach the Gospel to the various people amongst whom they came, but also to enable them to exercise due Episcopal superintendence over the infant Churches which they formed. This "gift" appears to have ceased with the Apostles. Now, from the anxiety which the blessed Apostle Paul manifests in his Epistles for the welfare and the growth of the infant Churches, we may safely assert that he would, *before his death*, make due provision for their superintendence, and this, in the absence of the special gift of tongues, could only be provided by supplying each Church with a Bishop. At the decease of the Apostles, therefore, we may conclude that the Episcopate was widely extended, and, however advanced in organization some Churches may have been, there were, doubtless, *many* whose organization was very imperfect—perhaps, only first commenced by their Bishops. Of one thing we may be certain, namely, that the Apostles exercised Episcopal control over Churches *only so long as they could do so efficiently*, and that the moment they were unable to do this Bishops were appointed.

Now, I may demand of the objectors to show, *e.g.* wherein the "formation of the flock" at Jerusalem exceeded that of Tinnevely, when it "developed a Bishop" in the person of St. James; or, in what the organization of the Church in Crete exceeded Tinnevely, when Titus was left there to "further set in order the things that were wanting." And although the Church at Ephesus had arrived at an advanced state of organization when Timothy was consecrated its Bishop, in what particular does the condition of the Church in Tinnevely so far come behind her, that she should be considered unworthy to receive her Constitution in its full and fair proportions? Advanced as was the Church in Ephesus, the Epistles addressed to Timothy abound in expressions which abundantly prove that, at all events, it had *not* arrived at the state of "formation" which would "develop a Bishop," nay, the advice given to Timothy by the blessed Apostle with reference to presbyters, deacons, their ordinations, deaconesses, widows, the flock, the old, the young, clearly proves that the Church was young; the same advice might fitly be given by our venerable Primate to the first Bishop of Tinnevely.

¹ Vide *Church Missionary Society's Minute* on this question

But when we turn to Church History this strange theory of "development" is overthrown by *facts* which the objectors would do well to consider. The early Church, so far from making the existence of a Bishop to depend upon the "formation of the flock," considered the formation and the welfare of the flock, together with its Bishop, so blended together that their existence was considered mutual. "No Bishop, no Church," was not the faith of the Christian only: the Church's pagan persecutors as firmly believed it, and too often, alas! hoped to extinguish the infant Church in the blood of its martyred Bishop. To quote instances to show that the Church's rule was to commit the "formation of flocks" to Bishops, would be to trespass too far upon your kindness; but I would commend to the consideration of the objectors, the astounding fact (supposing their theory to be that which the Church should follow) that at the Council of Nice (A.D. 325) 318 Bishops were present, and this number did not include *all* the Bishops of the Catholic Church. Were these 318 Bishops the "developments" of Churches, or "flocks" formed during ten dreadful persecutions? If they were, show us that the "formation" of *each* of the 318 flocks was in advance of the flock in Tinnevely? And I may further demand of the objectors to state how it comes to pass that, in our days—days of peace—with all our power, influence, wealth, and learning, flocks do not form so rapidly as they did in the Ante-Nicene period; for, according to their theory, if Bishops are not being "developed," it is because "flocks" are not "formed." Three centuries have passed away since Cranmer became Archbishop of Canterbury,—but the entire number of Bishops of the Anglo-Catholic Communion does not equal *half* the number of those who represented at Nice a Church which for *three* centuries had no resting-place on earth for the sole of her foot! Surely when we reflect upon this, and remember how slow the "development process" is in our days, we may safely conclude that our system was unknown to the early Church. The early Fathers, with childlike faith, were content with a system which had received Divine sanction; and, unwilling to attempt any improvement in a Constitution which the blessed Apostles considered the best the Church could possibly have, they planted the Church, believing that its great Head would bless efforts made in conformity with His will; and they were not disappointed. Let us, then, return to the system of the early Church, and like the early Church believe implicitly that, however wise we may be, a system which has a Divine sanction, which has been blessed with the approval of Apostles, which has been sanctified by the lives of Confessors, and which has been, as it were, cemented by the blood of Martyrs, is better than any plan for the Propagation of the Gospel that could be devised by us.

Before entering upon the consideration of the second objection, I cannot do better than give here an idea of the progress of the Tinnevely Church, with the hope that I may be able to convince some that it is sufficiently advanced to need the *personal superintendence of a Bishop*. The earliest register of the Tinnevely Church bears date A.D. 1780, at which time the Missions were under the fostering care of the *Christian Knowledge Society*. This register gives the number of Christians as *Thirty-nine*, including individuals of various castes—from the Brahmin widow, baptized by the

Society's venerated Missionary, Swartz, to the poor outcast Pariah—true picture of the Church in every age (vide St. Matt. xiii. 47). The little one has become a thousand. In 1863, the Church in Tinnevely numbered 32,341 baptized persons, and about 10,000 or 12,000 Catechumens; and in the Christian schools there were no fewer than 12,482 children!

2. If I have shown that a Bishop is needed in Tinnevely, and I trust that to unprejudiced minds I have, I might pass by unnoticed the second objection, for with the colour or the nationality of the man to be appointed we need not concern ourselves. *The need exists*, and it is our duty to provide for it in the manner that shall best conduce to the welfare of the Church. But some may observe, "Granting that the necessity *does* exist, ought not a *native* be appointed?" To this I reply, "*Decidedly not at present*," for not only is the Church in Tinnevely "not sufficiently ripe" for this measure, but the social condition of the Hindus, their habits of thought, and their tenaciousness of caste-distinction, privileges, &c., are such, that the appointment under consideration would be positively prejudicial to the progress of Christianity. Moreover, so long as the Tinnevely Church is entirely maintained at the cost of the Mother Church, such an appointment, I submit, ought not to be made. Here the objectors may allege that, "such being the case, we should wait until the Church has arrived at a condition when it shall 'develop a Bishop'—until it is 'ripe enough' to receive a native Episcopate, especially as the appointment of an Englishman would retard the progress of the Church, and indefinitely postpone the native Episcopate." With our present *modus operandi*, to wait for such an event would be to wait a term of years which it is positively painful even to contemplate, and to prolong a system which, if persisted in much longer, must prove detrimental to the interests of the Church. For, *until the back-bone of caste has been broken in the province, I do not believe that a native could with safety be raised to the Episcopate*; and judging by the progress which has been made towards the accomplishment of this most desirable event, I leave it to the objectors to say what number of years must, in all probability, roll over us, ere we arrive at achievement. But so far from an English Bishop retarding the progress of the Church, or becoming a bar to a native Episcopate, I believe that he would rapidly extend the one and hasten the period for the other. *We know* that wherever a Bishop has been appointed, there the Church has extended itself, and has become established in the affections of the people; and there is no reason to doubt that similar results would follow the appointment of a Bishop to Tinnevely; that such an appointment would hasten the period when that Church might have one of her own sons as her Chief Pastor I do most firmly believe, for one of the objects which would secure much of the Bishop's attention would be the providing endowments for native clergy, and each endowment provided would be a step towards a native Episcopate. Another object would be to increase the native clergy. In my last letter I showed how, with present resources, this could be effected even now to a considerable extent, but I believe the principle there advocated admits of still wider application, for I think that the time has arrived when, in the older Missions at least, the catechist system may, to a great extent, be exchanged for a better. In many instances catechists are in

charge of congregations numbering from 150 to 300 souls or more, to whom, in the absence of the Missionary engaged in other portions of his large field, he ministers, and may be called upon to baptize infants who are dying, marry catechumens, bury the baptized and unbaptized!

Now would it not tend to the well-being of the Church to ordain such men, and thereby enable them to perform her ministrations with *authority*? The objection to such a change would be, perhaps, that "a *Society* could not possibly find funds to provide salaries for the large number of native clergy such a measure would produce." Doubtless, as native clergy are *now* salaried, a *Society* could not; but seeing that the average salaries of catechists (hard-working men, men who are obliged to devote their entire time to the Mission) is but *ten or twelve shillings per mensem*, why raise them to 2*l.* 10*s.* and 3*l.* per mensem when they are ordained? Why make such a gulf between their salaries as catechists and their salaries as clergymen? If as clergymen they actually need it, then one would suppose that as catechists they were half-starved, which is *contrary to fact*. That as clergymen they should receive more than catechists I admit, but not to the extent which is now the practice. A Bishop, then, thoroughly conversant with the people—their manners, habits, and mode of life—could, even now, treble the number of native clergy; and, as these increased, ought we not to believe that he was accelerating the time when a native might become the Bishop of his own Church?

Here some may remark, "Granting that the native clergy could be increased as you say, a Missionary Bishop is not requisite, for by our present arrangement we can effect it." True, he is not requisite if you believe that a Bishop is of no further use than to ordain and confirm; and that these sacred offices are now properly and intelligibly performed in the Missions; but I would ask, who shall direct and control the native clergy? The present Episcopal superintendence is inadequate, and you would not, I hope, attempt it by English *Presbyters*, seeing that you have a horror of an English *Bishop*? Or, who shall give the *Church* the *increasing* care and *attention* which she requires? The truth is, a Missionary Bishop only can meet all the exigencies of the case.

But as the Constitution of the Church of England is Episcopal, no man, or body of men, have a shadow of right to determine how long that Constitution may be withheld from a Church, or when it may be given. Knowing the importance which has been attached to the Episcopal office, from the times of the blessed Apostles down to *modern times*, all, who have the interest and the welfare of the Church at heart, ought to unite in endeavouring to procure for the Tinnevely Church a superintendence with which blessings are evidently connected. Seeing, then, that a Bishop is needed, and seeing further that the time has not arrived when a native may be that Bishop, let us have what we can have—an English Bishop—and believe that He who hath hitherto blessed the Extension of the Episcopate will in this instance bless it also.

The words of the late Bishop of London so aptly portray the condition of Tinnevely, that I conclude with them, viz.:—

"It is obvious that our Church is not seen in her full and fair proportions by the strangers amongst whom she dwells. The defect of those

ordinances which can be received only at the hands of the highest order of the Ministry; the absence of due regulation for the exercise of spiritual authority on the part of the clergy, and the want of a common bond of connexion between them, are disadvantageously contrasted with the discipline and completeness of other Churches, in themselves, perhaps, less perfect or less pure than our own."

A MISSIONARY.

February, 1864.

MISSIONARY STRIFE IN INDIA.

DEAR SIR,—In your issue for March there is an extract from your excellent Danish contemporary, the *Ålmindelig Kirketidende*, for January, in which the Report of the Missionary Association of North-west Zealand is briefly reviewed. The Reviewer very justly complains that the Report gives no account of the *mode* in which the funds have been expended; or of the *chief motives* for the numerous secessions to the German-Lutheran Church, although the practice of the Lutheran Priests (?) is (saith the Report) not to receive any who leave other communions in a discreditable manner. I am in a position to give a portion of the desired information, and I leave to my readers to determine the amount of credit the "Lutheran Priests" are worthy of, when they tell us, as they do in their Report, that the secessionists are reputable characters.

The *practice* of the "Leipsic Lutheran Missionaries" in India is to proselytize from other communions, and they leave no stone unturned to effect their purpose. The Missionaries of the S.P.G. have over and over again protested against the interference, but in vain; for still their Missionaries and paid Native Agents, were to be found prowling about our Missions, seeking whom they might devour! At length the Rev. G. W. Pope, then S.P.G. Missionary at Tanjore, put forth an able pamphlet, entitled "The Lutheran Aggression," in which this conduct is reviewed and commented on, and the plea for it of doctrinal difference is shown to be frivolous. From this pamphlet I will endeavour to show "the mode" in which a portion of the Lutheran funds have been expended, and the "chief motive" for many secessions to the Lutheran Church. Mr. Pope gives a list of the secessionists in Tanjore, and from it I make the following selections, viz.—

1. Gnanendren, a Lutheran Catechist.—This man was formerly a Munshi in the S.P.G. Mission, on a salary of 8 Rs. per mensem. He resigned, on the plea that his worldly prospects were not improved by his connexion with our Mission. He re-appeared as a Lutheran Catechist, with a salary of 9 Rs. per mensem! He gained 1 R. by the secession!

2. "Abraham and his wife."—This man was a secular servant in the S.P.G. Mission. A note for 10 Rs. was missed from a room where he was at the time, and which could have been stolen only by him, or another with his connivance; he was dismissed in consequence, and from thence he dates his Lutheran convictions!

3. "Kirubey, a widow, and her family."—These had been *excommunicated* by the S.P.G. Missionary, but were received into the Lutheran

Communion, and the brother of the widow, also included in the excommunication, was appointed *Lutheran Catechist*!

4. "Ponnamal, widow."—She was rejected by the S.P.G. Missionary from communion on account of general bad reputation. She was immediately received by the Lutherans.

5. "Pakkiya Nadan Villavarán."—He deceived an S.P.G. Missionary into marrying him to a second wife, for which he was excommunicated. He was received by the Lutherans.

6. "Pakkiyan Culaikki."—He married his daughter to a heathen.

7. A Catechist dismissed by the S.P.G. for base treachery, for *selling* the Christian cause to the heathen, was employed as Catechist by the Lutherans.

Lastly. They admitted to their Holy Communion a man who lived publicly with a concubine, who resided on the one side of his house, while his lawful wife lodged on the other.¹

Such are some of the secessionists, and yet we are gravely told in the Report that the practice of the Leipsic Mission is not to receive those who leave other communions in a discreditable manner. On the Continent, where people have not the means of testing the value of such statements, they may pass unchallenged; but they could not be made with safety in India. The practice of the Leipsic Mission there is at such variance with the statement in the Report, that it has been styled, "a Cave of Adullam—a refuge for the discontented and disreputable!"

These Lutherans, no doubt, will assert that the secessionists prefer their teaching to that of the Church of England; now, I do not believe that half-a-dozen of the entire number of secessionists understood anything whatever of Lutheran teaching. We do not object to their receiving any of our people who are honestly following their heartfelt convictions, however we may regret their leaving the true Church. What we object to is, their *bribery*, either in money, as in some of the instances specified, or in that still worse description of bribery, pampering their unholy wills, by winking at their faults, or encouraging them in the maintenance of their caste distinctions. The Leipsic Mission not only permits caste, but further, it defends it!

One word more: of the 378 converts to Lutheranism in 1862, we are told that 152 were converts from "*Catholics and others*." A *convert* from "Catholicism" is indeed a *rara avis in terris*, and a *thing* one would wish to *see*: but (*more Hibernice*) "*Foreign cows have long horns*." The sect or sects intended by the designation "*others*," I cannot conceive; the report-writer should be more explicit, but in the absence of information we may safely imagine the "*convert*" from "*others*" to be a *bête noir* peculiar to Tranquebar.

I am sorry to say that English as well as Danish Christians frequently contribute to the funds of this Society, but in doing so I am sure that they know not to what purposes their alms are directed. God knows that India is a field large enough for the energies and the charities of all. There

¹ All the above instances, and many more, may be found in Mr. Pope's pamphlet, entitled, "*The Lutheran Aggression. A letter to the Tranquebar Missionaries, by Rev. G. C. Pope.*" Madras: American Mission Press. 1853.

are millions there to whom Christ has not been preached; how wrong then, and how sinful, to encourage a society, calling itself Christian, whose principal aim and object is to rend our Church in sunder? Let us hope that neither English nor Danish Christians will any longer permit their charity to be so perverted.

JAMES F. KEARNS,
Missionary S.P.G.

THE RUSSIAN MISSIONS IN NORTHERN ASIA AND AMERICA.

(From the *Almindelig Kirketidende*.)

LARGE-HEARTED and vigorous was the Missionary zeal of the Russian Church in the days when she availed herself of Protestant aid for the conversion of her heathen neighbours, and, by accepting that aid, promoted her own renewal. There was a time, in the latter half of the reign of Alexander I. and the first two years of that of Nicholas, when agents of the British and Foreign Bible Society, at Petersburg, dispersed into all the European provinces of Russia many thousands of Bibles, with the hearty countenance of the Orthodox Metropolitans, Bishops, and Archimandrites; when the first of these Czars was proud to call himself not only the Bible Society's patron, but its member; when the approbation of both State and Church was extended to the evangelizing efforts of Scottish Missionaries in the Crimea and the Caucasus, of Basil Missionaries in Georgia and Armenia, and of Swedish and London Missionaries in Siberia. The life was remarkable that then, especially in the years following the overthrow of Napoleon, filled and energized the whole Orthodox clergy through the vast dominions of the Czar. It was as if the breath of the Lord had come into the bones which were very dry; it was as if the Russian Church had finally awaked from the long stupor by which wellnigh all her members had been benumbed. Some amongst us would scarcely believe their eyes were they to turn over the reports of Pinkerton, Paterson, and other agents of the Bible Society in those years (1814—1820), and read the letters of recommendation or public addresses whereby Russian Metropolitans and Bishops, Princes and Generals, sought in all sincerity and ardour to further the diffusion of evangelical truth in their respective districts; especially since those reports are seen to display even the dignitaries in Russian Poland of the Church of Rome, rendering the same support, and vieing with the Orthodox in the presidency of auxiliaries to the Bible Society. From that same time also the Russian clergy have had more of the Missionary spirit, and have entered into Missionary work more systematically. The Ukases of 1835-40, by which the Protestant Missions were brought to nothing, did not affect those of the Imperial Church, which have gone forward, making steady advance to the present day.

The largest and most important of the Russian Missions is that in Northern Asia and America, under the celebrated priest Benjamin, who bears now the title of Innocent I. Archbishop of Kamschatka and Chief Pastor of all the Polar Church. In 1823 this gifted and venerable

Missionary commenced his labours on the Russian American peninsula of Alaska and the adjoining group of the Aleutian Isles. Here he had a field to cultivate which had already been taken in hand more than half a century before, by the care of Schelikoff, the wealthy founder of the Russian American Company, but which, from various untoward circumstances, had not hitherto yielded much return. The first leader in this Mission, the monk Josaphat, had been drowned, together with five monks his companions, while he was returning to Russia to receive episcopal consecration; and only three of his staff survived him. Of these, Macarius, who had built a church and baptized many of the natives on the isle Unalaska, died shortly afterwards, while Juvenalius was massacred on Kadiak, so that Germanus alone remained. He, indeed, survived for full forty years in the archipelago, not dying until 1838; but his work was in the main confined to the instruction of the young. This Mission, therefore, dates its present development from the arrival of Benjamin, who first stationed himself on Unalaska, and from thence began extending Christianity along with civilization to the rest of the group. With great difficulty he acquired the language of the islanders, into which he translated portions of the Scriptures and a number of religious books; and he taught reading and writing to those of the natives whom he took under his care to feed and clothe. There had been a custom of making presents to proselytes at their baptism; this he strove to abolish, that none might accept Christianity from love of gain. On the island Kadiak, which he visited thrice, he found Christians, whom Juvenalius had baptized, still faithful; and some of the heathen who had witnessed that martyr's death were now induced to embrace the Faith.

Speaking generally, the conversion of the Aleutian Islanders has gone forward from about 1830 with ease and success. Benjamin found everywhere a desire for the truth, and witnessed in the converts a steady growth in practical godliness and works of mercy. Many in a time of famine cheerfully shared their last store of dried fish with starving neighbours; and the sins of unchastity, which had been rife, diminished, and in some places have wholly disappeared. On the other hand, the brandy, with which the whalers and Russian traders still tempt the people, goes on producing its evil results, physical and moral. However, under all the circumstances, the Russian Church and Benjamin her Missionary must be said to be reaping a goodly harvest in these Aleutian Isles.

As to the tribes on the mainland of Russian America, Benjamin has essayed their conversion, partly from the Aleutian Isles, and partly from New Archangel on the Island of Sitka, where he for some time fixed his see. He especially directed his attention to the Colossers, the southernmost tribe, in the neighbourhood of Sitka. On these nomadic Indians no impression could be made at first; but, in 1845, one of his clergy, named Litwiazzen, baptized 530 of them, and these have helped to build for themselves a church of timber near to New Archangel. The Gospel of St. Matthew has been translated into their language, as well as some church-books. Since 1850 their conversion has proceeded more slowly, the annual number of baptisms averaging about forty, so that in the twenty years ending 1860 the converts have amounted to only 4,700;

and it is said that many of these have been induced to embrace the faith by presents and other bribes. Complaint is also made of the lukewarmness of the new Christians; "they come seldom or never to church, and if they step in from curiosity they speedily resume pipes and go out again." The great hindrances to the conversion of the Colossers are the wizard-priests, polygamy and the nomadic life. The Mission to the Kenajers, on the shores of Cook's Straits, is in a better condition. Of this tribe the Missionary Nicolai baptized, in the single year 1847, 400 adults; since then, all their "Shamans" have been converted, and many of their superstitions abandoned; they have, out of respect for Christianity, given up in great part their national songs and dances.

The Inkibikers and Tchujatchis are tribes dwelling on the three great rivers, Quichpack, Kuskoquin, and Nuschagask. Here, since 1845, Nezwetoff has been at work at Ikogmyt, heroically keeping his ground, in spite of frequent visitations of small-pox, of which disease the heathen look on the Missionaries as the importers, because of their attempts to promote vaccination. Valuable results have attended his instruction of the youth; and his utter renunciation of all European necessities and comforts, and his consequent intimate relations with the Indians, have gained him great influence with both young and old. He once baptized within two years 437 heathens, and he states that there were many besides who were eager to be initiated. A strong inclination to Christianity is evinced also among the Koltchauers, the northernmost of the tribes which inhabit those parts of America. Although no Missionary as yet has penetrated to their home, owing to the rigour of the climate and the difficulty of crossing the mountains, small parties of them have often visited the forts and mission-stations on the coast, and asked to be baptized. In this manner there were baptized in 1846 fifty-four, in 1847 sixty, at Fort Kuskoquin; the last party had on their way vainly sought for a Missionary in the Kenajers' country.

In the whole of the Russian American colonies, the Aleutian Islands included, Lieutenant Golownin reported in 1860 that there were seven parish churches and thirty-seven chapels, served by twenty-seven clergymen. The stationary clergy, as well as the Missionaries, are supervised by the Bishop of New Archangel (whose see however is said to have been lately removed to Yakutsk, in Asia). This Bishop is a suffragan of the Metropolitan of Kamschatka, a dignity which, as already stated, has been held since 1840 by Benjamin, under the name of Innocent I., and who has in consequence transferred his personal labours from the American to the Asiatic region.

Kamschatka, the Aleutian and Kurile Islands, together with the territories adjacent on the Asiatic and American mainlands, compose the immense domain of the Missionary Patriarch Innocent. From his residence Blagowæstcherska, in Amour-land, he has several hundred miles to travel before he can reach the first isle of the Aleutian group, which occupies about the centre of the whole region. And these endless tracts the aged apostle continues to travel through, by land and by water, at one time crossing from island to island by frail canoes, and at another in rough sledges, drawn by dogs or reindeer, cutting through the deep

snows, from which the sun is reflected so brightly as to half blind the traveller. He is not without numerous and able assistants; and especially conspicuous is the zeal of many of the native converts for the extension of Christianity and its blessings to their still heathen kinsmen. The Kamtschadalers were nearly all received into the Church as early as 1847, no longer flitting about as they were wont, but collected into clean little villages, over five thousand of them frequenting the services of ten churches erected in different parts of their peninsula. Also of the Asiatic section of the Tschukatches, on the north-east of Behring's Straits and the Icy Sea, there are at least some who have been converted; for example, in 1846 there were a hundred of them baptized at Anadirsk. Moreover, the Lamuters, on the Bay of Ochotsk, are in great part, though not entirely, Christianized; they have now three houses of worship in the towns Ochotsk and Ayan, attended in all by about 6,000 persons. Also, on the somewhat more southerly Adskoy or Uds koy, a Mission has been commenced among the people of the Amour-land, which has been Russia's since 1858; and this promises to extend its operations into the north of China.

Besides the Metropolitan Diocese of Kamschatka, there are several other Russian Missions in which the workers have shown scarcely less energy and devotion than Innocent. Thus, among the Tschukatches of Kolyma, a priest, Dytchkowski, for fifty-five years together almost wholly shut out from intercourse with the civilized world, and by it as much forgotten, has ministered to a congregation of many thousands, collected by himself, and has lived to baptize great-grandchildren of his first converts. Such another Missionary is Triphonow, who, in 1848, built the first church on the Icy Sea, for the tribe near Fort Ostrownaja, two day's journey from Cape Schelag. Such another is Argentow, who, in his untiring wanderings over those frightful icy deserts, has accomplished things incredible; for instance, in the one year, 1851, he made his way along for 700 miles, partly by sea, partly on sledges, and baptized 212 heathens. Further to the south, among the Yakuters, near the middle part of the Lena, where at least the climate, though not the roads, renders travelling not so difficult, Zagolski made, within eight months, a tour of 1,300 miles, extending thus to double the length of the journeys performed by the Missionaries mentioned before. Zagolski, in his wanderings, takes with him usually one or two portable chapels, provided at the expense of the Government, which he erects in suitable spots, for the use of the new converts. The Yakuters, among whom Christian emigrants and exiles had already sown some seeds of Christianity in the last century, are said to be now so extensively converted, that "in whole districts of them not one pagan is to be met with, and the 'Shamans' are no longer regarded as priests, but as quacks and impostors."

There is a much less advanced work in hand on the upper Yenisei and the Lake Baikal, among the Tunguses and Buriats. Among the latter there was a Mission planted in 1820 by the London Society, which went forward promisingly until its extinction, twenty years afterwards, by the anti-Reformation Ukases of Nicholas. An agent of that Society, Swan, who came to Selinginsk in 1827, gives an account in his reports of the

way in which certain Russian monks he met with there attempted the conversion of the Buriats, though almost wholly ignorant of their tongue. These monks employed pictorial books for exhibiting the differences between Christianity and the Mongol Buddhism of the pagans. They showed them pictures of heaven and hell, with all the heathen excluded from the one and remedilessly thrust down into the other. "On another page was portrayed the cross, and heaven open above, and images of sin, death and hell beneath, while on the Cross itself were placed, in Mongol, the words for faith, hope, charity, the Ten Commandments, the Beatitudes and the fruits of the Spirit. These pictures the monks show to the Buriats, and thereby strive to render them sensible of the need of embracing redemption through the Saviour."

Whatever some may think of the worth of this picture-system as a partial compensation for the Missionaries' lack of acquaintance with the native tongue, it certainly has been used with advantage by many in earlier times, as by Cyril and Methodius among the Bulgarians. It is, however, a characteristic failing in the Missions of the Russian Church, that her agents are sent out to the heathen without proper linguistic preparation. This, and the premature administration of Baptism, are the chief circumstances which abate the apparent value of her missionary successes. But, though grave complaints have been made against some of her pioneers by even such a witness as Lieutenant Golownin, it cannot be denied that not a few of them are anxious to rectify the faults we have specified, and are labouring in a truly evangelical spirit. We may once more point to the excellent prelate Innocent, who earnestly urges on his Missionaries the acquirement of the native tongues, and seeks the instruction of his flock by translating for them the Scriptures and religious books. One such book he has composed himself, named, "The Guide to Heaven for the Newly-baptized," and it is said to breathe a noble evangelical spirit.

At Irkutsk, on Lake Baikal, there is a seminary where a considerable number of native and half-breeds are continually training for Missionaries. Some of these classes have proved very successful in their labours, particularly in the translation department.

THE CENTRAL AFRICAN MISSION.

THE *Guardian* has been requested to publish the following letter from Bishop Tozer to the Oxford and Cambridge Undergraduate Committees:—

"Chicama's, Morumbala, River Shire, Tuesday, October 6, 1863.

My dear M——,—One letter by this mail must do duty for Oxford and Cambridge as well. We are at last gathered on the top of the Morumbala Mountains, which are some 3,500 feet high. You will have heard all the sad news of the Mission's past history before this reaches you. Death and illness have deprived us of almost all the party to whom we were looking for help and guidance in this new Mission-field. Blair, a printer, and Adams, a labouring man, are now the sole representatives of our lamented predecessors; and, while the experiment of fixing the station here is being tried, I can hardly wish for a reinforcement. Our life here

is in many ways very enjoyable. The air is usually keen and bracing, and we suffer far more as yet from cold than heat. The former Mission party has left a legacy behind of twenty-five native boys, whose teaching and training prevents us from sinking down into mere settlers. We have not been as yet quite a month up here, and are working very hard indeed to get our straw huts completed before the rains set in. We do everything for ourselves, even to washing our own clothes, and have abolished the idea of master and servant. We live in common, each having a little round hut to sleep in.

Our church opening is the great coming event. Its dimensions are thirty-six feet by eleven, and really it promises to look very well. Its east end is apsidal, and we have a screen to divide the building in half; the western place being for the heathen boys, and the eastern arranged as a choir for ourselves, the apse being of course reserved for the altar. Our Services are already very hearty and enjoyable; and as we have by dint of superhuman exertions got the harmonium up the mountain, we hope to make great progress with our music. But as yet we are sadly pressed for time, which we all hope may not always be so scarce as at present.

The mountain itself is very beautiful, and commands on the Quillimane side most lovely views; while to the west stretches out to a far distant horizon an enormous plain, the home of pestilence and fever, which I trust no Glasgow weaver (*pace* Dr. Livingstone) will ever set his eyes on. Our path up from the river is a most terrible pull. We are higher I think than Snowdon, and in places it is like going up the side of a house for steepness. How the much-enduring natives manage it with from fifty to seventy or eighty pounds' weight on their heads, I cannot think.

My time and paper are both exhausted.

My kindest remembrances to all Oxford and Cambridge friends.

W. G. TOZER, Missionary Bishop."

THE EXPENSES OF THE COLENZO TRIAL.

WE invite attention to the following letter, which has already appeared elsewhere:—

"SIR,—In the continued silence of others (notwithstanding Mr. Brett's suggestion in the *Guardian* of February 24) who might be expected to initiate, and to call for active assistance, in raising a fund for meeting the expenses of those who have so nobly stood forward at all risks in the defence of revealed truth and of the faith as authoritatively taught by the Church of England, I venture to ask that through your columns Churchmen may be invited at once to come forward and contribute to the relief of the expense already incurred, and provide for any further expenses which may yet be incurred by those on whom has fallen the direct responsibility of maintaining our common faith. It is our common faith which has been impugned, and they who would see that faith maintained in its integrity should make common cause in its defence. No doubt this is done by very many as well by the expression of their deep interest in the matter as by the prayers they offer to the Spirit of Truth. But we have

not as yet, so far as I am aware, done anything as a body for sharing the very heavy expense which the Bishop of Capetown and others have incurred in the prominent part which they have been called to fill. I mention the Bishop of Capetown especially, as the cause of revealed truth seems more directly and avowedly on trial in that branch of the Church over which by God's providence he has been called to preside. And it should be remembered that he has very lately been exposed to very heavy expense in seeking to maintain his jurisdiction for the trial of such cases as that now before him. There is no one living, I believe, under more imperative conviction of duty than the Bishop of Capetown, and none more ready to spend his all and be spent in maintaining the cause of the Church and of that truth of God of which he is the witness and keeper. But surely, with the very strong feeling we most of us have in the cause in question, and the deep convictions of its importance, we shall not let him stand alone nor fail to give self-denying evidence of our deep sympathy with the Church in South Africa in her present great trial of affliction. Neither should we in this land of plenty be unmindful of the great poverty of the Church there. Some channel for contributions for sustaining the Bishop of Capetown's cause, which we believe to be the cause of God and His truth, should at once be indicated, and surely there will not be wanting evidence of our sympathy with him and our willingness to share his burden; nor yet of the sincerity of our love for the faith as once for all delivered to the saints. I for one, who for some years had the privilege of intimate relation with him at the Cape, shall rejoice to receive contributions for his cause or to co-operate with any who may be willing to organize a scheme for general support.

HENRY DOUGLAS.

Hanbury Rectory, Bromsgrove, March 7."

CHURCH ORGANIZATION IN LIBERIA.

IN our November and February numbers communications appeared under the above heading. The following are extracts from a letter by one of the clergy of Liberia to a friend in England who had contributed in part to the above communications—written, however, before our February number had reached Liberia:—

... "I am more than satisfied with the article in the *Colonial Church Chronicle* of November, and great was the delight of our clergy assembled here at seeing it, and warm their gratitude.

Our Council met in December. . . . We had a very interesting session. On the first day of our meeting we received a letter from the 'American Board of Missions,' which met in November, at Providence, Rhode Island, earnestly requesting the 'Missionaries' (in their pay) not to proceed any further in the matter of our Church movement. A minute in reply was adopted by us to this effect:—"That the organization of the Church here was not a matter suggested first by the Liberian Clergy, but by Bishop Payne in 1853 (as much as ten years ago), and repeated in his communications to the "General Convention," at every session since; that his plans were laid out with an utter disregard of the Liberian clergy; that

the latter protested against his course at the Missionary Meeting at Palmas, in 1862, and that the Bishop promised that they might make whatever suggestions they desired when they met in Monrovia, in 1863: that they could not relinquish the work they had undertaken; but that, out of deference to the Board, they would defer all such matters as were organic and fundamental.' This is the substance of the minute, which was immediately sent to America, signed by the President and the Secretary. The rest of our work was the passing of resolutions, as follows:—

1. Advising our Clergy to immerse (instead of sprinkling) in Baptism.
2. Calling the attention of the Church to the one single ground allowed by our Lord for Divorce (St. Matt. v. 32); and exhorting the Clergy to discrimination in marriages, and in receiving communicants.
3. Exhorting the Clergy to abstain from meddling in politics; but to devote themselves to the cure of souls and the extension of the Church.
4. And urging the commencement of an effort to reach Americano-Liberian traders living among the heathen at ports where they have no churches, sending them Bibles, Prayer-books, tracts, &c.

The Prayer-book, contrary to our original purpose, was not touched; we have thought it judicious to wait until we are better understood in America, and the strange apprehension as to our proceedings has somewhat subsided. . . . I hope my church will be begun before long; the lot (a quarter of an acre) is secured, and several thousands of bricks, and a quantity of timber; but all work is slow in a new country. Lime is difficult to get; we have no limestone in the country, and have to collect and burn shells instead."

BISHOP PERRY ON THE CONSTITUTION OF THE AUSTRALIAN CHURCH IN VICTORIA.

At an evening meeting of the *Society for the Propagation of the Gospel*, held at 79, Pall Mall, on February 9, the Bishop of Melbourne delivered an Address on the "Constitution of the Church in his Diocese." The meeting was attended by the Archbishop of Canterbury, who, as President of the Society, occupied the chair; by the Archbishop of Armagh, the Bishops of London, Lincoln, Down and Connor, Sir Archibald Edmonstone, and other persons of distinction. Among clergymen of sister-Churches were present the Revs. F. Grafstroem and P. Plenge, Chaplains respectively of the Swedo-Norwegian and Danish Embassies.

Bishop Perry began by stating that he did not intend to speak of the history of the Church in Victoria, nor of its condition and prospects, nor of ecclesiastical arrangements adopted by himself on his own authority as Bishop. Neither by the phrase "Constitution of the Church," did he mean the Orders of the Ministry or their spiritual offices, these all being the same throughout Australia as in England. But by this phrase he meant the organization which has been formed, with the aid of the Colonial Legislature, for the management of the great affairs of the Church, and for its government in all those various particulars, which in England are settled either by the Common or by the Statute Law of the Realm.

In colonies to which has been granted the right of self-government, the Church has no recognised legal position, unless it has acquired one by a special Act of the Colonial Legislature. Without such an Act, the Bishop has no legal authority over any clergyman except by an express or implied agreement on the part of the latter; and there exists no legal relations between clergy and laity, except such as have been formed by mutual agreement. The formation of parishes, the appointment and removal of ministers, the appointment of trustees and churchwardens and their respective powers and duties—all must be matter of mutual agreement. In the Diocese of Adelaide, the Constitution of the Church rests upon what is called a Consensual Compact;—a common deed being signed by Bishop, clergy, and all trustees and churchwardens. In the Diocese of Melbourne, the Constitution rests on Act of the Colonial Legislature, passed in 1855, and assented to by the Queen in 1856.

By this Act “any Bishop of the United Church of England and Ireland” in Victoria is authorized to convene an Assembly of the licensed clergy and the laity of such Church in his Diocese; and the Bishop, or, in his absence, a Commissary appointed in writing by him, shall preside in such Assembly. And this Assembly is empowered to legislate, within certain prescribed limits, for the Church in that Diocese. It is also provided that, so soon as an Ecclesiastical Province shall have been formed in Victoria, the Metropolitan may convene a Provincial Assembly.

Bishop Perry proceeded to explain the nature of this Assembly, its composition, powers, and mode of proceeding.

As to its composition; it consists of all the licensed clergy, and of lay-representatives from every parish and parochial district. The lay-representatives are chosen at a meeting of the laymen of the Church, summoned by the clergyman at the requisition of the Bishop. Each elector signs the following declaration:—

“I, A. B., whose name is hereto subscribed, do declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination.”

Each representative signs the following declaration:—

“I, A. B., whose name is hereto subscribed, do declare that I am a communicant of the United Church of England and Ireland, and belong to no other religious denomination.”

The term for which the Assembly sits is three years. The Bishop is required to convene it at least once in every twelve months, and not to dissolve it without its own consent, until it shall have sat for seven several days. The Bishop presides in person or by commissary.

As to its powers: these are thus described in the Act of the Colonial Legislature, sect. 2. :—

“Every regulation, act, and resolution made . . . thereat, respecting the affairs of the said Church, including all advowson and right of patronage, shall be binding on every such Bishop and his successors, and on the clergy and lay-members of the said Church, . . . so far as may concern the position, rights, duties and liabilities of any minister or member of the

said United Church, or any person in communion therewith, in regard of his ministry, membership, or communion, or may concern the advowson or right of patronage in, or management of, the property of the said Church. Provided that such regulation, &c., be made with the concurrence of a majority both of the clergy and of the laity—and to receive the consent of the Bishop." The Assembly is also expressly authorized to "establish a Commission for the trial of all ecclesiastical offences," which has to "report to the Bishop, within whose Diocese any such offence shall occur, their opinion of the matters referred to them, and the penalty they would recommend to be imposed, which penalty the Bishop shall not have the power to exceed."

The Assembly is expressly restrained from passing any Act, or making any regulation, "which shall alter, or be at variance with, the authorized standards of faith and doctrine of the United Church of England and Ireland, or shall alter the oaths, declarations, and subscriptions, now by law or canon required to be taken," &c.

Copies of the Acts and regulations are directed to be sent to the Archbishop of Canterbury, and also to the Metropolitan, and the Acts and regulations may be disallowed by the Queen on objection being taken by the Archbishop. All rights of appeal to the Archbishop of Canterbury and the Colonial Metropolitan remain unaffected, and the right of filling up Episcopal vacancies is reserved to the Queen.

With regard to the mode of proceeding: the clergy and laity sit in debate together, but vote separately. The Bishop, or commissary who presides in his stead, may take part in the debate. Ten clergymen and ten laymen constitute a quorum. The rules of debate, the phraseology, &c. are the same as in the British House of Commons. Regulations which are intended to have the force of law, on being introduced are called Bills. All Bills must be read a first and second time, considered in Committee, and read a third time, before they are passed. When passed, they are called Acts, and are submitted to the Bishop for his assent. Resolutions, which only express an opinion, and are of a simple character, after being debated are passed, or rejected, at once; but such as are of a more complex nature, and are intended to initiate or recommend any course of action, are treated in almost the same manner as Bills.

All the sittings of Assembly are opened by the Bishop or deputy with a Form of Prayer, prepared by him for the purpose; and on the first day of the session the Sacrament of our Lord's Supper is administered in an adjoining church.

Having explained the constitution, powers, and mode of proceeding in the Assembly, Bishop Perry briefly noticed four important Acts which have been passed by it.

The first of these relates to the general management of the secular affairs of the Church. It enacts that "in matters pertaining to the temporal affairs of the Church, the Bishop shall be assisted by a Council, and in all such matters he shall act with the consent thereof;" that this Council shall consist of not less than seven persons, to be chosen by the Bishop, but to be removed by him on request of the Assembly; and that the Bishop shall every year lay before the Assembly a statement of all moneys

appropriated or expended, and of all moneys recommended to be so dealt with, "and of all acts done during that year by him in Council."

Another Act relates to the formation and alteration of parishes, the consecration of churches, and appointment of ministers. The Bishop is first required to describe the bounds of existing reputed parishes: afterwards the Bishop in Council is empowered to form new, and to alter existing parishes. The idea of a parish is expressed in the following proviso:—"Provided always that every parish so formed shall comprise a town, or portion of a town, or tract of country, wherein is a church, or licensed place of worship; and . . . not be greater . . . than that a church of convenient size within it would be sufficient for the accommodation of the parishioners." By this Act a parish having a church and a parsonage, or endowed with 2000*l.*, is to be deemed a benefice. A license to cure of a parish, without an express reservation of power of revocation, is to be deemed institution, and this clergyman who is so instituted is to be deemed an incumbent, and not to be removable without the sentence of a competent tribunal.

The appointment to parishes not benefices is vested in the Bishop. The appointment to benefices for the first time is given to two representatives chosen by the subscribers to the church and parsonage, or, if a single individual have built the church or endowed the parish with 2000*l.*, to that individual; and for the next time to a "Board of Advowson," chosen partly by the subscribers to the church and parsonage, or to the endowment, and partly by the subscribers to the annual expenses of the church, which expenses include the stipend of the clergyman; afterwards, once in three times to the Bishop, and the other two times to the Board of Advowson chosen as before. All such representatives, and all members of such Boards of Advowson, must be communicants.

A third Act regulates the appointment, powers, and duties of trustees and churchwardens. According to this Act, all trustees and churchwardens must be communicants. No church after consecration can be used for any other purpose than the performance of the Church's services, and no person, except the Bishop, may officiate therein without consent of the incumbent or clerk of the Bishop. The incumbent or clerk duly licensed is to have at all times free access into the church of his parish, and is to hold the parsonage annexed, but all such rights to cease *ipso facto* "in case the incumbent shall be legally divested of his incumbency, or the license of such clerk shall be withdrawn." All the paid lay-officers of every church, except the parish-clerk and organist, are to be appointed and removed by the churchwardens; the parish-clerk and organist are to be appointed and removed by the incumbent or licensed clerk.

The fourth Act to which the Bishop referred was "an Act to provide for the Trial of Ecclesiastical Offences." By it the Bishop in Council is empowered to appoint an officer, to be called "The Advocate of the Diocese," to whom any charge against a clergyman must be first submitted; and by whom, if there appear sufficient ground, their prosecution is to be conducted. There is also provided a court for the trial of such charges, consisting of the Chancellor of the Diocese, who is to preside, and of four others—two being clergymen and two laymen—selected by

lot out of a panel of triers. This panel is to consist of twelve clergymen and twelve laymen, chosen by the Assembly at its first session in every year. In cases of heresy, false doctrine, or schism, no condemnation is to be valid without the concurrence of the Chancellor.

In addition to these four Acts, Bishop Perry noticed one more, namely, "An Act to specify certain Offences for which Incumbents shall be removable from their Parishes." By this it is enacted that the following offences shall be deemed offences legally sufficient to justify such removal, and shall be triable under the Act to provide for the trial of ecclesiastical offences; namely, (1) unchastity, (2) drunkenness, (3) habitual and wilful neglect of any part of ministerial duty after special admonition in writing by the Bishop, (4) insolvency or disability to pay just debts when no satisfactory explanation is received by the Bishop, and (5) any offence punishable by law, being sinful in itself, irrespectively of positive enactment.

The Bishop concluded by enumerating some of the benefits which, in his opinion, had resulted from the present constitution of the Church under his care. First, the Church, he said, has now a legal government, and an adequate provision for the management of all its affairs, and for the due enforcement of ecclesiastical authority. Secondly, the laity, from having a voice in the management of its affairs, have become more interested in the well-being and progress of the Church, and more awake to their own responsibility in connexion with it. They have also acquired greater confidence in its administration; and are less liable to suspicion and misconception. Thirdly, the clergy have learnt to pay more attention to the opinions and feelings of the laity, and have been taught by practice to discuss with them and with one another all questions that are brought before the Assembly, calmly and dispassionately. They have also lost much of that jealousy and fear of interference with by the laity, "which," said the Bishop, "I believe to be very injurious to the Church." Fourthly, the clergy and laity, by the new relation into which they have been brought towards each other, exercise a much greater mutual influence, which is to the benefit of both. Fifthly, the parochial clergy, by having a voice in the management of the affairs of the Church in the Diocese, acquire a greater interest in its well-being and extension. They are likewise more disposed to act in combination with one another, and upon a uniform system under regular ecclesiastical authority; and they appear less disposed to form themselves into different sections and parties. Sixthly, by the annual meeting of this Assembly, and by the public discussions which are carried on it, and which are always fully reported in the daily papers, the Church has acquired a status, and an influence in the colony, which it would not otherwise have possessed. Seventhly, by means of the Assembly the attention of the whole Church can be from time to time directed to any want which needs to be supplied, any work which ought to be undertaken, any evil which requires to be remedied; and its collective wisdom can be applied to devise, its combined energy exerted to carry out, such measures as with the Divine blessing may be most likely to prove effectual for the desired object. Lastly, any real or supposed grievance may be brought forward by any clergyman or lay-representative and openly discussed; whereby either the complaint will be shown to be groundless, or the cause of it will probably be removed.

Reviews and Notices.

Charge to the Clergy of the Diocese and Province of Calcutta. By G. E. COTTON, D.D. Bishop of Calcutta. October, 1863.

Charge of the Bishop of Madras at the Primary Visitation. April, 1863. By F. GELL, D.D. Bishop of Madras.

WE propose to collect from these two important and interesting Episcopal Charges those facts and remarks which throw most light on the actual condition, the duties and difficulties of the Indian Church. If we do not refer at length to the very important topics more especially handled by the Metropolitan of India, in connexion with the "Hopes, Perils and Duties," both of the "Church of England" and of the "Catholic Church," it is not because we are insensible to the clearness, freshness, and vigour with which Bishop Cotton discusses them, but simply because we desire rather to extract those subjects of his Charge connected with the "Hopes, Perils and Duties of the Church in India," upon which our readers will be most desirous to be informed, and which occupy just one-third of the Charge.

We should, however, being doing injustice to our feelings, if we did not record our opinion, that the whole of the third portion of Bishop Cotton's Charge, which is specially concerned with the question of the Inspiration of the Bible, and with Scripture Difficulties, is one of the most important contributions which recent controversies have elicited, to the great benefit of the Church, from the pens of learned and scholarly divines. We have nowhere seen the argument against a theory of literal and verbal inspiration more reverentially and profitably discussed, along with most able and distinct protests against the fashionable rationalizing theories on the same momentous subject.

The remarks of Bishop Gell, of Madras, on the rationalistic attacks upon the faith of the Church, are sound and moderate in their tone, and there are also some valuable paragraphs in his Charge upon the delicate question of the relation of Government towards Christian Education in India.

We now proceed to bring before our readers the strictly Indian information respecting the state of religion, and the perils and duties of our Church in that mighty territory which, in a spiritual sense, we must regard as "the enemy's land."

OUTLINE OF THE BISHOP OF CALCUTTA'S SECOND VISITATION.

"The visitation just completed has occupied nearly four years. During this period I have visited, in some cases more than once, almost every important station in the diocese, from the frontier of Central Asia at Peshawur

to the gates of the China Sea at Singapore; and from Dibroghur, where the Eastern Himalayas look down on the sacred Brahmaputra, to Indore, which the Vindhya cut off from the valley of the Nerbudda. In that vast space, extending over 33 degrees of latitude, and 16 of longitude, we have seen Affghans, Sikhs, Hindustanis, Bengalis; the Indo-Tataric races of Burmah, Assam, and the Tibetan border; Malays; even Chinese; Gonds, Kôls, and Sonthals, tribes who were in the country before the Aryan conquerors descended from the Hindu Koosh, all stirred by contact with English civilization, all gazing with amazement on changes already effected and silently expecting changes yet to come."

The first Indian subject handled is the state of the British army in India, now amounting to a vast force of 70,000. Of the moral and spiritual condition of these brave men, the Bishop speaks in these affecting terms:—

"Of all the Europeans in India, none land on our shores more helpless, more ignorant, more needing guidance, than our soldiers; none have stronger temptation to encounter, and none, I may surely add, more frequently repay, not only by affectionate gratitude, but by visible improvement, all efforts made for their welfare. I sometimes think, after leaving a military station, that the extremes of godliness and ungodliness meet in the British army, so painful are the accounts of vices miserably prevalent, so pleasant the sight and conversation of the small knot of thoughtful men, who are to be found in almost every regiment, sometimes as active, always as silent witnesses for a kingdom of righteousness and purity, and for Him who is its Lord. I must not speak in detail of those sensual sins, drunkenness and evils worse than drunkenness, which are daily ruining our soldiers, against which you, my brethren, are bound to wage a ceaseless war, and for which you are also bound by thought, by prayer, by carefully using the lessons of experience, to suggest the fittest remedies."

It does his Lordship honour that he proceeds to grapple openly and in detail with the horrible evils affecting the army in India, proceeding from what may be termed the "enforced celibacy" of the vast majority of the men. As becomes a Christian prelate, Bishop Cotton distinctly states, "the Government ought, at all risks and at any cost, to give to their soldiers facilities for marriage, as the divinely appointed remedy for the worst evils which press upon our army:" and should also "absolutely prohibit the sale of spirits in the canteens."

It is high time to cast away all reserve on the first of these painful topics. The condition of our army and navy, not only in India but in England, especially in our seaport garrison towns, is absolutely frightful; and we believe we are not exaggerating when we say that, owing to our national love of allowing the utmost amount of individual freedom in social life, both army and navy are physically and morally vitiated to an extent equalled in the case of no other European or civilized State.

We rejoice to observe that this topic has at last been dragged into the light of day in the House of Commons by our naval civil authorities, and that it was handled in the recent debates on the naval and military estimates in a spirit worthy of Christian legislators. We hope that the clergy and the "Church in the army" will, both in England and India, follow the excellent example of the Bishop of Calcutta, and address themselves to enforcing upon the naval and military authorities, and especially the Admiralty and the War Departments, such practical measures as would certainly tend to diminish this mighty evil. We are persuaded, and certain recent military measures adopted at Chatham prove that our military authorities are equally convinced, that it is high time to protect our poor young soldiers against themselves, and that a system of military proctorship is absolutely called for in our camps and garrison towns, and would be the greatest act of mercy towards the unhappy victims of this wasting moral plague of both sexes.

Upon the kindred evil of intemperance the Bishop has a most startling Appendix. The following extract from the Report of the Commissioners on the sanitary state of the army in India will give some idea of its revelations :—

"At Bangalore, one of the largest of our Madras stations, where numerous acute attacks of disease are brought on by the quantity of spirits drunk, notwithstanding its fine locality, and temperate climate, 3,000 feet above the level of the sea, it is stated that probably not three men out of five go to bed perfectly sober, and when pay is issued, not two in five. That of one year soldiers, one per cent. is a drunkard ; after two years, two per cent. ; and so the proportion increases with length of residence, owing to their idle, listless, objectless lives. In India, temperance is the exception, and intemperance the rule."

The Bishop next passes on to the religious condition of the Europeans and Eurasians of the middle class.

Under this head he says—

"I speak of the numerous clerks in Government offices and merchants' houses, of persons employed in railways, or in the management of tea plantations, and similar occupations, captains of river steamers, road surveyors, and others, scattered up and down the country, sometimes in isolated households, sometimes in the stations, some of European, others of mixed blood."

His Lordship urges the multiplication of middle schools for the children, and especially for the girls of these classes ; a want which it is hoped will be rapidly supplied by the exertions of the Diocesan

Board of Education which he has recently founded, and over which the late successful head master of Marlborough is so admirably fitted to preside.

Turning to the strictly *Missionary* portion of the Charge, we find the following interesting remarks upon the prospects of the spread of Christianity among the Aboriginal tribes of India, which in number include some 20,000,000 of the population of British India.

"It is notorious that the only large amount of missionary success in India has been gained among the aborigines of the country, and others unfettered by caste, free from the influence of Brahmins or Buddhist priests, and comparatively free from the bondage of an idolatrous superstition. The three most conspicuous triumphs of the Gospel in this country have been won by our own Church in Tinnevely, by the German Mission of Pastor Gossner in Chota Nagpore, and by Judson and his American brethren among the Karens of Burmah. . . . Already I rejoice to record the fact that the *Church Missionary Society* has begun this good work among the Sonthals of the Rajmahal hills, and that in the educational part of their labours they are liberally supported by the Government of Bengal. During my recent visit to Central India, I saw and heard enough of the Gonds, to make me desirous that the same great Society, from their headquarters at Jubbulpore, should extend their operations among this simple and interesting race. It was striking, as we traversed the mountains between that city and Nagpore, to escape for a time from the sounds and signs of Hindu mythology; there were no invocations of Rama, when our palki bearers met their friends, or deposited us at the end of a journey; and they know of no god, they said, but the *Baradeo*. . . . And if the *Church Missionary Society* seems thus providentially called to preach the Gospel to the Sonthals and Gonds, no less marked is the invitation to the *Propagation Society* to come over and help the Kachári aborigines of Assam, together with the Merees who dwell in the plains, and the Abors on the hills by the Brahmaputra; and also the Kookies and other tribes in the mountains round Chittagong. From Tezpoore the word of life may go forth to many scattered communities. And the Commissioner of Chittagong and Superintendent of the hill tribes in its neighbourhood have jointly prepared, for the approbation of Government, a scheme for establishing schools to be placed entirely under the care of Missionaries; and it is my earnest hope that their proposal may be thankfully accepted by the Venerable Society to whom this great opportunity is in the first instance offered."

Most devoutly we trust that these two Societies will vie with one another in the effort to carry out the good Bishop's pious wishes.

The Bishop then proceeds to the general subject of education in India. All that he writes is specially valuable, but we have only space to insert the two following practical suggestions:—

"I should rejoice to see in Calcutta an institution under the general

control of one of the two Missionary Societies of our Church, in which undergraduates of the University should be educated up to the B.A. standard under purely Christian influences. I would not embarrass this institution by any connexion with a preparatory school: it should be simply devoted to the higher education of young men who had passed the entrance examination. Our Church would then employ Bishop's College (in which I desire, after five years' experience, to express my most hearty and unabated confidence) as a seminary mainly, though by no means exclusively, theological; and it would also use this new college, planted of course on the left bank of the Hooghly, as a place of education open to all comers, Hindu, Mahometan, Christian alike, in which the appointed course of study in Arts, admirably chosen as an intellectual training, would be thoroughly leavened with the Christian spirit. Doubtless such a college must be superintended by a man of high intellectual culture, as well as of earnest Christian faith; but I trust that Oxford or Cambridge will be able to furnish the Indian Church with some one who is willing to expend in Christ's service, the gifts which His Spirit has bestowed, and to endeavour, for a missionary stipend, and with missionary zeal, to impart to the education of a people, now beginning to renew its youth, and to awake from the sleep of centuries, that positive and spiritual element which is so urgently required, and which can only be given through the Revelation of God in Christ. For such a scheme, and for other extensions of missionary education, the present time is a favourable opportunity, on account of the increasing liberality of Government. The rule which allows University scholarships to be held at any affiliated institution, and not at Government Colleges only, was a wise and generous concession. It is a singular and happy coincidence, that Sir Charles Trevelyan, who stood in the front of our educational battle thirty years ago, should now be permitted to give a new impulse to his old work, by announcing, as financial member of Council, that Government will devote to education, supplies practically almost unlimited, from the surplus of the imperial revenue. . . . I have invoked Christian sympathy for the uncivilized aborigines of the country; let me also entreat that the miserable ignorance of the Bengal ryots may be no longer overlooked. While diligent efforts are made to teach English to the middle classes, and while the education of the upper class has reached a really high standard, the vernacular instruction of the peasantry is only just beginning. Yet if we are content to leave them without any mental culture at all, we need not wonder if they are intractable and perverse, incapable of appreciating their own interests, or of dealing fairly with English settlers; while, again, their present state of ignorance and apathy leaves them an easy prey to any selfish and powerful colonist. I do not see how our neglect of them can possibly be excused."

His Lordship then pleads for more direct missionary operations among the Mahometans of India, and gives incidentally the following startling information, which we commend to the attention of Dr. Colenso:—

"We must all welcome with interest the Mahometan Commentary on NO. CCII.

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the Bible, now in the course of publication, by the Principal Sudder Ameen of Ghazee pore, who has actually undertaken to refute Bishop Colenso's cavils against the Pentateuch."¹

We add the following extracts from that portion of his Lordship's Charge and its Appendix, which furnishes us with the most recent statistics concerning the state of the Church in India.

"During four years, I have consecrated twenty-three churches, some built in the latter part of my predecessor's episcopate, some restored from the devastation of the mutiny, some absolutely new. I have admitted twenty-two persons to priests' and twenty-four to deacons' orders, and the number of candidates has steadily increased, for while in January, 1859, I only ordained five (after more than a year's suspension of ordinations in the diocese), in March, 1863, I ordained twelve, though four others had been ordained at Benares in the previous November. Of those ordained during the last four years, five are natives. I have confirmed 2,045 persons in English, and 1,085 in the vernacular. The *Calcutta Churchman's Almanac*, for 1859, contained the names only of eight students of Bishop's College; in that of 1863, there are twenty. The number of clergy actually on the register of the diocese is 203, of whom 170 are in the country, while, in 1859, there were but 134. In that year our Diocesan Additional Clergy Society employed only four ministers; now the number on its list is twelve (of whom two are absent on leave), and it is able to provide immediate employment for eight more. There was then only one clergyman labouring among seamen, there are now three, two in Calcutta and one at Singapore. The clergy of the *Propagation Society*, actually at work in the diocese, then fifteen, are now twenty-five; those of the *Church Missionary Society*, then forty-four, are now fifty. New Missions have been established, and old Missions revived. Indeed, our chief difficulty is to find men for our work. . . .

Of the churches consecrated, eleven were quite new, and of the others, several have been erected since the diocese was visited by the late Bishop of Madras for Bishop Wilson. Eighteen churches have been built since 1860, and now await consecration; of these, sixteen belong to the smaller stations in the Punjab. Among the many good deeds for which Sir Robert Montgomery's government will be always remembered, this is not the least in importance. He resolved that as every village has its temple and its mosque, so in every station where there are Christian residents, there should be a church, however small, in which they may be gathered together for the public worship of God.

In the North-West Provinces there is now a large new church at Bareilly, and in Oudh; the church at Roy Bareilly has been completed. The churches in Oudh have been all built by the Government at a moderate cost, upon one plan, suitable for large military congregations, with the exception of the church of the civil station at Lucknow, which is much

¹ "The Mohammedan Commentary on the Holy Bible," by Syud Ahmud. Part i. Ghazee pore, printed and published by the author at his private press. 1862 A.D. 1278 A.H.

smaller, and has, internally at least, some pretensions to architectural beauty. The new church at Futtehghurh, built as a memorial of the Christians who were massacred there in the mutiny, is a really beautiful building, as is also the new church at Seetabuldee, designed by Colonel Harley Maxwell, whose taste and skill in ecclesiastical architecture have been proved in the Punjab.

A memorial church is also in the course of erection at Arrah in Behar, and it is hoped that the long talked of memorial church at Cawnpore will now soon be completed."

We must conclude the notice of these Charges next month.

THE ARCHBISHOP OF CANTERBURY has issued an important and reassuring *Pastoral Letter to the Clergy and Laity of his Province*, occasioned by the recent failure of the prosecution instituted against two writers in the *Essays and Reviews*.

We have also received from Messrs. Rivingtons :—

An Examination of Bishop Colenso's Difficulties with regard to the Pentateuch. Part II. By the late Dr. M'CAUL. This was the last effort of Dr. M'Cauley in defence of the truth.

Propitiatory Sacrifice and the Sacrifice of the Death of Christ, according to Scripture and Catholic Antiquity; an elaborate though brief treatise on one of the most solemn topics of theology. The author, whose name is not prefixed, argues calmly and reverently. He appears to intend to take the position against the extreme Calvinistic view of Christ's substitution which was maintained so remarkably by Bishop Bilson when that view first occasioned uneasiness in England. The treatise is deserving of an attentive perusal, and its tone and contents will commend it to the respect of even those who may not entirely concur with its conclusions.

Sermons by the late Rev. T. M. HOPKINS, Incumbent of St. Saviour's, Paddington.

School Sermons, preached at Leamington College, by the Rev. E. ST. JOHN PARRY, Head Master.

Saintliness, a Course of Sermons on the Beatitudes; by the Rev. R. HENLEY, of Putney.

The Rev. Dr. WORDSWORTH has written ten *Additional Hymns for the "Holy Year"* (Rivingtons), which are designed to complete the series in that valuable volume.

The Arranged as Said Edition of the Book of Common Prayer is the embodiment of an excellent idea.

From Messrs. J. H. and J. Parker we have received (1) *The Christmas, Epiphany, Lent, and Holy Week Parts* of the new series of *Tracts for*

the Christian Seasons. (2) *The Salt of the Earth: God sitting as a Refiner.* Two sermons preached at ordinations of the Bishop of Oxford, by Archbishop TRENCH. (3) *The Unity of the Saints the Evidence of the Gospel;* a sermon preached before the University of Oxford, on All Saints-day, 1863, by the Rev. Dr. MOBERLY.

Parables of our Lord. By the Rev. ASHTON OXENDEN. (Macintosh.) These twenty-seven lectures have the plainness and earnestness which distinguish their author; but we cannot subscribe to such a peremptory statement as that the reference of the parable of the Good Samaritan to our blessed Lord is "a meaning quite different to what Jesus intended."

From Nova Scotia, R. G. HALIBURTON, Esq. has sent us a learned paper, read by him before the Nova Scotian Institute of Natural Science, upon *The Festival of the Dead*, forming the second portion of his "New Materials for the History of Man, derived from a comparison of the Customs and Superstitions of Nations." The author points out the correspondence of the Christian Mediaeval Feast of All Souls with similar solemnities among the ancient Peruvians and many other pagan nations, and argues that these customs were connected with a primitive beginning of the year in November, when the rising of the Pleiades takes place. We can only thus briefly indicate the character of a very curious and instructive dissertation. Its author, we see, considers of great value certain particulars respecting the Dyaks, which he has learnt from our missionary, Mr. Chalmers.

Colonial, Foreign, and Home News.

SUMMARY.

WE beg attention to the following letter from our friend the Rev. J. Vahl, dated Jetsmark, near Aalborg, March 10th:—

"As I see that Englishmen are generously making collections for our wounded, and for the relicts and orphans caused by the war so unjustly forced upon our poor little country, I venture to ask whether some of those in England who feel for the corporal sufferings of our people will not also come forward to give them spiritual help. Our Book and Tract Society is trying to provide our forces with religious reading, but the emergency is extraordinary, and we can hardly meet it as we ought. An application from us to the *Religious Tract Society* would, no doubt, be at once successful, but for the cause in which you and I are labouring it would be far better could we obtain assistance directly and distinctly from Anglican Churchmen. Will not some of our friends in the *Society for Promoting Christian Knowledge* come to our help? Need I remind them how Danes helped to found their corporation, and to win their missionary triumphs in Tranquebar?"

Any contributions sent to me from that or any other quarter shall be laid out in printing tracts, &c., to be distributed by our field-priests (army chaplains), or in whatever way the donors may prefer. We only ask for aid to meet this extraordinary requirement. As for Danish and other Northern emigrants to America and the British Colonies, if Anglican Bishops and clergy will only apply to me stating to where I am to send at Hull or in London, I can forward supplies of tracts gratuitously as heretofore.

J. VAHL."

THE Bishop of GUIANA has arrived in England.

WE learn from the *North-Western* that Bishop UPPOLD of Indiana, on the second Sunday in Lent, conferred Episcopal Ordination on the Rev. W. Jahn, "lately an honoured and useful Minister of the Evangelical Lutheran Church. Mr. Jahn has been ministering in the town of Valparaiso, Indiana, to a large Lutheran Church. His whole former congregation, consisting of over 230 members, have accompanied him into our communion, and have organized themselves into St. John's Church, Valparaiso. This event, taken in connexion with the recent action of Dr. Reynolds in the same direction, will have influence in bringing to a right decision many other Lutheran clergy and congregations. The Bishop of Indiana has thus been made an instrument in the hands of God for inaugurating a most important movement."

A CORRESPONDENT writes to us :—"I observe that the appeal inserted in your last number for Racine College, Wisconsin, states that there is no similar institution in certain Western States, Illinois being amongst such states. Now, there once was such an institution in Illinois, founded by the late Bishop Chase, a prelate whose 'praise is in all the Churches,' and named by him 'Jubilee College.' Large collections were made for it by the Bishop, and some not inconsiderable aid was obtained by him in England towards its foundation and endowment. What has become of this College? Has it ceased to exist? or been perverted to other purposes? If either of these alternatives is the case, what security is offered that Racine College will not suffer the like fate? Having long felt deeply interested in all Bishop Chase's works, (and not to throw any difficulty in the way of the friends of Racine College,) I ask these questions. An explanation should be given why Jubilee College, Illinois, is ignored in this appeal."

WE have been also asked to insert the following :—"I have undertaken to compile a complete catalogue of books connected with the subject of Christian Missions. The list will comprehend works bearing upon the history and other particulars of all countries that are already interesting as the scenes of missionary labour, or are likely to become so. I shall esteem it a favour if you will allow me to request, through your columns, additions to the work on which I am engaged. Full information should be supplied as to the date, publisher, and price of all books that may be obligingly introduced to my notice.

PHILIP KINGSFORD, M.A.

Malvern Link."

QUEENSLAND.—The *Brisbane Guardian* tells us that “the Church of England in Queensland has been very active of late. Dr. Tufnel, Bishop of Brisbane, has just returned from a tour in the north, where he met with much encouragement in favour of his plans for supplying the means of spiritual improvement to the people. The church accommodation provided in this city for the members of the Church of England is much too limited for them.” At an ordination held by the Bishop in St. John the Evangelist’s, Brisbane, on December 20th, the Rev. J. Matthews, of St. Augustine’s Coll., Canterbury; and the Rev. W. H. Dunning, of Christ Coll., Tasmania, were admitted to the priesthood; and Mr. J. W. D. Home, B.A., of Trinity Coll., Dublin, and Mr. E. Symonds, Th.A. of King’s Coll., London, were ordained deacons. The Bishop of Brisbane has appointed the Rev. B. Glennie, B.A., of Christ’s Coll., Cambridge, Archdeacon of Brisbane.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Mar. 1, 1864.* Bishop Chapman in the chair.

In reference to an appeal which had been received from the Bishop of Toronto, and the Corporation of Trinity College, Toronto, in behalf of that College (copies of which appeal were distributed among the members present at the Board), the Standing Committee gave notice that, at the Meeting of the Society on April 5th, they would propose:—

“That a Grant be made of 500*l.*, to be funded for the perpetual endowment of Trinity College, Toronto; the said sum not to be paid until it shall have been certified to the Society, that 5,000*l.* at least has been raised from other sources for the same purpose.”

G. F. Chambers, Esq., in accordance with previous notice, moved:—
“That the Standing Committee be requested to consider the propriety of the Society having a public anniversary (sermon and meeting) each year, in the month of May or June.”

This motion was carried.

The Secretaries stated that the Bishop of Ripon has consented to preach the sermon at St. Paul’s Cathedral, on June 9th, on the occasion of the Anniversary of the Charity Schools.

A letter from the Bishop of Huron forwarded two applications for aid towards finishing two of the churches in the course of erection in that diocese—Trinity Church, Lambeth, and the church at Newbury, in the Mission of Wardsville. It was agreed to grant 20*l.* in each of these cases.

In compliance with a proposal made by the Standing Committee, on the recommendation of the Foreign Translation Committee, the Board made a grant of 150*l.* for printing an edition of a Dictionary of the Cree language, prepared by the Rev. E. A. Watkins. The Bishop of Rupert’s Land had urged the importance of placing this valuable work in the hands of all missionaries, catechists, and schoolmasters labouring in his diocese. Mr. Watkins had been, for the last eleven or twelve years, living almost entirely among the Indians as a missionary, and had thoroughly mastered their language.

Mr. Watkins wrote:—"The extent of country over which the Cree language is spoken is very great indeed. Some idea of it may be formed by my stating that the distance between the two stations which I occupied, each for about five years, was estimated at 2,000 miles; and that, on my arrival at the termination of this long journey, I found that I was well understood by the people, with the exception of some few local words, and that my dialectic pronunciation was rather different to theirs. These stations were Fort George, on the eastern side of James' Bay, and Cumberland, on the River Saskatchewan, which flows into Lake Winepeg. The language is spoken by all the Indians on the east main coast, and eastward to Labrador and Canada, as also southward at Moose, and far inland towards the great American lakes. On the *western* coast of James' Bay it has equally the entire sway, and northward up to York Factory and Churchill. Then in a south-westerly direction it stretches as far as to the Rocky Mountains, including the large tribes on the plains. As no *census* of the population is taken, it is impossible to state the number of persons who speak this language, neither is it easy to form any tolerably accurate estimate. Probably they are about 25,000, but I have seen it stated in print that they are as many as 40,000.

Amongst these wandering tribes the *Church Missionary Society* has laboured for forty years. It has now twelve European missionaries, eight native and country-born clergymen, and about twenty lay agents. By our efforts many of the Indians have been induced to relinquish their roaming life, and to settle down in small Christian communities, where they cultivate small farms, and attend regularly to the religious services, whilst their children are under constant instruction in our schools. The Wesleyans also have some very flourishing Mission Stations amongst the Cree Indians."

Mr. Watkins enclosed, in the letter quoted from, a copy of the *Nor-Wester*, the only newspaper which is published in the Hudson's Bay territories. This paper gave some specimens of his Dictionary, and spoke in high terms of its value, and of the labour and pains which had been bestowed upon it.

Several grants were made, of small amounts; among them 3*l.* or 4*l.* worth of Books to the Rev. J. Gordon of All Saints' Mission, Diocese of Grahamstown, and to the Rev. A. W. Cribb, Missionary at Foochow, China.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Monthly Meeting*, Friday, March 18.—The Archbishop of Canterbury in the chair.—A letter was read from the Rev. A. Phillips, stating his appointment to a parish in St. Vincent's, and his consequent resignation of the chaplaincy of Codrington College, Barbados. A letter was also read from the Rev. Principal Rowle, in conformity with which it was resolved henceforth to unite the chaplaincy with the direction of the Mission-house, and to make the yearly salary for the combined office 250*l.*, with residence. A letter was read from the Rev. H. Woodroffe, announcing his intention to return from the Grahamstown Diocese to England, in order to superintend the printing of a Kafir translation of the Prayer-Book. It was agreed to

vote 50*l.* for his passage, and to continue to him his full salary for a year while he is thus employed at home.

It was stated by the Secretary that the Committee were in communication with contractors for the erection of the Memorial Church at Constantinople, as designed by Mr. Street; and it was agreed to affix to the contract, when finally approved, the seal of the Society.

SYDNEY.—From the report of the *Church Society* for Sydney, it appears that the plan for permanently endowing the Church goes on with fair support from the laity. Mr. G. H. Cox has given 1,000*l.* to the endowment of the church at Mudgee. The recently-passed Act for the withdrawal of State-aid from the several parishes upon the decease of the present incumbent has made this matter one of pressing importance. The proposed mission to the aborigines, in concert with the Diocese of Victoria, has been hopefully commenced at Yelta on the Murray, under the Rev. Mr. Goodman.

EXTRACTS FROM THE ANGLICAN BISHOP AT JERUSALEM'S ANNUAL LETTER.—The January number of *Jewish Intelligence* contains the annual letter of Bishop Gobat, written in view of the twenty-second anniversary of the Jerusalem Bishopric. He speaks of the country as in a miserable state of disorder, but is most thankful for the spiritual privileges uninterruptedly enjoyed, in that, otherwise, "dreary moral wilderness":—

"For, besides our private means of edification, we have services in four different languages every Lord's-day, in which the Gospel is faithfully preached; and once every month we have the Communion, of which the partakers are seldom less than forty; we have a Bible Meeting every Wednesday evening, and two prayer meetings every week, which have continued to be well attended for the last four years and a half; and every Saturday evening the proselytes meet to read the Word of God, to converse on the subject read, and to pray together. . . .

Of the evangelization of the Natives of Palestine I have little to say. Hitherto, the hopes I entertained a few years ago have not been realized. There is, indeed, a greater amount of Scriptural knowledge than existed then; but it does not bring forth the fruits which we expected. The working of the Holy Spirit is still needed to make the Word living and powerful in the hearts and consciences of those who hear or read it. . . . The number of native Protestants in Palestine is about 500, of whom by far the greater number are dispersed in divers localities in Galilee, under the care of the Rev. John Zeller, of the Church Missionary Society, with three catechists or Scripture-readers, two of whom are natives. At Nablous, where there is a small Protestant community, I have no agent but one of my schoolmasters, who conducts Divine service, and acts partly in the neighbourhood as Scripture-reader; but since the riot of 1856 against the Christians, the work has not been so prosperous there as before that event. The Rev. A. Klein, of the Church Missionary Society, is pastor of the small congregation of native Protestants in Jerusalem; but I am sorry to say that, with some encouraging exceptions, there is a want of increase both in number and in spiritual life."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

MAY, 1864.

CIVIL DISABILITIES OF THE SCOTTISH CHURCH.

By the time our present Number is issued, we believe that the subject of these disgraceful disabilities will have been brought under the notice of Parliament by one of the most distinguished laymen in the Scottish Episcopal Church, the Duke of Buccleuch ; and we trust that before the present session of Parliament closes, this last relic of persecution will cease to be a blot in the Statute-Book of England. Having on several previous occasions directed the attention of our readers to this matter, we need not do more at present than briefly recapitulate the grounds on which the Scottish Clergy claim to be relieved.

In the first place, as they have had "Episcopal ordination," they are, by the terms of the Preface to the Ordinal in the Book of Common Prayer—and therefore also by the law of England—recognised as competent to exercise their ministry in the United Church of England and Ireland.

Previously to the year 1792, the Clergy ordained by Scottish Bishops, though subject to penalties for exercising the functions of their office in Scotland, were under no disabilities of a like kind in England and Ireland. Up to 1792, not more than five persons, including the clergyman, were allowed to assemble for public worship ; and although, after 1770 or thereabouts, the law ceased to be carried out in its strictness, the houses are still pointed out in many of the old Scottish villages and towns, where the persecuted Episcopalians

"managed" to evade it, by assembling in companies of the legal number in separate rooms, with open doors, whilst the clergyman officiated (also with the legal number around him) in the obby or on the staircase. Up to 1792, various disabilities also affected the Scottish Episcopal laity. No Scottish Episcopalian, for instance, could hold office as a provost or magistrate; and hence it happened that, in consequence of worldly considerations having more influence than religious obligations, especially after the passing away of the excitement engendered by "the Risings" of 1715 and 1745, many families in the Scottish burgh towns were lost to the Church.

In 1792, an Act of Parliament was passed, removing all these penalties, but disqualifying the Scottish Clergy, *for the first time*, for holding "a benefice, or curacy, or even officiating in England. This was certainly an extraordinary piece of legislation, and worthy of the dismal period at which it was enacted; but Scottish Churchmen felt so deeply the grievous and crushing persecution to which they were subjected in their own country, that they were glad to accept relief on any terms.

In 1840 an Act was passed, removing to a certain extent the disqualification as to officiating—allowing Scottish Clergy to officiate for two successive Sundays in an English Diocese, on obtaining the consent of the Bishop. But the disability to hold a benefice or cure still remains unrepealed.

Their case is a peculiarly hard one, inasmuch as no disability of a similar kind attaches to the members of any other religious community in her Majesty's dominions, or even to foreigners; for any Roman Catholic Priest, or any Priest of the Greek or of the Scandinavian Churches, "having had Episcopal ordination," may, on compliance with the requirements of the Thirty-sixth Canon, become a minister of the Church of England. Of all the clergy or people in the world (excepting the clergy of the American Episcopal Church, and those ordained by Missionary Bishops outside our Empire), the Scottish Clergy are the *only persons* whom the English Church admits to officiate at her altars; and yet of all the people in the world they are the only persons who are debarred from obtaining or holding a living, by any possible means, in her communion. Any Presbyterian or Baptist *layman*, any Caffre, Mahommedan, or Hindoo (as has been frequently pointed out), may, on going through certain previous requisites, ultimately become qualified to hold a living in the English Church; but the Scottish Episcopal Clergyman—as the law at present stands—never can.

Was there ever an anomaly so absurd, was there ever an enact-

ment so disgraceful! What adds to its absurdity is the fact that, whilst Scottish Priests may not hold livings in England, they are eligible by law to discharge the duties of Chaplains in India or in foreign embassies, and Scottish Bishops may be translated to Colonial Sees, as in the recent case of the appointment of a former Bishop of Glasgow to the See of Gibraltar. This last appointment was rendered possible on the ground that penal laws are always to be interpreted strictly, and that whilst the Statute of 1792 specified Scottish *Priests*, all allusion to Scottish Bishops was omitted. In appointing a Scottish Bishop to the See of Gibraltar, the present Government has, to its credit be it spoken, admitted the justice of the claims of the Scottish Clergy—nay, rather, has shown its sense of the disgrace which accrues to the English Church and nation for allowing such a disability as that which affects the Scottish Clergy to exist, and its determination, in the face of much opposition, to do justice, as far as possible, even under the *present* laws on the subject, to a class of men than whom none are more loyal in any quarter of her Majesty's dominions.

We are glad to hear that Lord Shaftesbury and the more sensible of those who generally concur in his views of ecclesiastical policy are satisfied with the recent legislation of the Scottish Church on the subject of its national Communion Office, and that they are not to offer any opposition to the Duke of Buccleuch's bill.

What a disgrace that such a disability should affect the Church in which such a burning and shining light of our own Church as the late Bishop Mackenzie was reared—the Church which embraces so much of the intellect and refinement and cultivation of the Scottish people! Surely it is high time that this last vestige of persecution and intolerance should be effaced from the pages of British legislation.

THE STRUGGLE AGAINST CURIALISM IN FRANCE.

THE account in our last issue of the resistance made to the introduction of the Roman ritual into the archdiocese of Lyons has been read with interest, we hear, across the Channel. We find that we were premature in announcing the defeat of the innovating party. "Contrary to the statement of the *Chronicle*, the Pope unhappily has enjoined on the clergy of Lyons to adopt the Roman Missal and Breviary; but this measure affects only the new *ordinandi*." The French Government seems disposed to interfere; and it is even stated, so seriously as to become the subject of an article in the un-theological *Times*, that

it is resolved to put in force the dormant powers of the Concordat, and to prohibit the importation of all Papal Bulls, &c., on the subject into France. Such a step would not altogether take us by surprise, when we review a train of recent events, and especially when we notice a circumstance connected with the interview given by the Pope to the Lyonnese deputation which went to plead with him for their ancestral Use. Their Archbishop, the Cardinal de Bonald, having subsequently asserted in public that, at that interview, the Pope complained of the "interferences" of the Emperor's Government; the sole answer of Cardinal Antonelli to the demands for explanation of the French Ambassador was, that the *publication* was deplorable, that "a degree of indiscretion which did not even respect the four walls of the Cabinet of the Sovereign Pontiff was of a nature to deprive him of all freedom of thought when conversing with the faithful;" and that Cardinal de Bonald should be informed of the Pope's "dissatisfaction on the subject of that *publication*." From which it appears that the Pope *did* find fault with the Emperor to the French clergy, and thought it a shameful thing that he could not be permitted to do it in peace, without being told of. Suppose the Emperor should cease his "interference" at Rome?

To the three Letters of "Sophronius" which we noticed last month, a fourth has since been added, addressed to the Bishop of Versailles, and occasioned by that prelate's having pronounced a censure on their anonymous author. "Sophronius" complains, with justice, of the gross misrepresentations contained in that Bishop's Pastoral, and irrefragably convicts it of several denials of truth. In reply to the condemnation of the *Letters* as containing propositions erroneous, scandalous, and injurious to the Bishops of France and even to the Holy See, and to the prohibition of reading them imposed on the clergy on pain of three months' suspension, "Sophronius" contrasts the Bishop's allowance of the free sale and perusal of the blasphemous book of Renan's, and concludes as follows:—

"Every unprejudiced reader of my Letters and your Monition will be convinced that I am condemned merely because I have uttered the truth; because I have complained of certain bishops becoming the tools of ambitious and vain intriguers; . . . because I have dared to declare the study of Holy Scripture and theology more valuable than that of the responses of the Congregation of Rites; . . . because I have shown that the Church of France has stripped herself of her crown and parted with the glory of faith and authority which once commanded the respect of sovereign pontiffs themselves; because I have lamented the injury to true religion caused by the importations of this bastard Italianism; because I have asserted that what sufficed to save our fathers could not possibly damn ourselves," &c.

Correspondence, Documents, &c.

ANGLO-SCANDINAVIAN LETTERS:—AMERICA AND SWEDEN.

WE are indebted for the following letters of the Rev. Dr. Coxe of New York, and for the accompanying extract from the Upsal *Theologisk Tidskrift*, to the New York *Church Journal* and the *Almindelig Kirketidende*:—

I. THE REV. DR. COXE TO THE "CHURCH JOURNAL."

"At the request of the Rev. G. Unonius, I send you, enclosed, a copy of an article which has lately appeared in a leading Swedish periodical. The translation is made by himself, from the Swedish. The periodical is *The Theological Journal*, edited by A. F. Beckman, D.D. with the co-operation of several members of the Theological Faculty of the University of Upsal. Dr. Beckman is a Professor of Divinity.

It is only necessary for me to explain some of the circumstances. In a report contributed to the *Bulletin du Monde Chrétien*, last year, by Dr. Carl Bergman, a Swedish divine, I was delighted to find these words, referring to some novel movements in the Swedish establishment: 'We do not fear new opinions, or ideas, but to divide the Body of Christ, this is what we fear; to dissect the members of His Body, this we dread.'

As Dr. Bergman's letter proved that he was in close sympathy with 'the Evangelical Alliance,' I was much struck by so wholesome a sentiment, especially as there was a warm Christian feeling in all his words. I ventured, therefore, to write to him, in earnest response to this sentiment, and to beg my friend Mr. Unonius to be the medium of communication. You have the result with which the Lord has blessed, thus far, so slight an effort in behalf of Christian unity.

Mr. Unonius regards it as much more important than I dare to regard it myself; but a letter, received last week from Denmark, informs me of the interest taken in the matter there, and it was accompanied by a Danish periodical—the *Almindelig Kirketidende*—which contains more to the same purport. Mr. Unonius says: 'God be praised, I see a little day-break.'

Faithfully yours,

A. CLEVELAND COXE."

II. FROM THE UPSAL "THEOLOGISK TIDSSKRIFT."

What should be the position of the Swedish Church with respect to the Anglican?

"This question, in itself, and independent of all accidental considerations, is of much moment to the Swedish Church. First of all, it is always very important for every Church Society to have a clear perception of the relation in which it ought to stand, or place itself, with respect to others. For if it be a truth that, generally, in human society, a state of isolation from the interest of others, and of indifference to their interests, is unfavourable to the development of a higher degree of real life, the

same law will hold good when the question is of a particular Church Society. The necessity of love, and the precepts of love, present themselves, in reference to this matter, more clearly and irresistibly than in any other circumstances. A disposition to separate from other Church organizations, of which it cannot be justly said that they are in essential opposition to principles the acknowledgment of which constitutes a condition for communion in Christ, is an apostasy from the spirit of Christianity. Indifference toward other parts of Christendom, as to their development and as to what befalls them, is, from a Christian point of view, a crime against the law of charity.

The question thus presented has, of late, become one of peculiar importance to us, in consideration of the treatment it has received in a work which, we believe, is much read, and which, in our opinion, very much deserves to be read, viz.—‘*Reminiscences of Seventeen Years in the North-west of America*,’ by Gustave Unonius. The author of this work has, both by word and action, given an answer to this question. He has thought that he might join the Anglican Church without therefore dissenting from the Evangelical Lutheran,¹ nay, that he might even become an officiating minister in the former, without, by so doing, abandoning the communion of the latter. This step, taken by him, and his conception of what it implies, he has delineated somewhat at large in his work, with his reasons for the same. An examination of his argument is undeniably required on the part of the Swedish Church. Especially for those of our countrymen who are emigrating to America, there are, plainly, numerous inducements and opportunities to bring into practice the views expressed by Mr. Unonius. Many advantages may be pointed out to those who are separated from the Church of their mother country, in joining the Episcopal Church. Nor can it be denied, in view of those principles which we have placed foremost in this article, that the largest possible degree of co-operation and of interchanging offices between kindred societies, is desirable, provided the essential peculiarity of neither of them is thereby endangered.

We have, therefore, long ago, thought of devoting our pages to a somewhat special consideration of this question. An inducement to enter upon the work at this time has been afforded us by the letter below, from a clergyman of the Anglo-American Church, the insertion of which, in this periodical, has been requested in behalf of the writer. The motives appealed to for such an insertion, we find worthy of being taken to heart, and we quote them in the very words of Mr. Unonius, who has requested us to publish the letter. ‘I presume, indeed,’ says he, ‘that many objections to the views expressed by Dr. Coxe may be made by the editors of any periodical into which his letter may be admitted. But even this may, in more than one respect, be productive of good. Whatever opinions may be taken respecting it, justice must, nevertheless, always be done to

¹ Mr. Unonius explains that “he has not expressed this with regard to the ‘Lutheran Church’ as such, but only with respect to the Swedish National Church, and that in his work referred to by the editors, he always observes the distinction between the ‘Church in Sweden,’ and those which may be properly called Lutheran.”

the Christian feeling which speaks therein, and to the benevolent intentions of the same. The stretched-out hand of brotherhood ought not to be repelled. Who can tell what good may be the result if the subject shall be further discussed on both sides, in a Christian spirit?"

We make the beginning with the insertion of the letter itself, reserving to another number our own views on the subject, for the expression of which, in the present number, we have not the requisite space.

We regret that we have no recourse to the *Bulletin du Monde Chrétien*, in which appeared the letter from Dr. Bergman which gave occasion to this which we now present. This letter, however, appears in all essentials to be independent of what Dr. Bergman has said, with the exception of what is quoted by Dr. Coxe."

[Then follows the letter of September, 1863, from Dr. Coxe to Dr. Bergman.]

III. THE REV. DR. COXE TO THE REV. DR. BERGMAN.

BROTHER IN CHRIST,—In the *Bulletin du Monde Chrétien* I have lately read a letter from you, which has awakened in me a lively interest, and induces me to offer you a few words upon two points it touches.

The contemplated Church Synod of which you speak will undoubtedly, if carried into effect, contribute vastly to the strength and activity of your Communion. The Anglican Church in England is in like manner seeking by degrees to revive her synodical institutions, and at each step acquires fresh vigour; while our Episcopal Church in America—in full communion with her—has a Synod consisting of bishops, priests, and laymen, most satisfactorily at work, and taking a lively interest in all that concerns your ancient Church in Sweden.

In the last century there was a frequent Christian intercourse between the Swedish Missionaries in America and the Bishop of London (to whose diocese the British Colonies belonged); and most of the early Swedish congregations on this side the Atlantic still exist incorporated with our Communion.

But the proposed improvements in the machinery of your ecclesiastical legislation will form a new era in the history of your Church. It is my profound conviction that, for the future, one of two alternatives is before you. Either you will develop into one of the most powerful and important communions of Christendom; or else, by yielding through mistaken indifference to the modern spirit of schismatic disorganization, you will become merely one among the countless sects calling themselves Protestants, which, though some of them are in a sense evangelic, are all shown by history to be evil in results and tendencies.

This leads me to the second point contained in your important remark: 'The formation of sects, separatism, schism—that is, the division of Christ's Body, the rending asunder of His members—this is what we dread.'

Here, dear brother, you touch well upon a circumstance too much and too widely overlooked. Our schismatic brethren in America have known no such fear. Every popular preacher here fancies himself called to found

a new sect ; consequently we have sects of all possible sorts, far too many to be enumerated to you, ranging from the respectable and learned Presbyterians down to the fanatical Dunkards, Spirit-rappers, and Mormons. Shall Sweden open the door to such pitiable delusions ? The evil you say you dread, however lightly regarded by some, is inestimable (2 Pet. ii. 2). One result is the prevalent unbelief ; people make the excuse that ‘ there is no agreement among the professors of Christianity, neither as to Christ, nor as to the Scriptures, nor even as to the existence of a personal God.’ When this sect-split-up Christianity sends out its Missionaries to foreign lands, they are scoffed at in like manner by the heathen for the disunion which reigns among them ; ‘ First settle your differences among yourselves, and then we will hear what you tell us out of your Bible.’ Then comes the Papist, and reaps a multitude of proselytes, saying, ‘ The Protestants are not agreed or united ; but all *we* speak the same thing, among *us* there is no division ; with *us*, therefore, the truth is to be found.’ Plausible enough, did we not know that the Roman Church, instead of purely confessing the one faith once delivered to the saints, maintains also the heap of mediæval corruptions sanctioned by that great aggravator of schism, the Council of Trent.

Now, shall Sweden learn by sad experience all our American misfortunes, and enter the number of nations divided into religious sections under a banner of nominal Protestantism ? A sincere and fraternal affection for your Church prompts me thus to address you, and to pray that such may never be the case.

The Augustan Confession agrees substantially with the symbolic formularies of the Anglican Church. We are not Lutherans, but we are in nowise Calvinists. The spirit of Melancthon, above that of the other Reformers, has stamped its striving after unity upon our Thirty-nine Articles. These Articles, moreover, are not Articles of which acceptance is exacted in order to receiving Baptism or Holy Communion ; they are only required to be received by those who enter the ministry.¹ The Nicene Creed is our Symbol, and the Augustan Confession has always been highly regarded by us. We wish, therefore, to strengthen Christ’s Body by strengthening the bands which unite us with the Church in Sweden ; ‘ to rend asunder the members of Christ’s Body—this is what we dread.’

But this stands in connexion with a subject to which we think our Swedish brethren have been apt to pay too little attention, they not having had the same experience as we in America of the numberless variety of sects, and of the grave evils which such separations engender. Now, in

¹ Here the Swedish editor appends a note : “ In the American Church the clergy do not even subscribe these Articles, their ordination-vows merely pledging them not to teach to the contrary. They are generally looked upon as ‘ Articles of Peace’ rather than as ‘ Articles of Faith.’ ”

We observe with regret that in the translation of the Articles at the end of the Danish version of the Prayer-Book, published by the *Society for Promoting Christian Knowledge*, the title “ Articles of Religion ” is rendered *Troes-Artikler*, while the heading of Art. I. “ Of Faith in the Holy Trinity,” is rendered *Om Tro paa den Hellige Treenhed*,” so that thus the important distinction between “ Articles of Faith,” and “ Articles of Religion,” is completely lost.

answer to the question, Whence come these separations? we are able to show by history that they all are caused by departure from the Apostolic constitution of the Primitive Church—from the Episcopate and the lawful and valid transmission of the holy Ministry.

When we have mentioned this subject to some of our brethren in Sweden, they have been ready to blame us, not understanding what we would have them lay to heart; and they have replied to us, 'We possess ourselves a lawful Episcopate, but we do not view it as of such consequence as you do.' It seems to be fancied that we make our inquiry merely out of a spirit of antiquarianism, or else in a temper of self-glorification. God forbid! We simply have regard to the Body of Christ, and to how we can again unite its severed members (Eph. iv. 13).

We see clearly that the fundamental cause of these divisions is, that too little importance is given to the original and apostolic constitution of the Christian Church. Hence it comes that any number of persons calling themselves Christians, assume the name of the Church, and undertake to ordain priests. Every petty local squabble grows into a schism, new sects are perpetually starting up, and the whole land of us Americans is overspread with countless knots of so-called Protestants, among whom there are many who completely deny the prime verities of the Gospel, while they all, from their lack of both Confession and Liturgy, promote confusion and the repetition of schism upon schism.

But where a conviction exists that the Ministry, in order to be valid, must be Apostolical, inherited through an historical Episcopate, and deducing its origin from the Apostles themselves, there an opposition is maintained to the manufacture of multiplying sects. This is the principle which, of all the Reformed communions, gives such strength and influence to the Anglican Churches; and it is as powerful a weapon against Popery as against sectarianism. To the Papists we say, 'We have not rent asunder Christ's Body; we have our Saviour's commission historically transmitted to us (St. John xx. 21), and, in preaching the Apostolic Faith and doctrine, we enjoy His express promise of unending continuance and progress.'

The first Reformers on the Continent, Calvin included, all admitted the desirableness of the Episcopal regimen, as may be seen on the slightest examination of their lives and writings; and they excused the adoption of another form of Church government on the score of nothing less than necessity. But now such a necessity exists no longer. Ought not then a general return to Episcopacy to be the first enterprise in which all orthodox evangelical Christians should unite? Ought not the Church of Sweden, seeing she has preserved this gift of God, to prize it highly, and communicate it as an inestimable treasure to the communities which stand nearest or most closely agree with her? What hinders that the anomalous Episcopate in Denmark and Norway should not, by aid of Sweden, be converted into a regular one? What hinders that the Danes should not then, returning Prussia good for evil, communicate Episcopacy to the Lutherans there? Thus the first and a very large step would have been taken towards the restoration of unity among the adherents of the Reformation; thus would Popery receive a blow such as a disorganized Protestantism can

never give; and thus your utterance—'The rending asunder of Christ's Body, this is what we fear,'—would have power to unite together all the people of Christ. See further, 1 Cor. i. 10; Isaiah iv. 14—16.

In many parts of Italy and Germany there are found enlightened members of the Roman communion who, disliking the new dogma of the Immaculate Conception of St. Mary, and other errors of the Papacy, are inclined to begin to reform. Even in Naples such a tendency has been largely shown. In the Greek Church there is reviving in like manner a greater evangelical spirit; witness the Paris *Union Chrétienne* and *Observateur Catholique*. But no man can imagine that, in reforming, those Churches will ever think of destroying their ancient Episcopal constitution; they regard it in the same manner as does the English Church, and hence the leaders of the present reforming movement in those Churches turn their first thoughts and sympathies to her. Surely the Swedish Church will not exclude herself from a partnership—fraught with so much blessedness—in such a movement, by neglecting the gift that is in her, by being content to say, 'We too have the primitive Episcopate and the Apostolic ministry, but we do not attach much importance to the fact.'

A little reflection will, I am confident, convince you, my brother, that indifference as to this is the great cause of what you yourself so earnestly deprecate; it is precisely the opening the door to party spirit 'to tear asunder the members of Christ.'

My letter is perhaps already too long, but I beg you to accept it as coming from a heart simply moved by sincere brotherly love, and desirous that all true Christians may be united with one another. Our union admits of diversities; to use your own words, 'children in the same Father's house may think differently on secondary questions;' but we ought to be an Apostolic household instead of a sundered Christendom, and our missionary work, and our intercourse with each other, all ought to be pervaded by 'the same Spirit'—with 'one Lord, one Faith, one Baptism.'

If the Scandinavian Church in Sweden were but a sect, and lacked the gift of which I speak, my letter and my suggestions would be entirely beside the mark. But since, on the contrary, I believe that your Church is called by the providence of God to be that communion from whence priceless blessings may stream forth to other European Protestants, how can I hesitate to speak? And in these days, when the enemies of the Gospel are everywhere showing themselves—as in Germany men like Baur, in France a Renan, in England the apostate Bishop Colenso, and in America countless disciples of all these false teachers—shall we Christians consent still to live estranged and sundered from one another? Let us be one; 'let us in one spirit, with one mind, strive together for the faith of the Gospel, in nothing terrified by our adversaries' (Phil. i. 27, 28); and let us do this on the principles which are set forth in the Epistle of St. Jude, especially in verses 17—23, in which may be found for these times the interpretation of two other passages of Holy Scripture, namely St. Matthew xviii. 20, and Acts ii. 2.

Your faithful brother in Christ,

A. CLEVELAND COXE."

To this letter the *Almindelig Kirketidende* appends the comment:—
 “We commend Dr. Coxe’s letter and the important thoughts to which it gives utterance to the serious and friendly consideration of the whole Northern Church.”

PERSECUTION OF THE DANISH CHURCH IN SLESWICK.

THE following letter from the Rev. J. Vahl did not reach us in time for publication in our last issue, but subsequent events have by no means lessened our wish to lay it before our readers. German rationalism, especially through the Liturgical changes introduced in 1797 by Dr. Adler,¹ has done far more to ruin the Danish Church in Sleswick than anywhere else. The clergy of the Danish-speaking parishes therein have adhered more carefully to the old Reformation ritual, but the German pastors from Kiel have made such excessive use of the licence for free prayer, &c., given since Adler’s revision, that it is even doubted whether many of the people to whom they ministered have received a Christian Baptism. Thus, it is in the most Germanized part of the Scandinavian communion that the scourge of German invasion has been most keenly felt.

“If you were not familiar with the policy of the Prussian Court, which, ever since the time when the present kingdom of Prussia was the petty Electorate of Brandenburg, has laboured to extend itself by robbery, by craft, by perfidy, in short by any possible means whatever, with the addition, in these days, of hypocrisy and the pretence of advancing the Reformation and the cause of civil liberty (which it denies to its own subjects); and if you did not know the German theologians, and how, when they have once taken up an opinion, be it ever so unscriptural and heretical, they defend it with all the weapons of logic and science (or what pretends to be such), what would you think of the declarations of the Prussian Government, on hearing how hundreds, I might say thousands, of the divines of Germany, who have never set foot within the bounds of Denmark, or made any inquiries on the spot into the state of things, bewail and groan over the oppression of the Church in Sleswick, and assert that a sacred obligation rests on two great Powers, and forty Powers in octavo, duodecimo, and miniature, binding them to fall upon our little land and undertake a crusade for the purpose of diffusing *ein christlich-germanischer Sinn* over us desperately hardened men, who *will* not have our eyes opened to see that salvation cometh only from the Germans, and that it is from *them* that we must draw all our Christianity and our every blessing. You would think that we in this country were lying in the most awful error and heathenism, that our aim was to deprive the Sleswickers of all Christianity, and that the cause of Germany was

¹ Some specimens of the *Agenda Adlerii* are given in the second volume of Dr. Daniel’s “*Codex Liturgicus Ecclesiæ Universæ*” (Lipsiæ, 1848) as an “*exemplum Liturgiæ quam dixeris genuinum fœtum sæculi illuminati.*” This formulary—as implied in what is said above—has no force in any other part of Denmark.

the cause of God. I will not here enter into politics, or show how perfidious and crafty has been the conduct of Germany in the whole of this business; this is not the place to touch upon that matter, or rather there is no need to do so, since it is very clear to everybody who does not wilfully shut his eyes, that it is in its whole object a very thinly disguised piece of brigandage. As for these Germano-Christian heroes, I will only show what their proceedings have been towards the parishes of Sleswick in this crusade of theirs, and every one will then be able to see whether it is indeed Evangelical Christianity and zeal for the Reformation that urges them on. But first, by way of preface, I must say a word or two about the position of things of late years. When the insurrection in Sleswick was repressed in 1850, the Danish King took in hand an adjustment of the relative positions of the languages in Slesvig. Hitherto the church and school-language had in some parishes been Danish, in others German; but now the Government revised the whole. The arrangement was made as follows. In all the country north of Flensburg and Toender, which is entirely Danish, and where—with the exception perhaps of a few German immigrants, who may be found in all parts, even in England—the inhabitants are only Danes, the church and school-language continued to be Danish: in the southern part of Sleswick, south of the towns of Sleswick and Bredsted, which is entirely German, the church and school-language continued to be entirely German; in the middle part of the country, where part of the population speaks Danish and part German, the church-language was to be both Danish and German, German being preached one Sunday and Danish the next, and all the occasional services of the Church might be performed in whichever language was preferred; the school-language was to be Danish, but German was to be a leading branch of instruction in the school. In the towns of Toender, Flensburg, Aabenraa, Haderslev, Soenderborg, there were both German and Danish pastors appointed. The west coast of Sleswick from Toender to Husum, and the adjacent islands, where the inhabitants are Frisian—they are the stock of your Hengist and Horsa, and therefore, strictly speaking, no more German than your people or the Flemings—received the German language in church and school. That this boundary limit of the Danish language was not pressed too far south, is best seen from the fact of its being in almost complete accordance with that laid down in a map published in 1849 by an officer of the insurgent army. I have myself repeatedly visited Sleswick, and can also testify that it is on the whole correct. As to the clergy that took part in the insurrection of 1848, when a number of them took to flight on the coming of the Danish army, these the Danish Government naturally did not invite back; but of the remainder, no clergyman was displaced who did not refuse to take an oath to obey the king his sovereign; and at the present day there are Sleswick parsons who continue to remain in their cures, although they took part in that insurrection, and played a prominent rôle in it. But what course do the Germans now take? A first indication of how they would conduct themselves was seen when the Danish troops had left Altona. Dean Nievert of that place, who could not be accused of Danish tendencies, since he had declared himself ready to acknowledge the Prince of Augustenborg as

Duke of Holstein, as soon as the Diet at Frankfort acknowledged him as such but not before, was, on appearing in church on the 24th of January, received with a hooting and yelling which perhaps might even throw the riots in St. George's in the East in the shade, and was compelled to take his departure. He was not rebel enough; so, away with him! And now, when, after the engagements at the Dannevirke, Sleswick was abandoned by the Danish troops, a similar persecution of the loyal clergy began there also. All the Sleswick clergy had, with one exception, taken the oath of obedience to Christian IX., and now then they have to smart for it, unless they will perjure themselves! Wherever, especially in the towns, the minister was a man of whose loyalty there could be no doubt, he received a visit from certain individuals, who declared that if he did not that moment, or at least within a given time (generally one day), turn out of house and home, they could not answer for his life. And who was it who was thus set against these pastors? I will only repeat what was stated by the correspondent of the *Siècle*, who was himself present at these occurrences, and who, because he spoke the truth, was arrested, and then expelled the country by the Prussians. These persons, he says, were mostly Holstein immigrants, or rabble from Holstein and Germany, who came into Sleswick in shoals, and, hired by the Augustenborg party, went about intimidating the population. Of the treatment of the clergy at the hands of the insurgents, the mob, and the great powers in their most Christian and Protestant enterprise, I will only give a few features. At Læk a mob attacked Mr. Riis-Lovson's parsonage: he was obliged first to hide himself for several hours in a secret chamber in a parishioner's house, after which he made his escape; but the mob besieged his parsonage the whole night, then gutted it, and compelled his wife to flee almost naked with her small children, in the night, in snow and the most awful weather. This clergyman I know personally, and I can bear witness to his being an upright truly Christian man; but he was a Dane in sentiment, and therefore he was hated by the insurgents. Next day the other clergyman in that town was also hunted off by the same mob; but the inhabitants protested against it, and declared that they did not want to part with him, and that, when the Prussians came, they would pray to have him back again. But what these Prussians are doing may be seen from their conduct towards Pastors Mörk-Hausen of Felsted, Roth of Vanes, Bülow of Dybbøl: these and several other pastors were, some of them repeatedly, dragged to Flensburg by the Prussians, on the *ex-parte* accusation that they were spies, an accusation to which every honest Dane of whom the insurgents are afraid is exposed in these times. At Flensburg they were kept in prison for several days; they were, at this inclement season, obliged to lie on straw in unwarmed chambers, where, moreover, thieves and other criminals were placed; and, after all, they were, after some days of imprisonment, sent home, some without trial, all without the accusation of their having acted as spies being able to be brought home to them. It was forbidden to the clergy to pray from their pulpits for their king, a declaration was exacted from them that they would omit doing so, and whoever made this declaration was told by the Prussian civil commissioners that he might remain in his post till further notice, but that as

soon as fit persons should be obtained, they must take his place. A number of clergy have already been dismissed. In order to find a pretext for this conduct, they appeal to an old ordinance which lays down that those who are to be officials in Slesvig must have studied at Kiel for two years.

[‘The exclusion, however, was only intended to apply to students at foreign Universities, and not to students at Copenhagen: for even after the order had been issued, the Government repeatedly notified that the former rules, admitting Copenhagen students to Sleswick, were still in full force. It is also well known that students of divinity as well as of medicine, both of the Universities of Copenhagen and Kiel, have always had equal access to offices in the kingdom and Sleswick; and this fact as regards divinity students is expressly confirmed in a Royal order of the 9th of November, 1811.’—Danish Circular Note of March 17th.]

It is not only pastors who have studied in Copenhagen that are dismissed, but even such as have studied at Kiel and been born in Holstein, if they persist in acknowledging their king as their sovereign. In the meantime, there has set in a strong influx of Germans from Holstein and other countries of Germany, with the purpose of thrusting themselves into posts in Sleswick, and it will not be long before every loyal pastor is driven out, except in the northern half of the country, where Germans cannot be appointed, because they could not speak Danish. For now, in order to bless Sleswick with the German Protestantism and the high morality and civilization of the Fatherland, the Prussians have, on the 19th of February, issued an ordinance, whereby in seventeen parishes the Danish church-service is entirely abolished. In these parishes are both Danish-speaking and German-speaking inhabitants, and consequently the service was in both languages as before specified. But now the Danish-speaking inhabitants in these parishes must not have the word of God delivered to them in Danish, but only in that sole vehicle of salvation, the German. It is intended that more parishes shall follow, and that they also shall have their Danish church-service entirely abolished. To give the thing a fair appearance, they allow the population in each place to vote whether they will have Danish or German for the church-service; an empty farce, since those on the Danish side do not dare to meet.

It is said that an undertaking is required from the pastors, to the effect that they will co-operate towards the extension of the German language and German habits of thought. After all, it is but the smallest part of the invasions inflicted upon the homes of good loyal Sleswickers that comes to our knowledge, for we are indeed cut off from almost all connexion with Sleswick. But whereas, with regard to the clergy of Sleswick, the Germans have both in former times and at the present day taken care to stamp them as incompetent and unworthy men, I will just say this much, that I have repeatedly visited Sleswick, and know no small number of them, some personally, some by correspondence, and I must confess, what is maintained in other quarters as well, that many of the most able clergy of the Danish Church are found amongst those very Sleswick pastors who have been rated so low. Such are the distresses with which the German most Christian knights of the Cross invade the homes of the

Danish parishes in Sleswick. The object of it all is to Germanize, and it is all a part of the foolish notion that Germanization and Christianization are nearly related ideas; a notion which hardly any human being but a German could entertain, much less undertake to demonstrate or to defend. May God in His mercy look down on our poor country, on her Church, her priests and people, and may He cause our distresses to become a true and lasting blessing to us!

J. VAHL,
*Priest of the Danish Church at Jetsmark
in the Diocese of Aalborg.*

March 8, 1864."

Since the foregoing was written, many more of the parochial clergy have been driven forth to seek shelter as they best may, some at Copenhagen, some even at Hamburgh; and one of the latest additions to their number is said to be the Bishop of Sleswick.

FORMATION OF AN "EASTERN CHURCH ASSOCIATION."

A MEETING was held at the residence of the Rev. W. Denton, 48, Finsbury Circus, on April 13th, for the formation of a Society having in view to improve the condition of the Christians of the East, and to promote intercommunion between them and the English Church. The chair was taken by Mr. Denton, on the motion of the Rev. G. Nugee. After a few remarks from the Rev. Chairman, as to the work to be undertaken by the Association and the means by which it would work, the Rev. Dr. Neale proposed, and Mr. H. T. Parker seconded, the following resolution:—

"That an Association be formed having the following objects:

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England.

II. To make known the doctrines and principles of the Anglican Church to our Christian brethren of the East.

III. To take advantage of all opportunities which the providence of God shall afford us for intercommunion with the Orthodox Church and also for friendly intercourse with the other ancient Churches of the East.

IV. To assist, so far as our pecuniary means will permit, the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare of their flocks."

Some discussion took place as to the wording of some of the clauses, especially as to the word "Anglican," which it was stated had been advisedly substituted for "English" in the second clause, on the suggestion of an American clergyman, as including the Scottish, American, and Colonial Churches.

A long conversation ensued as to the choice of a name for the Association; the decision of this point being at last referred to Mr. Denton, Dr. Neale, and Mr. Rodwell, who selected that which is given above, it being found, on consultation with the Archimandrite Philip Schulati (who was present), that of all the names proposed this could be best rendered into the languages of the East.

Of the members present, the following were appointed to form the Standing Committee :—The Rev. W. Denton, Rev. Dr. Neale, Rev. J. M. Rodwell; J. Boodle, Esq. (Treasurer); Cyril Graham, Esq.; H. E. Pellew, Esq.; Rev. P. Cheyne, Rev. W. T. Grieve, Rev. P. M. Medd; R. Brett, Esq.; H. T. Parker, Esq. The following names were also added :—Rev. T. T. Carter, Rev. J. Comper, Hon. and Rev. C. L. Courtenay, Rev. Prebendary Ford, Very Rev. Provost Fortescue, Rev. Dr. Fraser, Rev. H. P. Liddon, Rev. Geo. Williams, Rev. Dr. Wordsworth; C. L. Wood, Esq.; Rev. Eugene Popoff, and Rev. Archimandrite Constantine Stratulia, with power to add to their number. A Sub-Committee—consisting of the first six names, together with that of Mr. Popoff—was appointed to draw up the Rules of the Association, to be submitted to the next meeting, on the 28th inst.

A grant of 15*l.* 15*s.* was made out of the funds in hand to the Archimandrite Schulati, for the building fund of his Mission at Kustendjie. About 28*l.* was subscribed in the room towards the funds of the Association.

ANGLO-CONTINENTAL SOCIETY.—SPECIAL SPANISH FUND.

IN consequence of the rapid advance of religious enlightenment in Spain, frequent instances have lately occurred of Spaniards, both lay and clerical, taking refuge in Gibraltar from the persecution which overtakes them in their own country, as soon as they dare to profess religious opinions in any way opposed to the dominant Romish faith. When, however, such refugees present themselves at Gibraltar, they are at once thrown on the private charity of a few members of the Church of England resident in that garrison, unless they join themselves to some form of Protestant Dissent; there being no organization in connexion with the Anglican Church by which their pressing wants may be relieved and their religious views and opinions directed into an orthodox channel.

Both the Presbyterian Free Kirk and the Wesleyan body have agencies at Gibraltar, the members of which gladly avail themselves of such opportunities in the interest of their respective sects, whilst the Church of England remains unrepresented, except by individual efforts, which are very inadequate to meet the requirements of such cases.

To wipe away this reproach from our Church, and to afford a refuge to those Spaniards, whether lay or clerical (and particularly the latter) who, unsolicited, may leave their homes, and relinquish all their worldly prospects for conscience sake, it is proposed to open a "House of Refuge" at Gibraltar, where such persons may be received, and lodged for a time, until their religious convictions are matured, their acquaintance with the doctrines and principles of the Church of England improved and strengthened, and their confidence in her as a sound branch of the Church Catholic secured.

This institution has the sanction and support of the Lord Bishop of the Diocese, and will be conducted under the immediate superintendence of the Archdeacon of Gibraltar. A commencement has already been made by the reception of a learned and pious priest, the Rev. Don Antonio

Sino y Soler, Incumbent of Balones in the Diocese of Valencia, who, without ever having conversed with a Protestant or read a Protestant book, became convinced of the errors of his own Church, and travelled several hundred miles to reach Gibraltar and throw himself on the sympathy of English Christians. Some time ago, also, a sub-deacon in the Spanish Church, Don Antonio Vallespinosa, was, through the kindness of friends in England, kept for some time at Gibraltar, and then placed at St. Aidan's College, Birkenhead, where his two years' course of study has now been brought to a conclusion, and some further funds are therefore needed in his behalf.

House-rent and living at Gibraltar being expensive, the establishment of such a Refuge will necessarily be costly; but the experiment will be made at first upon a very small scale, and with the strictest regard to economy.

Friends who are kindly disposed to assist in the work by annual subscriptions, or donations, however small, may remit them direct to the Ven. Archdeacon Sleeman, Gibraltar; or to the Rev. Frederick Meyrick, Palace Plain, Norwich.

Gibraltar, Feb. 1864.

CONTRIBUTIONS.

For Don A. Sino y Soler.	For Don A. Vallespinosa.	For House of Refuge.
£ s.	£ s.	Don. Ann. £ s. £ s.
Mrs. Gwynne Holford . . . 20 0	The Lord Bishop of Gibraltar . . . 3 3	The Lord Bishop of Gibraltar . . . — 5 0
Mrs. A. Barker . . . 1 0	W. Gibbs, Esq. . . . 10 0	W. Gibbs, Esq. . . . — 20 0
A. S. Mildmay, Esq. . . 1 0	Mrs. Arundel Barker . . 0 10	H. Gibbs, Esq. . . . — 5 0
Rev. F. Meyrick . . . 1 0	Mrs. Auriol Barker . . 0 10	Rev. F. Meyrick . . . 5 0
Wm. Gibbs, Esq. . . . 10 0	Mrs. Brooke 0 10	Rev. W. Ripley . . . 3 0
Rev. J. Hardie 1 0	Mrs. Harden 0 10	Mrs. Barker 5 11
	Rev. F. Meyrick . . . 1 0	
	Mrs. Mills 0 10	

COLONIAL CHURCH GOVERNMENT.

WE reprint the following important despatches, which have been communicated to the Governor-General of Canada, from the *Canadian Churchman* of March 16:—

“Downing Street, Feb. 11, 1864.

MY LORD,—A correspondence arising out of the recent Judgment of the Judicial Committee of the Privy Council in the recent case of Long and the Bishop of Capetown has obliged me to obtain the opinion of the law advisers of the Crown on certain questions of much importance to the members of the Anglican communion in the Colonies.

That Judgment mainly related to the state of the Church in Colonies possessing representative Legislatures, but in which the Episcopal authority has not been made the subject of any direct legislation. But some of the questions which it has raised are of general importance, and I think it best, therefore, to communicate to the prelates of the Colonial Churches an extract from a despatch addressed to the Governor of the Cape of Good Hope, embodying the decision to which I have been led on these subjects.

I enclose six copies of this extract, and I have to request you will communicate a copy to each of the Bishops of the Anglican Church within your government.—I have, &c., (Signed) NEWCASTLE.

Viscount Monck, &c. &c.

NO. CCIII.

P

Extract of a Despatch from the Duke of Newcastle to Governor Sir P. E. Wodehouse, K.C.B. dated 4th Feb. 1864, No. 736.

In the first place, I am advised that (assuming that there is no local law to the contrary) the members of the Church of England in a colony in which that Church is not established have the same liberty of assembling for any lawful purpose which is possessed by members of any other religious denomination; and that it would be lawful for a Colonial Bishop or Metropolitan, without the consent of the Crown, and without any express legislative authority, to summon meetings of the clergy and laity of the Church, under the designation of Provincial or Diocesan Synods, or any other designation, for the purpose of deliberating on matters concerning the welfare of the Church. The powers of such a meeting may be gathered from the following extract from the Judgment of the Judicial Committee:—

‘The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better, but in no worse position; and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body which will be binding on those who expressly, or by implication, have assented to them.’

It follows that the rules passed by such an assembly as I have described (unless in themselves contrary to law) are binding, not indeed on all professed members of the Church over whom the Bishop has been appointed to preside, but on all those who expressly, or by implication, have assented to these rules.

So long, therefore, as the action of the Synod is confined within these limits, I should wish you to recognise it officially—to treat it as being, what it virtually is, the representative of the Anglican Church, and to place at its disposal, without inquiring into its internal relations or disagreements, the funds which may be voted from time to time by the Legislature in aid of the Anglican communion.

For the present, however, I have instructed you not to ‘take official cognizance’ of the acts of the assembly ‘until steps have been taken to clear it from the imputation of illegality which at present attaches to it.’

When I gave you these instructions, I supposed that the Bishop could have little real difficulty in ascertaining how far the proceedings of the Synod had violated or had appeared to violate the principles laid down by the Court of Appeal; and I hoped (as indeed I still hope) that the members of the Church of England would be wise enough to cancel all such proceedings, and by so doing to place their institutions on a footing which would enable the Government to countenance them, and to abandon a position which must obstruct their relations with the Civil Power, and expose them to continual collision with the law of the Colony, to disastrous litigation, and perhaps to embarrassing defeat.

With these feelings and wishes, I considered that it would be most convenient for the Bishop and the Church that I should leave them at liberty, in the first instance, to place their own construction on the Judgment, and to submit for my consideration such amendments of their existing rules as, with least detriment to their own position, would enable the Civil Power to give them its cordial co-operation. The Bishop, however, professes his

inability to understand me, and, I assume, desires me to explain myself with more fulness.' His principal difficulty is, I suppose, to ascertain what measures I hold requisite to remove the imputation of illegality to which I have alluded. The following opinions on this subject embody the advice which has been furnished me on this head.

The Judicial Committee, I am fully aware, did not decide that it was unlawful for the Bishop, with such clergy and laity of the Church as might concur in any scheme or arrangement for that purpose, to meet in a voluntary Synod, and to pass rules and regulations by which those who assented to them might be bound; they decided only that some of the particular acts and resolutions of the Synods in question had exceeded those lawful limits; and that Mr. Long, the appellant in the case, who was not a party, and had not assented to those resolutions, could not be compelled to give notice of any meetings of such Synod, or of any proposed elections thereto, or to attend it, or to be bound by its proceedings. Mr. Long, under an express contract with the Bishop, would apparently have been bound to give that notice if the Synod had been a body recognised by the existing law of the Church of England. Their lordships are of opinion that the Synod was not such a body.

The portion of the Judgment which relates to the illegality of some acts of the Synod is in these terms (p. 16):—

'The Synod, which actually did meet, passed various acts and constitutions, purporting, without the consent either of the Crown or of the Colonial Legislature, to bind persons not in any manner subject to its control, and to establish Courts of Justice for some temporal as well as spiritual matters; and, in fact, the Synod assumed powers which only the Legislature could possess.

There can be no doubt that such acts were illegal.'

It is obvious that in this passage reference is more particularly made to those parts of the 'acts and constitutions' of the first Synod (the very term 'constitution' seems to imply the assumption of some binding authority) which are mentioned in the paragraphs beginning 'Various rules,' &c., and 'a Consistorial Court,' &c., at page 8 of the printed Judgment.

The surest mode, I conceive, of relieving the Assembly in question from the prejudicial effect of these errors in its past proceedings will be for some future meeting, with the concurrence of the Bishop, to review all the acts of the former Synods for the purpose of removing from them, both in substance and in form, everything which has the appearance of an assumption of any compulsory powers, or of any attempt to create tribunals similar to those which, in countries where there is an Established Church, exercise a legal and coercive jurisdiction. It would be desirable expressly to declare that the Synod altogether disclaims the power of legislating, so as to bind any persons who do not voluntarily assent to and agree to be bound by its rules; that the terms, 'Constitutions,' 'Consistorial Courts,' and the like, should be disused, and that the rule 'that all Presbyters and Deacons before institution or induction, or before receiving a licence from a Bishop, and as a condition of receiving such institution, induction, or licence, shall sign a declaration that they will subscribe to all the rules and constitutions enacted by the Synod of the Diocese of Capetown (Judgment,

p. 8), and any other rules (if there are any) of a like nature should be rescinded.'

In place of the resolutions as to the Consistorial Court, deemed objectionable by the Judicial Committee, I am advised that it would be competent to the Synod to pass resolutions recommending for the adoption of their Bishop suitable forms of proceeding (as *in foro domestico*) for the investigation, trial, and decision of offences against the laws of the Church, before the Bishop himself, or before persons appointed by him, upon principles similar to those which prevail, for the necessary preservation of good order and discipline in all voluntary religious bodies; and I apprehend that all persons who had assented to such resolutions would be bound by what the Bishop, from time to time, might reasonably do in accordance with the forms so recommended. Upon this point I again refer to the words of the Judgment:—

'It may be further laid down that where any religious or other lawful association has not only agreed on the terms of its union, but has also constituted a tribunal to determine whether the rules of the association have been violated by any of its members or not, and what shall be the consequences of such violation, then the decision of such tribunal will be binding when it has acted within the scope of its authority; has observed such forms as the rules require, if any forms be prescribed; and, if not, has proceeded in a manner consonant with the principles of justice.

In such cases the tribunals so constituted are not in any sense courts; they derive no authority from the Crown; they have no power of their own to enforce their sentence; they must apply for that purpose to the courts established by law; and such courts will give effect to their decision, as they give effect to the decisions of arbitrators, whose jurisdiction rests entirely upon the agreement of the parties.'

Having expressed the opinion that the Synod should repeal that resolution of their body which requires all Presbyters and Deacons before institution or induction, or before receiving a licence from the Bishop, to subscribe all their rules and constitutions, it is proper for me to state further to what extent the Executive Government could recognise the right of the Bishop to enforce practically, on his own authority, the resolution which, in its present form, the Synod is called upon to cancel.

I am informed that it would be competent to the Bishop to adopt the course prescribed by that resolution with respect to matters as to which he has by law a free and unfettered discretion.

Thus he may decline to confer holy orders on persons unwilling to be bound by the resolutions passed at such meetings, without being liable to any interference on the part of any Civil Court. But with respect to the power of the Bishop to make assent to such resolutions the condition of licences, admissions, or institutions of clerks to spiritual offices, benefices, or cures, a distinction must be made according to the nature of the office, benefice, or cure.

If there be no previous contract or trust, express or implied, between the Bishop and the patron, or the Bishop and the presenter, and if the office, benefice, or cure in question has not been founded, endowed, or established by any positive law or enactment, or by any other mode of legal

foundation inconsistent with the exercise, in that respect, of a free and uncontrolled discretion by the Bishop, in these circumstances I am advised that it would be competent to the Bishop to make the licence, admission, or institution of a clerk to a spiritual office, benefice, or cure conditional on his assent to such resolutions.

But if the Bishop be bound, with respect to such benefice or cure, by any antecedent contract or trust (like the engagement to appoint the nominee of Mr. Hoets), or by the terms of any legal foundation of which assent or obedience to such resolutions forms no part, he cannot, under such circumstances, lawfully exact from any clerk, entitled to claim from him licence, admission, or institution to such office, benefice, or cure, that such clerk should, as a condition of receiving such licence or institution, agree to be bound by such resolutions.

Within the limits thus laid down, the exercise of the Bishop's discretion in this respect should be recognised by the Executive Government as legitimate.

Lastly, the Bishop requires to be informed—

‘Whether the document which has been placed in his hands by the Crown is in all respects, as it confessedly is in some, an illegal instrument; whether any, and if so which, of its provisions are valid in law; whether it conveys any rights, title, or authority to the Bishop of this diocese and the Metropolitan of this province or not.’

The words of the Judicial Committee to which the Bishop, I presume, refers (page 13) are as follows:—Their lordships state the Supreme Court of the Cape to have been of opinion—

‘That the Letters Patent of 1863, being issued after a Constitutional Government had been established in the Cape of Good Hope, were ineffectual to create any jurisdiction, ecclesiastical or civil, within the Colony, even if it were the intention of the Letters Patent to create such jurisdiction, which they think doubtful.

In these conclusions, they add, “we agree.”’

The Letters Patent, then, were *ultra vires* and invalid if, and so far as, they purported to convey to the Bishop any power of coercive jurisdiction, irrespectively of the sanction of the local Legislature, and of the consent, express or implied, of those over whom it might be exercised.

I am aware of no reason whatever for supposing them to be invalid otherwise than as they may assume to grant this coercive jurisdiction. The Bishop's corporate character, and any other incidents of his Episcopal position which result from the letters patent, remain untouched by the recent Judgment.”

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

A MEETING of the General Committee of this Mission was held in London, on April 17th, at which some important resolutions were agreed upon.

It appears that, early in the month, letters were received from the Mission party, written during the latter part of November and December, in which Bishop Tozer stated that the Morumbala mountains, to which he

had moved the Mission, could not be regarded as healthy; and that there had been continual illness during their stay there. The Bishop, taking this into account, and the present depopulation of the Shiré Valley (owing to the slavedealers, war and drought), had made up his mind to quit that part of the country, and had, therefore, applied to the senior naval officer on the station, for a passage for himself and party, and the native boys under their charge, to the Cape—but not, as the Cape papers erroneously stated, to England.

On the receipt of this news, which was not totally unexpected, it became a matter for serious consideration, where the Mission should be re-established. It was felt generally that the Mission having been set on foot, and a Bishop consecrated for a specific purpose, that purpose ought not to be abandoned because one way of carrying it out had failed. It is true that Bishop Mackenzie, and subsequently Bishop Tozer, went out for the purpose of preaching the Gospel to the tribes on the banks of the Shiré; but this was regarded only as a first step. The interior of Africa was the great field which lay in the far distance before their eyes. It was hoped that the Zambesi and the Shiré rivers might be, so to say, the high roads into the interior; but they were to be roads, or at the most halting-places, but not the sole object of the Mission.

The first thought, therefore, was this:—These ways into the interior, of which so much was expected, having failed us, at any rate for the present, can we advance by any other route? Is there any other basis of operations for an attack on this same stronghold of heathendom? In answer to this, persons possessed of great local knowledge pointed out another route which the Mission might take. The Drakenberg mountains run for some hundreds of miles almost parallel to the east coast of Africa, and some way inland, up to the Zambesi. They are said to be healthy, and well populated, and abounding in cattle. Here, then, seems to be a road into the interior. Moreover, the people are friendly, and the southern tribes are tolerably well known to the English.

The local committees at Oxford and Cambridge both approved of this suggestion; and at the largely attended meeting of the General Committee, on April 17th, it was unanimously resolved to suggest to Bishop Tozer “the country north of Mr. Robertson’s Mission of Kwamagwaza, and lying between the territories of the Zulu and the Amazwazi tribes,” as a suitable site for the re-establishment of the *basis* of the Mission. This country is just south of the Tropic of Capricorn; and it may also be mentioned, that Bishop Mackenzie at one time thought of going to these people.

THE SOUTH-AFRICAN PROVINCIAL SYNOD.

THE following are the Minutes of Proceedings of the Synod of Bishops of the Province of Capetown, holden at Capetown on the 15th of December, 1863:—

“We, the undersigned Metropolitan and Suffragan BISHOPS of the Province of CAPETOWN, having, in the good providence of God, met together in Synod at Bishop’s Court, near to the metropolitan city ...

Capetown, upon a summons from the Metropolitan, do sanction and send forth the following report of the Acts and Constitutions adopted in such Synod.

R. CAPE TOWN,
H. GRAHAMSTOWN,
EDWARD, Bishop Orange Free State.

I. This Synod affirms that the Church of this Province receives and maintains the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as the United Church of England and Ireland hath received the same; and that it receives the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the United Church of England and Ireland; and also the Authorized Version of the Holy Scriptures as of the same authority in this Church as it is in the Church in England; and further, it disclaims the right of a single province of the Church to alter the standards of faith and doctrine now in use in the Church—the Three Creeds, the Thirty-nine Articles, the Church Catechism, and other Formularies of the Church; and acknowledges that the Canons and Constitutions of the Church, in so far as they are of force in England, and as the existing circumstances of the Church in this province permit, have authority here also, until they shall have been altered by Synods of this province.

II. This Synod affirms that inasmuch as this Church is not, as the Church in England, ‘by law established,’ and inasmuch as the laws of England have by treaty no force in this colony, those laws which have been enacted by statute for the English Church as an establishment do not apply to and are not binding upon the Church in South Africa; and that this Church, therefore, receives the English ecclesiastical statute law only in so far as it may serve to remedy and supply manifest defects or omissions of the canon law, or of laws framed and enacted by the Synods of this Church.

III. On the grounds stated in the previous resolution, this Synod considers that the final Court of Appeal constituted by Act of Parliament for the established Church of England is not a Court of Appeal in ecclesiastical causes for the un-established Church in this colony; and therefore this Synod declares that while the Church in this province is bound by, and claims as its inheritance, the Standards and Formularies of the Church of England, it is not bound by any interpretations put upon those standards by existing Ecclesiastical Courts in England, or by the decisions of such Courts in matters of faith.

IV. This Synod sanctions and approves of the regulations adopted by the Diocesan Synods of Capetown and Grahamstown, for use in their respective dioceses, and postpones to a future Synod the consideration of the means to be adopted for bringing the regulations of the several dioceses of the province into entire harmony.

V. This Synod deems it to be consistent with the laws and usages of the Church that the Bishop of a diocese should, if he see fit, invite the presence of his laity in his Diocesan Synod, provided that nothing be done

without the consent of a majority of the Presbyters, and that the consent of the Bishop be necessary to all the Acts of the Synod.

VI. The Metropolitan having communicated to this Synod the sentence which he proposed to deliver after hearing the charges brought against the Right Rev. John William COLENSO, D.D. Bishop of NATAL, by three of the clergy of this province, and the grounds upon which he had arrived at his conclusion, the Synod desires to express its conviction that the charges have been proved; and its approval of the sentence about to be passed upon the Bishop by the Metropolitan.

VII. This Synod is of opinion that if the Bishop of NATAL should appeal to his Grace the Archbishop of CANTERBURY against the sentence of the Metropolitan, it would be highly desirable to allow such appeal in this particular case, which is both in itself novel and of great importance to the whole Church. As, however, the question of appeals to England from the Churches in the colonies involves considerations as to the rights of provinces, and as to the hindrances which may arise from such appeals to a proper maintenance of discipline, owing to the heavy costs thereof, and other causes, this Synod does not express any opinion upon the general question of appeals to England.

VIII. This Synod is of opinion that should the Bishop of NATAL presume to exercise Episcopal functions in the diocese of Natal after the sentence of the Metropolitan shall have been notified to him, without an appeal to Canterbury, and without being restored to his office by the Metropolitan, he will be, *ipso facto*, excommunicate; and that it will be the duty of the Metropolitan, after due admonition, to pronounce the formal sentence of excommunication.

IX. That the title recommended by the joint committee of both Houses of the Convocation of CANTERBURY, as designating the true position of the Church of this Province—‘*The CHURCH OF SOUTH AFRICA in union and full communion with the United Church of England and Ireland*,’ be adopted as its full and proper title, subject to any decision that may be come to by the united action of the English and Colonial Churches.

X. That in the judgment of this Synod, it would be desirable, under the difficulties which have arisen in the endeavour to establish the Mission of the *Society for the Propagation of the Gospel in Foreign Parts* in INDEPENDENT KAFFRARIA, that the future head of the Mission in that country should be consecrated as Bishop, and that the Society be requested to select a clergyman for that office, and present him to his Grace the Archbishop of CANTERBURY, for consecration; and in the meantime to send out any clergyman and catechists whom they may consider qualified to commence the Mission, to be placed for the present under the direction and government of the Bishop of GRAHAMSTOWN.

XI. That his Grace the Archbishop of CANTERBURY be respectfully requested to consecrate some clergyman, either selected by his Grace, or recommended to him by the *Society*, as the head of the Mission about to be sent to INDEPENDENT KAFFRARIA.”

The Metropolitan has received a letter from the Bishop of ST. HELENA, of which the following is the final paragraph:—

"Your Lordship, as Metropolitan, has called upon me to say whether I do or do not concur in your Judgment: it is therefore my very painful duty to state that, after having carefully weighed the whole subject, I consider all the charges fully proved, with the exception of that of contravening the XVIIIth Article, and I do concur in the Judgment delivered by your Lordship, that the Bishop of Natal is 'unfit, so long as he shall persist in the errors' of which he has been convicted, 'to bear rule in the Church of God, or to exercise any sacred offices whatever therein.'"

The Georgetown *Monthly Church News* remarks:—"The impression seems to prevail in England that the Colenso case will be taken direct to the Privy Council. It is forgotten that the Judicial Committee of the Privy Council is a Court of Appeal, having been substituted by Statute 3 & 4 Gul. IV. c. 41, for the old Court of Delegates, which was constituted a Court of Appeal from the Archbishop's Court in the reign of Henry the Eighth. In the Long case, the appeal to the Judicial Committee of Privy Council lay from the Judgment of the Supreme Court of the Colony. Anyhow, the Judicial Committee of Privy Council cannot over-ride the statute that constituted it a mere Court of Appeal; or that substituted it, in causes ecclesiastical, for the Court of Delegates. So that even in England an ecclesiastical suit cannot come before it, except it have first passed through the Court of the Archbishop. And nothing but an Act of the Imperial Parliament, apparently, could extend this appellat jurisdiction to the ecclesiastical affairs of the Colonies."

Reviews and Notices.

Charge to the Clergy of the Diocese and Province of Calcutta. By G. E. COTTON, D.D. Bishop of Calcutta. October, 1863.

Charge of the Bishop of Madras at the Primary Visitation. April, 1863. By F. GELL, D.D. Bishop of Madras.

(Second Notice.)

WE must renew our notices of these important charges with a reference to that part of the Preface of the Metropolitan of India's, in which he discusses the question of a subdivision of his enormous Diocese.

After stating that the need of a fifth Bishop in the province of Calcutta is evident, and that if he is to be located in the North of India, the Punjaub would give a more appropriate site for the See than Agra, Bishop Cotton proceeds:—

"The establishment of a new See in the North would lead to a re-arrangement of the Diocese. The jurisdiction of the Bishop of Lahore should extend not only over the Punjaub, but also over Sindh, which is its natural geographical continuation, while the Bishop of Bombay, relieved of this district, might receive in exchange the Central Provinces and the congregations belonging to our Church in Central India. The reduced Diocese of Calcutta would still retain the ample territory of Bengal, the North-west Provinces, Oudh, Burmah and the Straits settlements, unless, indeed, the last should be detached from India, and thereupon either handed over

to a colonial Bishop, or formed (as would be desirable) into a separate Diocese of Singapore.

But there is another alternative. It is not necessary that the new bishopric should be entirely formed by Government. It would be more consistent with the principles which have been recently adopted, especially that most excellent one of giving Government aid to encourage and draw out private munificence, that it should come into existence from the combined action of the State and of the Church—the former having chiefly in view the superintendence of European congregations, the latter the extension of missionary work. Government might, perhaps, grant to the Bishop a house of residence, and the full income of a Chaplain, on condition that the latter were doubled by subscription. And if this were done, I earnestly hope that the new bishopric would be placed at Rangoon, with jurisdiction over British Burmah; and for the present over the Straits. Personally I would rather be relieved from this than any other part of the diocese; because I cannot, nor do I think that any Indian bishop can, efficiently direct the Burmese missions of our Church, which, though at present few and unimportant, will, if the *Propagation Society* heartily avails itself of its opportunities, become, I trust, as vigorous, aggressive, and widely-spread among the purely Burmese population, as those of the American Baptists have been among the Karens. For though legally part of India, Burmah is to all intents and purposes a foreign country; its inhabitants are aliens to the Hindus 'in blood, in language, and in religion;' and no one bishop can adequately influence and guide the missions directed to such widely-different races."

The following important statistics fitly close our notice of the able and comprehensive charge of the Bishop of Calcutta.

MISSIONARY STATISTICS.

The numbers of adult baptisms in the Diocese of Calcutta, as given in the reports of the *Society for the Propagation of the Gospel*, and the *Church Missionary Society*, during the last three years, were in 1861, 224; in 1862, 268; in 1863, 258. According to the statistics collected by Dr. Mullens, of the *London Missionary Society*, the total number of Christians of all Protestant denominations in India and Ceylon, is as follows:—

Bengal	20,774
N. W. Provinces, Punjaub, Central India	5,301
Bombay	2,231
Madras	110,237
Ceylon	15,273
Total	153,816

In January, 1852, the number was reckoned at 112,191. The members of the Church of England are at present, as far as I can collect:—

Bengal, N. W. and Punjaub	12,537
Bombay	587
Madras	56,674
Ceylon	4,018
Total	73,816

The above enumeration only includes India proper and Ceylon. But in Burmah, which, though legally part of British India, is in truth a foreign country, there are said to be 59,366 Protestant Christians, almost exclusively Karens and of the Baptist persuasion.

No account is here taken of Roman Catholics, since there are no means of ascertaining their numbers, which in Madras and Burmah at least are very considerable. Again, in Madras there are many native members of Oriental Churches, and some in other parts of India.

The Straits Settlements again cannot be considered as part of India, though included for the present in the Diocese of Calcutta. At Singapore there is a small community of forty-eight native members of the Church of England. There must also be many native Roman Catholics in the Straits, and some Independents.

There are, as far as I can ascertain, forty-nine native clergymen of the Church of England in the four dioceses, forming the provinces of Calcutta, the great majority being of course in the Diocese of Madras."

The BISHOP OF MADRAS, in the following passages of his Charge, gives us a most interesting summary of the position of the Church in the Diocese of Madras, and of the amount of progress that the missionary work of the Church of England has made during the seventeen months, up to April, 1863, of his own Episcopate.

"But the larger portion of the clergy of this Diocese are not Government Chaplains, nor other clergymen in charge of European and Eurasian congregations, but Missionaries and native clergymen labouring among the native Christians and the heathen.

These number now no less than 94, or actually engaged in duty 86, of whom 38 are natives. . . .

The total number of baptized native Christians in this Diocese, connected with the Church of England, is 48,252.¹

In the city of Madras the number of such connected with the Church Missionary Society is	650
With the Gospel Society	1,187
At Poonamallee	} S.P.G. 659
Bangalore	
Secunderabad	
In the Cuddapah Mission	S.P.G. 971
In „ Tanjore	S.P.G. 4,235
In „ Tinnevely	S.P.G. 10,537
„ „	C.M.S. 21,804
In „ Travancore	C.M.S. 7,915
In „ Telugu Country	C.M.S. 294
Total	48,252

¹ The returns of the S.P.G. for Dec. 31st, 1862, exhibit 17,589 baptized persons; those of the C.M.S. for the same date 30,663.

Besides the above there are no fewer than 20,651 unbaptized persons who are receiving Christian instruction, and have either wholly or for the most part renounced their heathen idolatry and its rites. Of these there are 7,524 in connexion with the S.P.G. and 13,127 in connexion with the C.M.S. . . .”

“(1.) That in this great city of Madras, containing a population according to the most recent census of 427,771, . . . there should be no more than 1,837 Native Christians in connexion with the Church of England—such a fact seems to call for some careful inquiries, efforts, and prayers on the part of all interested in our Evangelizing work. . . .

The state of things before us is this. The total number of native Christians of all denominations in Madras amounts to 21,839, or about five in every hundred. Three-quarters or four-fifths of these are Roman Catholics. The proportion therefore of Protestant native Christians to the heathen is very little, if at all, more than one to every hundred; and those connected with the Church of England less than one to every two hundred.

(2.) Now compare the number of Christians throughout the Diocese with that of the heathen. And, first, I am obliged to leave out Travancore because I have not been able to obtain its total population, with which to compare its 8,000 Protestant Christians. I also omit Mysore and Coorg, because the Church of England has left that territory almost entirely to the London Missionary and the Wesleyan Societies and the Germans. The rest of the Madras Presidency contains a population of nineteen millions; and this independently of the Nizam’s dominions, the European congregations in which belong to the Madras Diocese. Among these nineteen millions of heathen, it appears there are about 40,000 native Christians in connexion with the Church of England, and 13,000 in connexion with other Churches, in all 53,000. This is one Christian to every 360 heathen; or less than three in every thousand.

(3.) And this is a favoured Presidency in missionary work. And in the most favoured part of it, Tinnevely, we find thirty-three thousand baptized Protestant Christians in a population of one million three hundred thousand; that is, one in forty. These comparisons may give some idea of the field which lies before the Missionaries.

(4.) And one more picture is this: the limits of the Diocese embrace about 30 millions of heathen. The number of clergymen employed among the natives is less than 100. Suppose half the Diocese only to be assigned to the Church of England to evangelize, there is at present on an average only one clergyman to every 150,000 persons. . . .”

“Since my first arrival in Madras on November 25, 1861, I have held three Ordinations in which eleven persons have been ordained deacons, and fourteen priests. Of the former, eight were natives; of the latter, also eight.

Here I may also mention that the total number of persons whom I have confirmed within the same period has been 4,808, of whom 4,219 are natives. We have to fear, alas! that many of these will not remain stedfast to Him in whom they profess to believe. Yet many we doubt not will; and we give thanks to God for having inclined them to confirm their baptismal vows. . . .”

The work amongst the heathen of Travancore is full of interest and encouragement; the number of baptisms in one year has been 734; I also confirmed there 1,020 Native Christians. An enlightened Sovereign rules over that land. He encourages our efforts to do good to his people. . . .

Of the Syrian Church there is little to say. For many years nothing has occurred to revive those bright anticipations of Reformation which Bishop Wilson and many others for a time entertained."¹

"The sight of Tinnevely scatters to the winds almost all that has been written to disparage mission work. . . . But unmistakably in Tinnevely the word of God preached by devoted men has not returned to Him void, but has accomplished much. Not all the results are there that everybody says ought to be there. But there are many saved and sanctified souls there, not perfectly sanctified, but wonderfully different from the soul of an idolater; there are men spending themselves for the Gospel, there are native pastors tried and efficient, there are catechists bent on winning souls for Christ, there are aged Christians waiting for their call to go and be with Christ, there are many intelligent children learning God's word and the spirit of the Gospel, there are many congregations in which the heartiness of the people and the preaching of their Minister would put to shame many an English Church, there are external signs of something new and something better than the old heathenism in the cleanliness and order of the Christian villages, and there is an acknowledged superiority in the intelligence and civilization of the Christian population which must influence for good the heathen around."

"The endowment of native pastors is a subject of great importance to the native Church. And the great efforts which have already been made in Tinnevely among the native Christians for supplying the means of supporting their own spiritual teachers is very encouraging. . . .

I regard also with great satisfaction the efforts on a very humble scale of the very poor slaves in Travancore, who out of their deep poverty pay some of their poor fellow slaves for reading to them and instructing them. . . ."

"I regret to find that the number of chaplains who are on duty is never so large as thirty, or three-quarters of our whole number; at times as low as two-thirds. . . . I am enabled at the present time by the Government grant of 100Rs. a month in each case of need to supply the absence of Chaplains in no less than seven² chaplain's stations.

And this system of Government grants of 100Rs. a month has produced a further benefit. In no less than six out-stations of some importance, but not of sufficient importance to be constituted into Chaplaincies, it has enabled the *Colonial and Continental Church Society*, with the further assistance of local efforts, to pay the stipends of Ministers. Pulicat,

¹ "Amongst those who have been subject to the Latin bishop, i.e. in the Syro-Roman Church, there is a dissatisfaction with Romish rule. They have very recently received a new bishop, a native of Travancore, consecrated by the Syrian 'Patriarch of the East,' and they are desirous of being allowed to read the Scriptures. And it may be that God will cause His light to shine in among them. Let us wait and pray."

² Cuddalore, Tranquebar, Black Town, Mercara, Mysore, Coonoor, Poonamallee.

Nellore, the Shevaroy's, Cochin, the Fort at Kurnool and Bangalore are thus indebted to Government and that Society for supplementing the deficiencies of the local contributions. . . .”

CHRISTIAN EDUCATION.

“The two following tables show the extent to which Christian education is conducted in South India by our two great Missionary Societies :—

1. Society for the Propagation of the Gospel.

Mission Schools, December 31, 1862.	Boarding Schools.		Day Schools.		Mixed.	Boarders.		Day, Boys.		Day, Girls.		Total.	
	Boys.	Girls.	Boys.	Girls.		Boys.	Girls.	Christian.	Heathen and Mahometan.	Christian.	Heathen and Mahometan.	Boys.	Girls.
I. Tinnevely . .	7	5	43	12	86	186	182	1,587	1,638	993	69	3,411	1,244
II. Tanjore . .	4	5	15	2	23	113	106	418	746	113	16	1,272	235
III. Madras . .	1	0	3	2	4	18	0	146	194	33	31	353	64
Bangalore, Cuddapore, & Secunderabad.)	2	1	6	2	24	29	6	197	424	112	76	650	192
Total . .	14	11	67	18	137	346	294	2,343	3,002	1,251	192	5,691	1,735

2. Church Missionary Society.

Mission Schools, December 31, 1862.				Boys.		Girls.		Total.	
	School masters.	School mistresses.	No. of Schools.	Protestants.	Syrians, Roman- ists, Heathen and Mahometan.	Protestants.	Syrians, Roman- ists, Heathen, and Mahometan.	Boys.	Girls.
I. Madras . .	18	8	13	31	383	36	154	414	109
II. Tinnevely . .	254	104	315	2,624	2,519	2,479	205	5,143	2,684
III. Travancore .	105	13	104					2,114	484
IV. Telugu . .	39	14	13	66	401	57	45	467	102
Total . .	411	139	445					8,138	3,379

Great help has been received from the *Society for Promoting Christian Knowledge*. Their grants to this Diocese for schools alone during the

year 1862 amounted to nearly eleven hundred pounds. The local Report for that year contains this summary of their educational efforts :

' The great feature of the Madras Diocesan Committee's present work is Native Education, particularly Female Education. They support wholly or in part boarding schools for native girls in the Missions of Edeyenkudi, Nazareth and Sawyerpuram, Mudalur, Puthiamputhur and Christianagram, in the Tinnevely District; Erungalore, Combaconum, Canendagoody, Aneikadoo and Amiappen in the Tanjore District, and a newly established school at Secunderabad. The entire number of children boarded in these schools is 248, and of them 130 are scholars on the Society's Foundation.

The Society renders valuable aid to Three Mission Seminaries established for the purpose of Training Schoolmasters, Catechists, and candidates for Holy Orders for work in the Mission Field.

i. In the Vepery Mission Seminary, there are now 13 students, of these 5 are S.P.C.K. scholars. During the past year 4 of the Alumni of this Institution have been ordained Deacons, and 1 has been advanced to Priest's Orders. There are now 11 students of this Seminary in the Ministry of the Church.

ii. The Vedeiarpuram Seminary, Tanjore, under the charge of the Rev. A. R. C. Nailer. In this Seminary there are 55 students who are boarders, of whom 20 hold S.P.C.K. Scholarships. Four young men have left the Seminary for Mission work during the past year.

iii. The Sawyerpuram Seminary, Tinnevely, under the Rev. J. Earnshaw. The number of students supported by the S.P.C.K. is 24. The total number is 75. Nine of the senior students have been sent out into Mission work during the year, and several of considerable promise have been transferred to the Vepery Mission Seminary in Madras. The M. D. C. have no hesitation in speaking confidently of the value and efficiency of these *three* Institutions. . . .

The chief work of the Christian Vernacular Education Society for India, during the past year in this Diocese has been the establishment of a Training School at Madura. Its publication of Vernacular books and maps renders most valuable aid to the cause of Education."

The Saintly Character : Addresses to the Members of a Devotional Society.

By the Rev. HENRY BAILEY, B.D. Warden of St. Augustine's College, Canterbury, and Honorary Canon of Canterbury. Canterbury : St. Augustine's College Press.

HERE we have a spiritual but sober handling of the following topics among others :—faith, holiness, patience, humility, conformity to Christ in His death, love, perseverance, and growth in grace, as features and tests of the saintly character.

The prefatory matter contains one suggestion which we like so much that we will reproduce it here, "On the foundation of a St. Augustine's Home":—

“ For occasional use, during brief visits to England, there are rooms in our present buildings to which you are at all times welcome. But for any lengthened residence, or for permanent retirement after a course of foreign service, it is desirable that there should be some recognised place, of course within the precincts of St. Augustine’s, where you might have a right, under certain determinable conditions, to live. Many of you would happily not need to avail yourselves of it; many more would be unable; the accommodation would necessarily be limited; the reception of children would in all cases be impossible, and of wives or widows limited to those who had been engaged in actual Mission work amongst the heathen; the age, condition of health, and term of service must in every case be strictly fixed; and in most cases a small yearly charge would be necessary. The retired Missionaries would find congenial life, society, and employment. They would live in the midst of the dear associations of their youth; they would have the comforts of daily service, and weekly communion; they would be a sobering and guiding element, in all practical matters, among the Students; they might fill the posts of Chaplain to the Hospital, Chaplain to the Gaol, Incumbent or Assistant Curate in a city church, act as Deputation at Missionary Meetings, &c.; while such as had been engaged amongst the heathen might be occupied in translation work, preparation of tracts, and of a body of literature for the use of Missionaries, and teaching the vernaculars to Students, or might be put in charge of Native Students, the wife or widow of one of such Missionaries sharing the oversight of them.” (page viii.)

We have received from Messrs. Mozley :—

Why Church is better than Chapel or Meeting; a word to those who like Chapel best, by M. E. S. author of “ Ploughing and Sowing ” (1½d.); a tract which supplies answers to most of the fallacies which are usually urged for Dissent as something better than attendance at Church, or at least as something equally good.

The *Monthly Packet*, Vol. XXVI. and the *Magazine for the Young* (Mozleys), being the volumes ending with 1863. We have only space to say that they sustain the reputation of their predecessors. In the former book, such papers as those “ On the Collects ” and “ On Dress,” strike us as very useful and sensible; and Miss Yonge’s pen in describing “ *More Links of the Daisy Chain*,” continues to fascinate. The *Magazine* is brimful of charming little tales.

From Messrs. J. H. and J. Parker :—

A Reasonable, Holy, and Loving Sacrifice: a sermon preached by A. P. STANLEY, D.D. Dean of Westminster, on Jan. 10, being the day following his installation; marked by all the brilliancy of style, kindness of temper, and haziness of doctrine, for which the new Dean of Westminster is distinguished.

The London Diocesan Calendar and Clergy List : 1864. (1s.) Copious and accurate as usual but capable of improvement. Why are there no statistics given of the American Missions? and why are the Colonial Churches confused alphabetically, instead of arranged in provinces?

We have received from Messrs. Masters :—*Some Analogies between the Human and the Mystical Body*, applied to Difficulties and Duties in the Church. Part I.—Difficulties in the Church. By the Rev. T. W. PERRY, Curate of St. Michael's, Brighton. (1s. 6d.) This is the first instalment of an ingenious development of the well-known argument of St. Paul; and though it follows the reading of Patristic expositors, it is thoroughly original in its mode of grappling with the difficulties it discusses. Its tone is both sound and charitable.

Colonial, Foreign, and Home News.

SUMMARY.

THE "Declaration" called forth at home by the recent decision of the Privy Council in the "Essays and Reviews" prosecution, has been adopted by the Anglican Bishops and many clergy of CANADA in the following form :—
"Declaration of the Bishops and Clergy of the United Church of England and Ireland, in the Province of Canada.—We, the undersigned Bishops and Clergy of the United Church of England and Ireland, in the Province of Canada, hold it to be our bounden duty to the Church of England and Ireland, and to the souls of men, to declare our firm belief that the Church of England and Ireland, in common with the whole Catholic Church, maintains,¹ without reserve or qualification, the inspiration and the Divine authority of the whole canonical Scriptures, as not only containing² but being the Word of God; and further teaches,³ in the words of our blessed Lord, that the 'punishment' of the 'cursed,' equally with the 'life' of the 'righteous' is 'everlasting.'"⁴

THE long-vacant Bishopric of TASMANIA has been at length filled up. The colonists having requested the Archbishop of Canterbury to nominate a successor to Bishop Nixon, the Duke of Newcastle has offered the vacant post to the Rev. C. H. BROMBY, Principal of the Cheltenham Training College.

OWING to the illness of one of his clergy, the Bishop of BRISBANE was prevented from setting out for England, as he had intended, by the mail which left Sydney on the 28th of February. The annual subscriptions for five years to his diocesan fund having now run out, the Bishop appeals for further help.

¹ Homily on Information for them which take offence at certain places of Holy Scripture.

² Articles vi. vii. viii. xvii. xx. xxi. xxiv. xxvi. xxviii. xxxiv. xxxvii.

³ Athan. Creed, Litany, Catechism, Communion and Burial Services.

⁴ St. Matthew xxv. 41—46.

ON Sexagesima Sunday last, the Bishop of HONOLULU held his first Ordination, when Mr. J. J. Elkington, long engaged in the Mission work of St. Mary's, Soho, was admitted Deacon. Mr. Elkington is appointed to the new Mission-station on the sugar-plantation of Mr. Wyllie, in the island of Kauai. The funeral of the late much-lamented King of the Sandwich Islands, Kamehameha IV., a true nursing father of the Church, was solemnly performed in the pro-cathedral on Feb. 3d.

A SYMPATHIZING address has been presented to the Bishop of CAPETOWN by the clergy of the Archdeaconry of George; and we believe that this is but one of many manifestations of earnest and affectionate loyalty to Bishop Gray for the cause he represents which are being made on the part of the clergy and laity of the South-African Church.

THE Rev. Samuel Crowther, an African Missionary, it is announced, has been appointed, and is to be consecrated by the Archbishop of Canterbury in the course of a few weeks, Bishop of the native Churches in parts of Western Africa beyond the dominions of the British Crown. The Episcopate is to be formed on the model of the Jerusalem and Central African bishoprics, under what is called the Jerusalem Bishoprics Act. The Bishop-nominate, who is a black man, was once a slave boy, and being rescued by a British cruiser, became a missionary teacher in Sierra Leone.—*The Record*.

It is stated in a letter from Calcutta that the foundation-stone of a church is about to be laid in the Andaman Islands, the native inhabitants of which have lately shown a very friendly feeling towards the few Englishmen living amongst them. The chaplain of the proposed church is the Rev. Henry Corbyn.

AMERICAN CHRISTIAN UNITY SOCIETY.—The New York *Church Journal* gives a full report of an influential meeting of clergy and laity held in Calvary Church, New York, on March 31st, to take measures for the organization of a *Christian Unity Society*. The proceedings were chiefly concerning the adoption of a Constitution; and this was agreed upon provisionally, subject to the approval of the next meeting, of the holding of which we intend transcribing a fuller report. The *Church Journal* states that "the movement has the substantial approval of the Bishop of this Diocese, as well as of the Presiding Bishop, the Bishops of Pennsylvania, Maine, Rhode Island, and the Assistant-Bishops of Connecticut and Pennsylvania; several of whom have given aid and counsel in drawing up the Constitution. It will be seen, on inspection of our report, that Churchmen of all shades of opinion are united in this effort to promote an admirable work."

LIBERIA.—The New York *Church Journal* says:—"We are glad to see, by the last number of the *Spirit of Missions*, that the Council of the Liberian clergy and laity, assembled in Monrovia in January last,

received the action of our Board of Missions concerning their organization as an 'independent national Church,' and that in response thereto they have stayed all proceedings toward the present establishment of their ecclesiastical independence. The precise language used is that the Council, 'from dutiful deference to the Board, resolves to lay upon the table all those features of their work which pertain to matters fundamental and organic.' This is wisely and well done. We are satisfied that at our next General Convention steps will be taken to facilitate local organization in our foreign missions to as great a degree as may be compatible with their best interests."

MORMON PILGRIMS TO UTAH.—From Omaha, in Nebraska, United States, the Rev. O. C. Dake writes thus to the Board of American Church Missions:—"All summer long my heart has been pained by the near presence of some thousands of Mormons, on their way from other lands to Utah. I have occasionally spoken with such of them as I met, who were from Britain, and found them firm in the faith of their abominable heresy. Not a few were persons of good natural intelligence, and all seemed child-like and deeply imbued with religious veneration. Why their hungry souls were not fed with the true bread of life, and their steps turned toward the Zion above, is a question the English Church must answer. What misinformation of the true principles and scope of Christianity must exist, to leave room for the mischievous influence of Mormon impostors! For I have never yet conversed with a lay Mormon whom I believed to be a hypocrite. Their whole souls seem launched upon their infatuation, and for it they readily leave home and property, encounter perils by land and water, travel a thousand miles on foot over uninhabited plains and weary mountains, or die and are buried by the roadside. What Churchmen and Churchwomen such people would make—humble although they are—if they were correctly informed and judiciously controlled!

I have never yet met a lay Mormon of American birth. The masses who pass this point are almost entirely English, Danes, and Swedes, with a few Scotch."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 5, 1864.* Bishop Chapman in the chair.

The Secretaries stated that, in accordance with the resolution of the Board on Dec. 1st, 1863, viz. "That it is desirable that a version in Latin of the Book of Common Prayer be put forth by this Society, and that the Standing Committee be requested to take steps for that purpose," that Committee had appointed a Sub-Committee, which had submitted the following Report:—

"1. That the Latin translation should be made from our existing Book of Common Prayer, and adopt as nearly as possible the phraseology of original sources; it being understood that it shall embody, in similar style, whatever in the offices, or in any part of them, is of English origin.

2. That as to the portions of Scripture (with the exception of the Psalter) contained in the Prayer-Book (whether taken from King James's Bible, or from the Great Bible), the Vulgate be taken as the basis, corrections being made in that version where it is erroneous.

3. That, as to the Psalter, the basis of the translation be the Latin version which it may be found most to resemble, the necessary corrections being made as before.

4. That the Articles of Religion be appended to the volume, as they were signed in Latin.

The Sub-Committee having been informed that the Rev. Dr. Jacobson, Regius Professor of Divinity, Oxford, had been engaged in the preparation of a Latin Prayer-Book, put themselves in communication with that gentleman, who informed them that the plan which he had proposed to himself seemed to have anticipated the resolution of the Sub-Committee; that his desire had been to represent our Book of Common Prayer in its present form, retaining, as far as possible, the phraseology of the original sources, wherever these have been ascertained, and embodying in a style as similar as may be, the English additions; that in the passages of Holy Scripture incorporated in the Services, he had taken the Vulgate as the basis, and departed from it only where it gives a sense different from that of the English Version. Dr. Jacobson further stated that the plan sketched in the third resolution coincided exactly with the method which he had intended to adopt in the case.

The plan proposed by the Sub-Committee being thus identical with that which has been pursued by Dr. Jacobson, the Sub-Committee are of opinion that he should be requested to undertake the work for the Society in accordance with the above resolutions. Dr. Jacobson has intimated his readiness to do so, and has expressed his hope that the Society will accept his services on the condition of his not receiving any remuneration."

The Standing Committee received the concurrence of the Board to the proposal, that the matter should be referred back to them, in order to take immediate steps in conjunction with Dr. Jacobson for the publication of a Latin version of the Prayer-Book on the plan and principles set forth above.

Pursuant to notice, the Standing Committee proposed: "That a Grant be made of 500*l.* to be funded for the perpetual endowment of Trinity College, Toronto; the said sum not to be paid until it shall have been certified to the Society, that 5000*l.* at least has been raised from other sources for the same purpose." This grant was voted by the Board.

The Bishop of Ontario, in a letter dated Kingston, Canada West, March 1, stated that, with the aid of the grant he had received from the Society, seventeen new parishes had been established within the last eighteen months. Many of the older Missions required increased accommodation, and there was a laudable anxiety that their wooden churches should give way to stone ones of some ecclesiastical pretensions. He forwarded the following applications for aid as most pressing:—1. Douglas, county of Renfrew, Rev. A. Spencer, missionary. A church of wood, to hold about 200, had been commenced, and 100*l.* had been subscribed. 2. Tamworth, county of Addington, Rev. J. L. Burrows, missionary.

Many families here were striving to erect a church; \$1600 had been subscribed in the Mission and \$200 obtained from other places. 3. Elizabeth-town, Rev. J. Stannage, missionary. Mr. Stannage proposed to build a church in each of three out-stations; 100*l.* had been raised, and the very few in the district who could help have given their labour in hauling a large portion of the materials. 4. Trenton, Rev. W. Blensdell, missionary. It was proposed to enlarge the church, so as to double the accommodation. 130*l.* had been subscribed. The population is 1,700, chiefly of Irish and French-Canadian extraction. In all these Missions the people were very poor.

The Board agreed to grant to the Bishop 60*l.* in all, to be apportioned as he might think best.

The Bishop also mentioned the case of the Rev. Percy Smith, to whom the Society made a grant of books, and whom he ordained last month. Mr. Smith was wrecked in the *Bohemian*, and lost everything, amongst the rest 200 volumes of books. The Bishop had sent him as travelling Missionary to the Addington Road, a remote Mission fifty miles long. The cathedral congregation had given him 55*l.* towards an outfit, but he had no books or suitable tracts.

The Board granted books to Mr. Smith to the value of 10*l.*

The Bishop of Capetown, in a letter dated Feb. 19th, reported his Native College to be going on well; but the suspension of the Mission of the *Society for the Propagation of the Gospel* to Independent Kaffraria threatened to deprive them of a field of labour on which they had confidently reckoned for the employment of several young men now all but ready. The Bishop added, "You will be sorry to hear that the Mission to Central Africa is broken up. Bishop Tozer and his party are probably on their way down here now. I trust that they will resume operations amidst the powerful tribes to the north-east of Natal, which are very anxious to receive religious instruction."

A letter was received from the Bishop of Grahamstown, dated Grahamstown, February 10th, informing the Society that, out of its grant for church-building, he had appropriated 40*l.* for the German chapel at Keiskama Hoek. The people there, who are German immigrants, had applied to the Government to have the site vested in the see of Grahamstown, and had thus pledged themselves to be united permanently with our Church. The ministrations in this chapel would be carried on by a German Catechist, under the superintendence of the Missionary at St. Matthew's. The same German mechanics who built this chapel were working at the enlargement of the Mission-chapel at St. Matthew's, towards which 50*l.* of the Society's grant was devoted. The Bishop added that the number of native Christians was steadily increasing there; at an early Communion on the week-day there were fifty-five communicants, most of them from a distance. The Training Institution, towards which the Society has from time to time contributed, was reported by the Bishop as beginning to produce results; and they have this year five native Teachers in their Missions who have been trained there.

The Bishop of Newfoundland, in a letter dated St. John's, Feb. 18th, forwarded two applications:—1. From the Rev. J. Cunningham, who has been labouring for seventeen years in the Mission of Burgeons on the

western coast of Newfoundland, for "some of those excellent stories for young folks, published by the Society, which as a Sunday-school scholar used to interest him much and are still remembered with pleasure."

2. From the Rev. R. H. Taylor, a deacon recently appointed to the Mission of Brigus in Conception Bay, who is labouring among a population of 4,000, and finds a great kind of dearth of all kinds of books. They have a Sunday-school, with about sixty children, but their efforts at teaching are almost nullified from this want. Another school would be opened in another part of the Mission, if they could obtain books. In the beginning of June nearly every man leaves that part of Newfoundland to go to Labrador to fish during the summer months, and Mr. Taylor is anxious that they should carry away with them a Bible, Common Prayer-Book, and a book of devotion.

In answer to these applications, books were granted, to the value of 5*l.* and 8*l.* respectively.

The Bishop stated that, owing to the assistance of the Society's grant of 200*l.* in last March, he expected to consecrate in the summer five new churches; and next year, in his voyage of visitations, four or five more.

The Bishop of Guiana recommended the application of the Rev. H. J. May, minister of St. Mark's, Enmore, Demerara, for assistance towards the enlargement of that church, and in which accommodation cannot be found for the large numbers of Creoles, liberated Africans, Chinese, &c., who are desirous of attending. It is proposed to erect a north aisle, which will accommodate about eighty persons. 150*l.* would be required; and this the people, the bulk of whom are of the labouring classes, field-labourers, &c., would be unable to raise. It was agreed to grant 20*l.* towards this object.

The Bishop of Wellington, in a letter dated Bishop's House, Wellington, Epiphany, forwarded a copy of "Report of the First Session of the Third Synod of the Diocese of Wellington, 1863," and stated that on the last Sunday of the year he "opened" a pretty little chapel, St. John's, Trentham (to hold 100 persons), which, mainly through the Society's grant, they were enabled to build in a very poor district in the upper part of the Hutt Valley. A grant of 100*l.* from the Society's grant was met by the residents—sawyers, who formerly were a very disorderly set of men, belonging to no Church, and having for the most part no religion—with 170*l.* of their own. A clergyman had been residing among them for two years; and now a corrugated iron church has been erected. It is relieved by a little wood-work, but is built chiefly of iron for fear of bush fires. The Bishop hoped that another church, and also a native chapel, would be opened at Easter.

A letter was received from the Bishop of Honolulu, dated Honolulu, January 19th, stating that, in consequence of the illness of his late Majesty, and subsequent decease, nothing had been done for several months to continue the revision and completion of the Hawaiian Prayer-Book; but that one of the highest chiefs was now going on with it, and the Bishop hoped the Society would consent to publish it for them. The Bishop added, "Every hut in these islands ought to possess a copy of the Prayer-Book. We are beset with applications everywhere for 'the King's

Prayer-Book.' Nothing would do more to extend a knowledge of our Church in places now inaccessible to her ministrations than to circulate it widely." The Rev. E. L. Cutts, the Bishop's Commissary in England, wrote: "The late king, the translator, was eminently qualified for the task, which he voluntarily undertook, by his perfect knowledge of English, as well as of his own language, and by his taste for, and previous habit of, literary composition. The Bishop expressly consulted some of the residents who were best qualified to judge of the merits of the translation, and was assured by them that it was accurate and otherwise excellent."

The Secretaries informed the Board that the Standing Committee had requested the Foreign Translation Committee to undertake the publication of this work.

The Rev. F. J. Spring, Secretary of the Bombay Diocesan Committee of the Society, in writing from Bombay, Jan. 22d, forwarded a copy of a letter signed by the Bishop and Archdeacon, and other trustees of the Victoria Girls' School, set on foot a few years ago for the children of their Christian community in the middle rank. Aid was solicited of the Bombay Committee towards the completion of the building of a school-house at Poona, and that Committee had granted 3,500 rupees.

The Rev. F. S. May, a member of the Society, forwarded a request from the Rev. J. Vahl, of Jetsmark, near Aalborg, in Denmark, to whom the Board, some months ago, made a grant of Danish Prayer-Books for distribution, and of Tracts for translation into Danish, for aid towards the publication of religious Books and Tracts for the use of their soldiers. Mr. Vahl wrote: "As I see that Englishmen are generously making collections for our wounded, and for the relicts and orphans caused by the war so unjustly forced upon our poor little country, I venture to ask whether some of those in England, who feel for the *corporal* sufferings of our people, will not also come forward to give them *spiritual* help. Our Book and Tract Society is trying to provide our forces with religious reading, but the emergency is extraordinary, and we can hardly meet it as we ought. . . . Will not some of our friends in the *Society for Promoting Christian Knowledge* come to our help? Need I remind them how Danes helped to found their Corporation, and to win their missionary triumphs in Tranquebar?"

On the recommendation of the Standing Committee the Board voted a grant of 20*l.* towards this object.

In accordance with the recommendation of the Rev. H. Bailey, Warden of St. Augustine's College, Canterbury, Mr. C. Warren was appointed an Exhibitioner of the Society for two years. (Mr. Warren was placed at St. Augustine's by Archdeacon Huxtable, assisted by the Committee of the Missionary Students' Fund for the Deanery of Shaftesbury.)

Several other grants of Books, Tracts, &c. were made; among them, on the application of the Rev. Dr. Arnold, 500 copies of the Society's Arabic Testament, for circulation by the *Moslem Mission Society* at Cairo, and on the application of the Rev. L. B. White, for the use of Continental English Congregations, copies of the Society's Hymn Books, to meet in each case an equal purchase.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting took place on April 16th. The Archbishop of Canterbury was in the Chair. The Bishop of St. Asaph, Rev. J. E. Kempe, and a large number of members were present.

The Treasurers made a favourable report of the Society's income, so far as it can be ascertained, for the current year,

Mr. France and the Rev. W. S. Simpson, were elected members of the Standing Committee.

The sum of 1,000*l.* was granted from the Endowment Fund in aid of certain endowments which have been raised by local subscriptions within the Diocese of Montreal.

The amount of the Society's grants to the several dioceses in Australia, New Zealand, India, and Africa, was fixed for the present year, and in most cases to the end of 1865, at which period, in consequence of the exhaustion of the large Special Fund for India, which was raised soon after the Mutiny, there will be a necessity to make a large reduction in the Society's expenditure; unless, indeed, through the exertions of friends and the liberality of the Church, the Society's income should be increased before that time by 5,000*l.* or 6,000*l.* per annum beyond its present average.

The Standing Committee announced that the contract for the erection of the Memorial Church, Constantinople, within two years from the present time, has been duly signed and sealed.

It was resolved to send Messrs. Key and Dodd, two students of St. Augustine's College, with two Kafir youths, also educated at St. Augustine's, to the Bishop of Grahamstown, with a view to the extension of the Society's Missions in Independent Kaffraria.

Some notices of motions were given, and one or two grants of smaller importance were made.

The Annual Public Meeting for the West End of London was held at St. James's Hall, on April 28th, the Archbishop of Canterbury in the Chair. The following are the other anniversary arrangements:—On June 14th, Holy Communion at St. James's Church, Piccadilly, at 8 A.M.; a Meeting of District Treasurers and Secretaries, at 79, Pall Mall, at 11 A.M.; the 163d Festival, in St. Paul's Cathedral, at 3.30 P.M., the Sermon to be preached by the Bishop of Lincoln: and on June 16th, the City Meeting is to be held in the Mansion House, at 2 P.M.

It appears from the Report now out that the receipts for the year ending December 31, 1863, were as follows:—General Fund—Subscriptions, donations, &c. 62,600*l.*; legacies, 6,240*l.*; dividends, interest, &c. 4,516*l.*—73,357*l.*; appropriated funds, 8,900*l.*; special funds, 5,575*l.*; total, 87,832*l.*

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

JUNE, 1864.

CONTINENTAL CHAPLAINCIES.

THE English Church upon the Continent has always been an ecclesiastical anomaly. Twenty years ago, this anomaly was grievously aggravated by the lawless appointments which were made to many foreign Chaplaincies, and by the still more lawless behaviour of some of the Chaplains appointed to serve them.

To the English Church, the Continent must for the present, while Christendom remains divided, be an ecclesiastical "no man's land." The Bishop of London, according to Catholic principles, can have no more jurisdiction there than Cardinal Wiseman can have in England. By an order in Council of King Charles the First, the nominations to all embassy and consular Chaplaincies have always been submitted to the Bishop of London. But there have been many Chaplains and Chaplaincies not supported by the English Government, and therefore not bound by allegiance to any Bishop. This "sweet liberty" has been used oftentimes to shelter, in a Foreign Chaplaincy, clergymen who found it inconvenient to abide in England. Ten years ago, a clever writer in the *Christian Remembrancer* was moved to write these strong words, expressing his estimate of Foreign Chaplains and Chaplaincies:—

"The state of our Foreign Chaplaincies is a scandal to the English Church. . . . What earnest-minded traveller has not blushed for shame to behold the buildings that are called Churches and Chapels?

The pews blocking up the interior of them. The gigantic pulpit utterly concealing the utterly insignificant altar. The shilling inexorably demanded at the doors. The notorious impudence and irreverence of the officious officials. The slovenliness and negligence of the clergyman. . . . Our whole system of Anglican worship on the Continent needs to be reformed—with some noble and notorious exceptions; our Chaplains are by no means creditable to the Church at home. . . . As it is, Rome shows best in England, and the English Church shows worst in countries professing Rome's creed. We hope that the day is not far distant when this lamentable state of things may be amended."

In the winter of 1861, the Bishop of London took the first noteworthy step towards ascertaining and remedying this monstrous evil.

His Lordship issued a Pastoral to the Foreign Chaplains, speaking words of sympathy to them in the peculiar difficulties and discouragements of their work—offering them such sanction and assistance as he could—and asking aid from them, in his endeavour to improve the condition of Foreign Chaplaincies, and to secure a succession of discreet and devout men to fill up vacant or newly-constituted offices. The Bishop acknowledged that much good had been wrought by the *Colonial and Continental Church Society*; but there yet remained so much undone and unattempted, that he was fain to lament "the scandal which had from time to time been caused by unworthy persons obtruding themselves into the position of Foreign Chaplains without any due appointment, and without any communication with either the civil or ecclesiastical authorities at home." The wise and careful administration of the Bishop aims at leaving nothing unaccomplished that can contribute to the permanent efficiency of Continental Chaplaincies. Wheresoever his conventional jurisdiction has reached or is recognised, he would secure by nomination or approval fit persons to serve in this most delicate and difficult ministry.

But, even when right worthy men have been found to fill the office of Continental Chaplains, there remain many pressing needs to be satisfied, many peculiar drawbacks to be made up, to which the Bishop of London can only give a small share of his much-occupied time and attention. Most of these needs and drawbacks press more painfully upon Foreign Chaplains now, in proportion as the spirit of desire and endeavour to hold closer fellowship with the Church at home has increased among them and their people.

One prevailing want now commonly felt and lamented is the need of *systematic, periodical* administration of the holy rite of Confirmation. In the Bishop's circular letter of 1861, he numbers among the special trials of a Foreign Chaplain that "the young of his flock grow up amid many associations not calculated to assist in training them to

those habits of a well-ordered piety which our Church ever seeks to impart."

In some places this danger must be very keenly felt—*e.g.* at Guines and Paris, Stuttgart and Heidelberg, Geneva and Lausanne, there are hundreds of English boys and girls who are sent abroad at a tender age to receive an inexpensive and useful education. They depend for all their future life in England upon the early religious training which they gain during their residence upon the Continent. In other places, as *e.g.* at St. Pierre, Lille, and Lyons, the children of manufacturers and artizans are born and bred up surrounded only by foreign habits and customs—with no chance of ever tasting the blessings of a residence in the land of their fathers—with the responsibility upon them of representing in the presence of foreigners the life of Christian Englishmen. These all may have determined for them the whole course of their future life in England or abroad, by the presence or the absence of the opportunities of instruction and blessing which a season of Confirmation so abundantly offers. As yet the rite of Confirmation has only been administered in a few places, and at wide intervals of time and space, and often at the least convenient season of the year.

In the multitude of cares and toils which occupy the Bishop of London, it is not to be expected that he can spare time or strength to pay periodical visits to distant settlements of English on the Continent. The Bishop has lately suggested to the "Continental Chaplaincies Committee" of the *Society for the Propagation of the Gospel*—"The desirableness of their making some provision for the regular administration of the rite of Confirmation."

According to the last report of the Committee, this important trust has already been in part fulfilled. Inquiries have been made, bringing back lists to the number of about 400 of candidates, who are waiting or preparing for Confirmation.

The Archbishops of Canterbury and Armagh, and the Bishop of Oxford, have kindly consented to make confirmation tours this year, taking between them districts including places in France, Germany, Switzerland, Denmark, Russia, &c. It is much to be wished that a work so auspiciously begun, may be allowed to go on and prosper. The Committee very modestly ask for contributions to their "Confirmation Fund" to defray the expenses of this new line of their labour. They acknowledge with gratitude the offer of many *gratuitous* services on the part of the Bishops, but it is manifestly impossible, and would be unjust if it were possible, to lay the whole burden of expense upon the officiating Bishop. Those who value Confirmation for their own children at home, may not unreasonably be asked to

help in securing for English children living amid the temptation and drawbacks of foreign life, the like precious gift and blessing.

Among other needs which press upon English Chaplains abroad must be numbered the lack of suitable buildings for use as chapels.

A writer in the *Churchman's Family Magazine* thus reckons up a few of the numberless shifts to which Chaplains are driven in securing a local habitation for their services :—

"It is odd to witness at Venice the arrival of the congregation in a multitude of gondolas ; the service is held in one of the old Venetian palaces. At Aix-la-Chapelle the clergyman mounts a pulpit of extraordinary height in a Lutheran church. At Baden-Baden the service is held in a Roman Catholic church. At Biebrich it is held in a palace of the Grand Duke's ; and commonly at a certain point of the service, an appetising odour is given out by the servants bearing dinner to his Serene Highness through a gallery which is part of a room. In one place the service is held in the chapel of what was once a Jesuit college ; in another in an old Carmelite convent ; in another in a convent of the *Sœurs Blanches*. Sometimes it is held in the *salle à manger* of an hotel, and in one instance it is held in a room of a public *casino*."

The importance of building and maintaining decent and comely buildings for the use of the English Church abroad can scarcely be overrated. Nothing need be said of the gain to those who are called to serve or to worship in them. For happily our experience at home proves that neither clergy nor people can often or long rest satisfied with unsightly or insufficient churches or chapels. But something ought to be said for the duty which lies upon the English Church at home of presenting to the eyes of foreigners some outward signs of our reverent and anxious care for "the habitation of God's House and the place where His honour dwelleth." Our services may be, and mostly are, unintelligible to foreigners ; our doctrines may be, and mostly are, unknown to them ; but the English chapel is seen and known by all, and many can take their estimate of our religious devotion and reverence from the outward appearance of our "places of worship."

We are glad to see that the *Society for the Propagation of the Gospel* Continental Committee have already set themselves to remedy in many cases this lamentable deficiency. A notable case for help was found by them at Baden-Baden. Much fruitful effort seems to have been made in the town and neighbourhood of Baden, towards building an English church there. The Queen of Prussia testified her sympathy in the enterprise by a generous gift, and by encouraging

words of sympathy and commendation. The Committee have been fortunate in securing, from some of their own number, a loan of 500*l.* for church-building on the Continent, a portion of which the report states will be sent to Baden. At Turin, Genoa, Messina, the like pressing needs are felt. The memory of every traveller must readily call up many places on the Continent where he would be glad to have seen more decent buildings and more worthy appliances for the celebration of the offices of religion according to our national Rite.

Our space will only allow for the notice of two other branches of work for the English Church upon the Continent, which we are glad to see will also be taken well in hand by the new Committee of the *Society for the Propagation of the Gospel*.

Among the manufacturing and seafaring population of English on the Continent there is ample room for an additional teacher to supplement the work of the duly-appointed Chaplain. The energies and expenses of a lay agent or Scripture reader can scarcely be better laid out, than in sending him to a station such as Messina, where 3,000 British seamen annually make shorter or longer visits, or to places like Lyons, where hundreds of British workmen permanently reside.

Another large class of Chaplaincies need some organization and assistance, though they rarely do or ought to stand in need of money.

The number of British tourists passing through the Continent, or temporarily abiding there, is estimated at more than a hundred thousand. On the banks of the Rhine, among the mountains of Switzerland, on the shores of the Mediterranean, we too often find only meagre provision for the ordering of the services of the English Church. Sometimes the service depends upon the accidental arrival of a tourist clergyman. Sometimes a clergyman staying for the whole season kindly undertakes the duties of Chaplain for the return which a weekly offertory renders him; but his interest in the place is so slender and temporary, that he cannot be expected to use any diligence or make any sacrifice to secure permanent and sufficient arrangements for the English service from season to season.

We are glad to see that the *Society for the Propagation of the Gospel* Committee contemplate a small expenditure of money towards providing these wayside Chaplaincies with surplices, vessels for the Holy Communion, Prayer and hymn books, and the many little accessories to a decent service, which, while they "cost little, are worth much."

The Committee have also promised to provide for these Chaplaincies the services of clergymen who will go out at no cost to the Committee, but in dependence upon the well-known generosity of travellers to give liberally when they are ministered to by an earnest and reverent man.

In closing this paper we must not leave out of recollection the double blessing which will accompany any well-directed efforts for improving the condition of the English Church abroad. We have spoken of the blessing to ourselves and our countrymen. We must not forget the incalculable blessing which our example and our influence may carry to the hearts and minds of those who belong to other and foreign communions.

There are many favourite schemes for "evangelizing the Continent" adventured by men of every shade of creed and opinion. Many of these efforts have deservedly failed. Others are achieving a temporary and unenviable success. To the Church of England a course is open which permanent benefit will certainly follow. We can present to the various Communions abroad our own teaching and services in all their purity and perfection. Unconsciously, but not the less certainly, we may sow the seeds of a better reformation abroad than any we could hope to foster by intolerant and ill-considered efforts to uproot the traditions and peculiarities of the foreign Churches and compel them to a close and unquestioning approximation to our own doctrines and ritual.

RESTORATION OF THE DIACONATE.

THE employment of Lay-Readers in the service of the Church, though it has the sanction of the English Reformers, is certainly not unattended with very possible evils. In the Australian dioceses, where the usage seems for the present to be a matter of necessity, the Lay-Reader (who, as a rule, receives no remuneration for his work) is instructed "to avoid all the acts which more properly belong to the ordained minister;" but this distinction is, in practice, not always so carefully observed as it ought. Hence, partly, at more than one place in the diocese of Melbourne, the congregations gathered by the Lay-Readers have declined to admit the ministrations of Clergymen instead, and thus have lapsed into schism. At East Collingwood, for example, the history of Church-matters has been this :—

"The golden years from 1851 had been almost neglected in this large and populous borough, so far as the Church of England is concerned. The schoolrooms were indeed used as a place of worship, and a Layman, Mr. Kinsman, officiated in the absence of an ordained Clergyman. When at length those at the head of affairs in the Church provided a Clergyman for the district, it was found that Mr. Kinsman was by no means disposed to surrender his office, and, having made many friends among the congregation, he organized a secession

movement, and in a little time an edifice was erected, in which Mr. Kinsman met many of his old congregation, with the usual schools attached numerously attended. The congregation which sits under Mr. Kinsman differs from ordinary Church congregations only to the extent of refusing allegiance to the Bishop."

Although the staunch portion of our communion of East Collingwood has not been deterred by this opposition from erecting a handsome church and parsonage, and providing a stipend for an Incumbent Clergyman, the secession headed by the Lay-Reader remains a permanent evil there, as elsewhere.

In the Missionary work among the heathen, an abuse complained of is that the employment of paid Lay-Readers, or Catechists, having been greatly overdone, has retarded the upgrowth of a native ministry, and fostered an outward unsacramental view of the rite of Ordination. Of our Indian Bishops, Bishop Claughton especially has shown himself alive to these mischiefs. In explanation of his resolve to diminish the number of Catechists in the Ceylon Missions, we observe the following excellent words in the Ordination sermon preached by him in Colombo Cathedral on the 20th of December last. After insisting on the great truth that Ordination has its promise of grace, he says—

"I fear lest a very general error should prevail on this very point of doctrine. I am not now speaking of opponents, but of ourselves. I find the practice in this portion of Christ's Church has been for some time past to commit the care of souls to those who had at least no outward call. And the reason assigned is the inadequate preparation for the Ministry attainable at the best to most who might desire the office of a pastor in the Church. Such arguments are too apt to put out of sight what it is we rest upon. It is not human learning or influence, but the commission of Christ, that gives the true pastor his boldness in the face of a gainsaying world."

As one device for abating the evils inherent in, or incidental to, an extensive, habitual employment of Lay-Readers, a practical restoration of the Diaconate has been advocated, and indeed, in some parts of our communion, is actually commenced. In Canadian Synods elaborate reports in favour of the measure have been presented by Committees appointed for its consideration. Much information about the discussion of the subject in the Church at home and abroad will be found in an able essay before us, by the Rev. W. H. Stewart,¹ from which

¹ *The Diaconate Restored as a Permanent Order in the Ministry: an Essay, read at a Clerical Meeting, &c.; by the Rev. H. W. Stewart, Vicar of Russagh, &c. the Diocese of Ardagh.* Dublin: Hodges. (Price 2d.)

The author says that he has commenced in his parish the instruction of a class

we will find space to quote the following passage, in which it will be seen that mention is made of Bishop Claughton's adopted policy :—

"In missions to the heathen, great advantages would result from the native helpers being permitted to take part in the public services of the Church : it would be a visible and powerful bond, uniting the foreign missionary and the native converts ; and it would be a step towards the self-dependence and self-development of the native Churches. It is manifest, also, how beneficial it might be, under certain circumstances, if the Catechist could baptize the converts he has been the means, under God, of bringing to the truth. The last letter of the Bishop of Colombo, to the *Society for the Propagation of the Gospel*, mentions that so much inconvenience has arisen in the employment of Lay Catechists from their not being able to baptize, that, while the converts are waiting for baptism, many of them are tempted to secede to Romanism, or some form of Protestant dissent, while some fall back again into the ways of Heathenism. He writes that, as a partial remedy for this sad state of things, he has ordained one of his schoolmasters a deacon." (P. 18.)

In addition to the information collected in Mr. Stewart's pamphlet, the recent Charge of the Bishop of Guiana enables us to chronicle that the South-American diocese has been reached by the movement :—

"I was led to speak just now of our schoolmasters, and of their fitness for the important duties they have to fulfil. It is of the highest consequence that we should raise the standard as much as we can in every way, and I know of no better mode than that of inducing young men who have been educated in England to offer themselves as candidates for the order of Deacons. I have lately had the satisfaction of ordaining one who came to us highly recommended. . . . Everywhere I hear the Clergy who are connected with populous and extensive districts, complaining of the harassing nature of their Sunday services ; and I cannot think of any more desirable way by which they could be relieved of a portion of their onerous duties than by their availing themselves of such assistance as the Deacon-Schoolmaster could so well afford. The want is, perhaps, still more felt in localities where the Clergy have to attend to two or more places of worship, at a considerable distance from each other. I can fully sympathize with such of my reverend brethren as are so situated. . . . There is in my judgment, everything to recommend the adoption of the means I propose,

of young men, with the view of preparing them for being ordained to the Diaconate, such as is contemplated in the Essay, if it should please God that the order be revived. One other observation in this Essay may be quoted here : "To the present day no parish in the Greek communion is considered to be organized which has not a resident Deacon, as well as Priest. In Russia, the glebe is for the support of both in certain definite proportions." (P. 15.)

whereby to lighten the labours, and increase the ministrations of the Clergy. The State, too, will be better served through a higher class of teachers; and in those hours and on those days, when it dispenses with their services, they will be found to be most useful in ministering to the sick, and in performing those duties which the Church lays down, as particularly appertaining to the office of Deacon.

"In order to avoid any misconception hereafter, as to the position of Deacon-Schoolmasters, I would take this opportunity of making it known, that if I am prepared to require less than is usually required in the first examination, the indulgence must there cease. At the same time, no bar will be placed in the way of those who may offer themselves for the Priesthood, if they have behaved themselves well in the inferior office of Deacons, and be found worthy to be called to the higher ministry in the Church. This condition, however, must always be borne in mind, that there can be no dispensing with that knowledge, and those acquirements, which are required of all who seek a higher degree. It is of great importance to give facility to pious young men, to offer themselves for honourable employment in the ministry of our Lord; but it is hardly of less consequence that the clergy should be well instructed and be able to take their proper position in this advanced and advancing age.

"'The ministry of the Church,' as has been well said, 'is not the inheritance of a tribe, as was the case with the Mosaical dispensation, nor the heirloom of a family, nor is it the privilege of any class, but it is open to the whole body of Christians. It is, as are the sacraments, free to all who are meet to receive, and there are gifts of spiritual power and sanctity under lowly roofs, and in homely paths of life, which are the true endowments of the Church. It is for us to use these gifts to the glory of our Lord and Master.'

The right employment of Lay-readers and the practical revival of the Diaconate, are topics on which an opinion ought not to be hastily pronounced. What has passed in our Convocations has sufficiently shown this with reference to the Church at home. With reference to our Colonies and Missions, the same thing is equally clear; and we should be glad if those of our readers who have the requisite local knowledge, would use our pages as a medium for exchanging their thoughts upon these subjects so far as concerns the latter department of the inquiry.

Correspondence, Documents, &c.

THE AMERICAN CHRISTIAN UNITY SOCIETY.

AN adjourned meeting of those interested in the formation of this new Society was held in Calvary Church, New York, on April 18th; at which the proposed constitution was finally adopted as follows:—

ART. I. Forasmuch as in the worship of our Church we are accustomed to pray “that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life:”—Therefore, we, the subscribers, hereby associate ourselves as a *Christian Unity Society* to diffuse information concerning the Common Faith, and to labour for a restoration of the visible union and communion of all believers.

ART. II. The *Christian Unity Society* proposes to do this chiefly by means and instrumentalities as follows:—

(a) By cherishing habitual kindness and good will towards all Christian people, especially those of our own country; and by maintaining our own principles in a spirit of love for all those who love our Lord Jesus Christ in sincerity.

(b) By aiding in the diffusion of the Holy Scriptures in foreign languages and among foreign Christians.

(c) By aiding in the diffusion of publications making known the principles of the Anglican Reformation, and of our own Reformed Communion.

(d) By aiding foreign Christians, who may desire it, in their efforts to accomplish judicious reforms, in their own Communion.

(e) By aiding Christians of our own Communion in wise efforts to establish churches and chaplaincies for our own countrymen residing in foreign lands.

(f) By enlightening our own countrymen with respect to the character, claims, and wants of foreign churches, their prospects and capabilities, and by drawing out the prayers and labours of American Christians in their behalf.

ART. III. The subscribers will contribute, annually, to the funds of the Society, and will habitually invoke the blessing of the Great Head of the Church upon its object and its efforts.

ART. IV. All others, duly elected at any regular meeting of the Society, who shall sign this constitution, or a copy of the same, shall be accounted regular members of the Society.

ART. V. The Right Reverend the Bishops, American or foreign, who shall signify to the Society, in writing, their approval of its design and constitution, shall be enrolled as patrons of the Society, and shall be entitled to all the privileges of membership.

ART. VI. The Society may elect corresponding members, who shall not be regarded as subscribers to the funds of the Society, except at their own request, in writing.

ART. VII. There shall be a President of the Society, who shall always be a layman; seven or more Vice-Presidents, chosen indifferently from

among the clergy and laity, and all the Right Rev. Patrons shall be Vice-Presidents ; one or more Secretaries, as the Society may, from time to time, resolve ; a Treasurer always one of the laity ; and an Executive Committee composed of clergymen and laymen, whose ordinary place of meeting shall be New York.

ART. VIII. The officers shall be elected at an annual meeting, held on the *Festival of All Saints* or on one of the seven days following.

ART. IX. The duties of the officers of the Society are sufficiently indicated by the names of their several offices, as aforesaid ; but the Society may at any time declare more particularly the duties of any office or committee, by resolution or in by-laws.

ART. X. 1. There shall be meetings of the Society, from time to time, as shall be ruled by the Society, for the regular business and working of the Society ; for the receiving and hearing of reports and lectures on matters of interest to the Society ; for addresses and appeals to Christians generally, in divers places ; and for special business, at the call of the Executive Committee.

§ 2. Members of the Society, in any place in the United States, may meet, under their own laws and by-laws, as the *Christian Unity Society*, for any purpose recognised in this constitution, save that of its regular business meetings, or for such business as properly belongs to the whole Society. Such laws and by-laws as may be adopted for their meetings, as aforesaid, must not conflict with this constitution : but for carrying out the benevolent designs of the Society, such local organizations shall be, in all respects, according to the intent and purpose of the constitution, free and unrestricted.

ART. XI. There shall be an annual sermon before the Society, for which the Executive Committee shall provide ; and the clerical members of said Committee shall also provide that the members of the Society may have an opportunity of receiving together the Holy Communion, at least once every year.

ART. XII. There shall be no change in this constitution except at an annual meeting ; and no change shall be made except by a vote of two-thirds of the members present at such meeting.

A list of officers proposed to the meeting was adopted without change, except that the Rev. Dr. Coxe was substituted for the Rev. Dr. Howland as Secretary for Foreign Correspondence, Dr. Howland being, at his own request, excused from serving in that capacity, and he was placed on the Executive Committee instead.

The New York Church Journal, to which we are indebted for our report, goes on to say :—" The hour was late when these elections were made ; but the Rev. Dr. Coxe said that he could not forbear a few words showing the field of usefulness and of interest that was opening before the Society. In his hand he held a number of the publications of the *Anglo-Continental Society*, which had done so great and good a work already in many countries of Europe, especially in Italy, carrying everywhere the knowledge of the true principles of the Anglican Reformation. He held also a paper of great interest, which had been received from the *Church Union* of Boston. Also, an article in the *Almindelig Kirketidende* favouring more intimate

relations between the Anglican and the Scandinavian Churches. Also, the *Observateur Catholique*, conducted by the Abbé Guettée, one of the most learned divines in the Communion of Rome, whose writings are preparing the way for a genuine Reformation; one of his works, indeed, had been approved by the Jansenist Bishops in Holland. Also another of his periodicals, the *Union Chrétienne*, expressly devoted to the work of bringing about unity, and in it articles had been found not only from Roman writers, but also from Orientals, Anglicans, and Lutherans, and in it was advertised the Abbé's great work, *La Papauté schismatique*, in which the learned Abbé demonstrated the truth of that which had always been the position of the Reformed Church of England. Also, a paper published in the North of Italy, the *Esaminatore*, which was doing a great work of reform, spreading evangelical truth, and advocating the largest circulation of the Bible among the people in the vulgar tongue;—a paper to which many Bishops and other ecclesiastics contributed, who had been censured by the Pope for their love of liberty. Also, a letter from an ecclesiastic at Lima in Peru,—a learned divine who deserved the name of the Wicklif of South America, and whose name he (Dr. Coxe) had first seen in Rome visited with a Papal 'damnation,' and this 'damnation' was inflicted simply because of an open adherence to principles essentially those of the Anglican Reformation. Also an article in a Danish periodical showing how great is the readiness for light in Portugal, and how great the alienation of the Portuguese from Rome. Thus the work seemed to be preparing and going on in every quarter.

The Chairman, J. H. Swift, Esq. rose to add his testimony, stating that from what he had heard and seen while in Italy, from his conference with English clergymen who had been investigating the matter for several years, with zealous and devoted Roman Catholics also, with priests and laity, he was satisfied there was a great work going on there. If a right direction were given it, and it were properly aided, it would surpass anything that had been known since the era of the Reformation in the sixteenth century. But the true idea, and the only one that could be successful, was that of a reform in the Church, not that of a war on the Church. They needed true sympathy, not attack. The Bible was now freely sold wherever Victor Emmanuel reigns. A gathering of some 7,000 people had not long ago been held near Naples, and were addressed by a zealous friar, mainly on political topics; but when he mentioned the reforms that were desired in the Church, they were received with thundering applause, especially that which would do away the forced celibacy of the clergy. Crowds had also been gathered to listen to the harangues of one who declared himself *not a Protestant* but a *Reformer*. All this showed the readiness of the people to listen.

On the motion of the Rev. Dr. Coxe, it was unanimously resolved, 'That, at this first meeting of the Society, we desire to record our gratification at the presence of the Rev. Messrs. Erdmann and Krummer, clergymen of the Venerable Church of the United Brethren.'

SOME THOUGHTS ON MISSIONS, OLD AND MODERN.

(From the *Chicago North-western Church*).

THE *Saturday Review* had an article lately on the Annual Report of the London Society for *Propagating Christianity among the Jews*. It took the pains to go over the Report carefully, summed up all the expenditures, and then counted the conversions, and dividing the number of pounds sterling by the number of Jews converted, discovered, by a ciphering equal to Colenso's, that it costs, say 4,000*l.* to get a genuine Jerusalem Jew converted; and that the ordinary Houndsditch Jew may be converted for about 500*l.* less. This, to be sure, is a rough way of putting the case, perhaps a scoffing way. But it expresses what is certainly, in one shape or another, extensively felt by the practical men of the day. That is to say, tested by any test, by which men would measure effort and success in any other line of human activity, Missions are largely failures; the results do not seem to justify the expenditure of means; there are great and faithful efforts, and here and there only a partial convert.

Of course the Christian goes farther and sees farther than the mere so-called practical men. He has another rule, and walks, in this matter, under other guidance. When efforts seem fruitless, and toil all wasted, he stands on the Master's command and leaves results with Him. He is content to give means, and life itself, if only to save one soul alive; he indignantly repudiates the pounds, shillings, and pence wisdom, in this matter; he will not accept the counting-house law of gain and loss, when the enterprise is the conversion of a world. Nevertheless, although we may comfort ourselves with hope and faith for the future, and labour on, content not to see the harvest, it is none the less the saddening fact that the world does not see it either. It is some ages now since any kindred or people has been added to the Christian family. The small people of the Sandwich Islands may be considered an exception indeed, but it is a solitary one, and, alas! theirs is only a death-bed conversion! A few generations, at the present rate of decrease, will end the native race of those beautiful islands. Civilization is withering what Christianity would save.

It was not always so. A fierce, strong, conquering paganism was once mastered by Christianity. As the early Church beat to her feet a civilized and intellectual heathenism in the Roman Empire, so the later Church, far fallen from primitive simplicity, it is true, mastered the savage and terrible heathenism of the Celt and the Goth. Nations were converted as one man; races turned Christians in the mass; tens of thousands were baptized in one river; and when Christianity took them, it gave them, not decrepitude, but youth, power, and a future. Pagan Ireland was swept clear, from end to end, in one man's lifetime; Saxon England was made Christian in a couple of generations; Boniface saw Germany submit to the Cross under his own eyes. And, if we turn to the East, less than a century sufficed to evangelize ancient Russia.

Those were days when there were no Missionary Societies, no Boards, no Agencies, when men waited not for "outfits." They were days when Christianity was weak and poor, when, amid overwhelming barbarism and paganism, it was wrestling breathlessly for its very existence. Christian

nations did not then hold the world's wealth and power in the hollow of their hands. Christian men were not then the confessed lords and leaders of the human race. It was a poor, weak, blundering, struggling Christianity, that made a Christian Britain, and a Christian Germany. It was a Church, bowed to the very dust, that built a Christian Russia. There is no comparison between the means now and then possessed. It is a rough piece of work indeed which a Livingstone undertakes in Central Africa, in our day; but compare his means with those of Boniface, traversing the Thuringian forests, barefoot and clad in sheep skins, eleven centuries ago. In the one case there is wealth, prestige, science, the moral power of a conquering, triumphant civilization; in the other, there was poverty, weakness, and ignorance of all things, save the eternal Good Tidings.

And, it cannot be said that the work is in itself, more difficult. Christianity has to meet now no heathenism wise, subtle, refined, cultured, like that of Greece; none hard, masterful, lordly, law creating, civilizing, like that of Rome. She meets only coarse savage, or semi-savage heathenism now. And of that type does she find any less tractable than the paganism of Saxon or Dane, of Wend or Slavon? The grim heathenism of our forefathers was something of an antagonist, compared with the poor stupid heathenism of Asia, Africa, or America. Odin and Thor were champions something different from the poor negro's Mumbo Jumbo. The first were driven for ever from their blue Valhalla, by a weak, struggling Christendom. Why does a conquering Christendom, that owns the world, confess itself baffled by the other?

Before eight hundred millions of heathens, Christianity has stood dumb for centuries. She holds her own barely—that is all. She won her victories ages ago; she only keeps what the great champions gained; she has ceased converting nations: and scoffers take Missionary reports, and calculate how many thousands it costs to save, here and there, a heathen or an unbeliever!

What makes this marked difference between the present and the past? Wherein lies the weakness of the living Church? Successful or not, the Master's commands must be obeyed. The Gospel must be preached to "all nations," whether they will hear or will forbear. That is understood by every living Church and by every living Christian. The preaching must go on, cost what it will, be it as apparently fruitless as it may. But may we not ask, why this great contrast? Wherein to-day is the Gospel weaker than it was when it converted those savage, stern, and masterful forefathers of ours, who built a new world on an old world's ruins? What is the secret of our failure against the infinitely contemptible paganism of to-day?

We shall indicate two things, which show how far we are from the right ground, in this matter of Missions; and, consequently, how far from the ground of success.

There are possibly in the whole boundaries of the United States, 25 Missionaries among the Indians. Our Church has, we believe, *three*—one in Wisconsin and two in Minnesota. This represents the Christian effort of the United States on *home* heathenism. And these three Missionaries, and a yearly outlay of perhaps \$2,000, represent *our* share of the work against paganism on this Continent. How many hundred

American Missionaries are at work in India, in China, in Africa, in Turkey, and the far East? We do more for China in a year than we have done for our own heathen altogether. Our Church is doing more for African paganism than all American Christianity together is doing for American paganism.

Now, we do not begrudge the trifle we do for paganism anywhere. We are ready to say we ought to do tenfold more. But does not this which we have seen appear strange enough to warrant inquiry? Is there not a spirit at the bottom of this strange thing which may account for our lack of success?

There is such a thing as serving God in *wilfulness*. A man, that is, refuses the work which God, by His providence, lays upon him, and insists, in pure self-will, on finding a piece of work for himself. A Church may serve God in wilfulness as well as man. A Church may refuse the work, the duty, laid at its feet, and insist, in sinful self-pleasing, on going to the world's end to find a duty for itself. That is "will worship," and it is never blessed. Now, it is a startling thing to think that American Christians have had their work cut out to their hand, have had American heathen at their doors, as their responsibility, and have turned round and, in pure savage greed and wolfishness, have trampled out the lives of these souls committed to them; have robbed, ruined, murdered them, and then have piously sent a hundred "ardent Missionaries," and expended thousands of money, in converting England's heathen in Hindustan! American heathen have died by Christian brutality, and perished uncared for; but Hindoo heathen, or African heathen, Jews, Turks, or Nestorians—any, but our own—could call out our sympathies and command our aid! We say again, we shall insist on not being misunderstood. Would to God we could have a thousand Missionaries everywhere, where now we have but one! Africa, China, the Isles of the sea—they all need them. But we only mention this strange spectacle which American Christianity presents, and which, indeed, nearly all modern Christianity presents, of a Church turning its back on a duty which is *its own*, and *only its own*, which lies at its very feet, to take up another duty which is at the ends of the earth. We think a great deal of the fruitlessness of modern Missionary effort might be explained by the fact that it is so often, perhaps from mere thoughtlessness, a *will* service, a service not of God's ordering, but of mere self-pleasing, and self-will; that both the Church and the individual Missionary, instead of taking up God's work which lies at the very hand always select, out of mere whim, caprice, or wantonness, a field into which God's providence never called them, and where, in consequence, the end will be largely failure. There is not the fragment of an Indian tribe on this continent that is not an evidence against American Christians that they have left God's work undone, and have insisted on choosing their own.¹

¹ The following paragraph in the same issue of the *North-western Church* supplies an illustration:—

"The Onondaga tribe of Indians, located a few miles from Syracuse, New York, is said to number about four hundred persons, many of whom are still pagans. There are no Christian chiefs among them, and many of the tribes maintain pagan worship. A Wesleyan Mission exists among them, which reports twenty-five conversions in the past year."

Another peculiarity about Missionary effort now is, that we read of "Baptist" Missions, and "Roman Catholic" Missions, of "Lutheran" Missions, and "Wesleyan" Missions.

In the days when all Christian nations now existing were converted, there were no such Missions. It was not Baptist Missionaries, or Roman Catholic Missionaries, Lutheran, or Wesleyan Missionaries, that converted Europe. The men that did that were CHRISTIAN Missionaries. It was Catholic, Christian Missionaries alone, who did the work which, under God's blessing, has been done so far in the world's conversion. The new kinds have given no evidence yet of any reasonable hope of accomplishing the undertaking.

What we desire to remark is that, by the very existence of a half-dozen "Missions," we have consigned ourselves to failure. A divided Christendom has never evangelized one heathen people. *Since the first great schism, no new people has been added to the Christian Commonwealth.* The division of the East and West ended the new conquests of Christianity.

It is a very startling historical fact, and well worth pondering. But it is founded on a very sure basis. The Master himself declares what shall be for ever the convincing proof of His Gospel. We have forgotten it in modern times. It is not miracles. It is not Christianity's excellence or moral beauty. It is not even its proclamation of pardon. It is *the Unity of Christians*—"That they all may be one . . . that the world may believe that Thou hast sent me." Does the Missionary, puzzled and bewildered by the shrewd Brahman or the cunning Chinese, ever miss the Divine proof, which is beyond all argument Christ's chosen witness to the world?

We must struggle on indeed, and bear our burdens and do our work. The Church must stand by her Missions for her own sake. They are the very claims she puts forth to be a Church at all. But we must be prepared for many failures and many discouragements, for the times herein are sadly out of joint; and above all, we must work and pray for UNITY, as that which alone contains that promise of the world's conversion—as that omnipotent argument which alone will bend man, over all the earth, to the feet of CHRIST.

RUPERT LAND.

In the Bishop of Rupert Land's Fifth Charge, delivered on the Festival of the Epiphany, which reaches us in the *Nor'-Wester* of Feb. 4, he thus speaks of his Cathedral:—

"The erection of the building, in which we are now assembled, has occupied almost too much of my thoughts, and yet it is only as I predicted in my Third Charge, that if I should live to spend other seven years in the land, a portion of them must be devoted to the task of building. Three of them have very largely been so employed, at least the summer months, the only period available for the purpose here. And now I would thank God that it is so far completed as to admit of our worship:

I cannot but acknowledge that His special providence has been with us, so that not a single accident or mischance has happened throughout. Ignorant as I am myself of the details of each separate department of the work, I feel most grateful that the general effect of the whole is pleasing to the eye. I often gaze with pleasure at the tower, with its pinnacles pointing heavenward, especially when seen in the light of the sun going down in the west, with those gorgeous tints which mark the day's decline in our clear climate; or when all the bells give forth a cheerful sound of a sabbath-morn, inviting to the worship of Almighty God. To friends at a distance we owe more than we can ever repay; to many of their kind gifts I have referred before, and would now only add the mention of the bequest of an aged and revered friend,¹ whose legacy of 250*l.* has most opportunely assisted in the completion of our tower.

The day may come, as civilization advances and strangers flock in, when this structure shall give place to another, more befitting its name, and more harmonizing in architecture and proportion with those time-honoured Cathedrals which are the glory of other lands, and even with those already erected on this Continent.² This may then take its more appropriate place as one of the Parochial churches. In the meantime, it may in some feeble measure, and we are inclined to think, with something of a graceful adaptation to the present humbler position of our land, fulfil to us the purposes of a Cathedral, if we but seek in it God's blessing, and find, according to our text in opening it, Jehovah Shammah.

It would be the Mother Church of the scattered churches of the land.

It is itself one of ten such, stretching from the Atlantic to the Pacific. The first, that of Nova Scotia, was planted more than seventy-five years ago, to which others were gradually added. Some have grown rapidly in importance from the influx of population, as that of Toronto, which has thrown off two Dioceses since we have been among you, and still contains the largest number of churches after these two subdivisions. The very plan of our interior arrangement was intended thus to speak to the eye—the stalls were to suggest the thought of the ten Dioceses—to mark a definite historical period with which comparison might be made at any future time."

Of the number of the clergy, and other ecclesiastical statistics, he speaks as follows:—

"We are at the present moment twenty-three. As before, I have been anxious to leave all in Priest's Orders. Under the circumstances of the country, until some larger influx of settlers takes place, or the population gather around new centres, I should scarcely look to our exceeding twenty-five. Only one European labourer has been added to our number,³ so that our ordinations stand five Deacons and six Priests—in those ordained Deacons, the Europeans being to the natives in the proportion of one to four. I think this would in some measure prove that we are seeking to do our part, and it would, I humbly imagine, give us some

¹ J. Clarke, Esq. Beaufoy Terrace, Maida Vale, a highly esteemed member of St. Paul's Chapel, Kilburn, where I once ministered for a season.

² Especially the cathedrals of Montreal and Fredericton.

³ The Rev. T. T. Smith, Stanley, English River.

claim on help from abroad. It would be very culpable remissness were I not to mention that we have the gratuitous services of one of the Clergy reported.¹ We have been looking anxiously for some months for one promised us by the *Colonial and Continental Church Society*. We notice, too, in the account of a recent dismissal from the Church Missionary College, that a Catechist is set apart for our Diocese.² The arrival of these two would bring us up to twenty-five, the number we hope to be able on an average to maintain, exactly a five-fold increase in the fifteen years. I ought perhaps also to say, that we have lost the services of the Rev. Robert Hunt, of the *Church Missionary Society*, who came out originally with myself. His memorial will be the striking church which he succeeded in erecting on a commanding point on the English river, and the ingenious symbolical system which he thinks would not only represent the various Indian tongues, but also comprise all the vocal sounds possible in human language.

The number confirmed has been 307 on nine different occasions, giving an average of 34 in each. The largest number, as is very pleasant to notice in such a Diocese as our own, was at the Indian settlement, where 79 were presented. There would have been an addition to the total, had I been able, as in former years, to visit more largely.

Of burial grounds we have consecrated those of Headingley, Westbourne, and Fairford. We have opened a new church at Laprairie; another built through the untiring energy of Archdeacon Cochrane, is, I believe, very nearly ready to be opened, these two churches to be formed into one united parish. A church and burial-ground, that of St. Clement's, Mapleton, will, if God permit, be consecrated in the course of next week. As regards the future, there would be enough to do: St. Paul's Church must be rebuilt ere long, and a new one be reared at Headingley.

Of stations opened since we met, we think with very peculiar pleasure of that most distant point now gained and occupied, Fort Youcon, on the Russian frontier, where one from the Red river, who may therefore feel himself entitled to the character of a Missionary, is labouring, and from whom the accounts of the docility of the Indians around, continue very favourable. To it I would add the mention of the station of Claremont, at Touchwood Hills, which, I regret to say, I have not yet seen, but of which even those uninterested give pleasing reports, where our Catechist, Mr. Charles Pratt, is, I hope, doing good service. A second permanent station has been taken up by the *Society for the Propagation of the Gospel*, that of Fort Ellice, and is likely to prove a spot of growing importance, as it must almost of necessity remain ever on the highway of the West. Churchill, on the Hudson's Bay, is occupied by the *Church Missionary Society*, through the liberality of a Christian layman, who offered to contribute 100*l.* per annum towards that object."

The Bishop speaks hopefully of the progress of the work among the Indians:—

"May it not be the due and set time for the various tribes of Indians

¹ The Rev. Thomas Cochrane, Assistant Minister at Laprairie.

² Mr. R. Phair reached the Red River shortly after the delivery of the Charge.

in our land to hear the joyful sound? God has brought us near them, and they border closely on the Missions already planted; is not that a mark of the Divine providence? I speak, especially of the Plain Indians, how near us in several points! of the Eskimos and Chippewyans, to whom the hearts of those who have seen them in different spots seem much drawn, and of the Kutchin and Loocheux of the North, who appear cheerfully to hail any overtures made to them. The work is thus a mighty work, and not for man, but for God; let us hear His encouraging voice saying, 'Go forward.'"

The Bishop is about to leave soon for England. He says:—

"Another septennial period has nearly passed away; in a very few months I shall have completed fifteen years in the Episcopate, at which time I had always intended to take some rest and repose. In leaving you again, it is, we must all feel, with greater uncertainty as to the future as years roll on. As on the former occasion I left the senior, so now I leave the junior Archdeacon in charge."

THE BISHOP OF VICTORIA'S ANNUAL LETTER.

THE following is the annual letter of the Bishop of Victoria, reporting on the state of his Diocese to the Archbishop of Canterbury:—

"St. Paul's College, Hong-Kong, Jan. 18, 1864.

MY LORD ARCHBISHOP,—In presenting my Annual Report to your Grace of the state of St. Paul's College, I have few facts of any marked interest to bring to your notice after the full details of my last year's report.

Eight Chinese pupils have left the college during the past year to fill various situations as interpreters and clerks in the service of this British Colonial Government, in the Chinese Imperial Maritime Customs, in the consular ports, or in lawyers' offices at Hong-Kong. Including some recent admissions, we have at the present time forty Chinese pupils boarded and educated in the college; and ten European boys admitted as day scholars to the English classes in the school-room.

The course of education is the same as in former years, comprising instruction in the various branches of Chinese and English reading, writing, dictation, composition, arithmetic, geography, and Scripture history. I inclose a list of the subjects of examination, order of merit, and marks of each pupil examined at our last Christmas examination.

In August last, Mr. J. Fryer, our late English head master, left us for a similar work at Peking, and was succeeded by Mr. S. A. Reeve, who arrived in the same month from the Church of England Metropolitan Training College at Highbury.

In the early prospect of my leaving China for England, I have arranged for the Rev. T. Stringer, M.A., late of Brasenose College, Oxford, and now a Missionary of the *Church Missionary Society* at Hong-Kong, to occupy in my stead the warden's portion of the building, and to exercise a general control over the college.

Our missionary services in the college chapel are sustained, and the attendance of Chinese has increased. Our native catechist resident in the college, Lo Sâm-yuen, was ordained by me a deacon in St. John's Cathedral on December 21st last, amid a numerous assemblage of Chinese worshippers, the Ordination Service being conducted altogether in their own tongue.

On Easter-day last I was also privileged to ordain a native deacon, Dzaw Tsâny-laé, in the British Consular Church at Shanghai, in the presence of several Chinese Christians, 34 of whom partook of the Holy Communion on the occasion.

Two Chinese deacons ordained, and 60 Chinese converts confirmed by me (here and at Ningpo) have been among the more cheering events of the past year, 1863. The formal opening of the new Diocesan Native Female School-building, the liquidation of the whole cost of its erection (above 8,000 dollars), and the admission of thirty Chinese girls, are also among the encouragements which deserve my grateful mention.

The former pupils of St. Paul's College have recently originated among themselves the project of a "St. Paul's Institute," combining the social and literary objects of a club, and designed to unite in a charitable brotherhood the late scholars of St. Paul's College. Above 3,000 dollars are ready to be contributed by sixty members for the object. I lately headed a deputation of their number to his Excellency, the Acting Governor, through whom they have made an urgent appeal to Her Majesty's Government for the free grant of a building site. They propose to elect the Rev. Lo Sâm-yuen to the office of chaplain and treasurer. It will be a subject of great regret if, through the high price of land fit for building sites in the city, this interesting project should ultimately be abandoned.

On Christmas-day, out of a total of seventy-five communicants in our cathedral, one-third consisted of native Christians. The newly-ordained Chinese deacon officiated in his surplice with the other clergy in administering the elements.

I am thankful to be able to report to your Grace that the past year, 1863, has been, both in an educational and a missionary point of view, one of marked and decisive progress; and that, while the outward machinery has been extended, I trust that the more important spiritual results have been equally perceptible.

I remain, my Lord Archbishop,
Your Grace's obedient humble Servant,
G. VICTORIA."

THE NATAL PASTORALS.

THE following Pastoral has been addressed by the South African Episcopate.

"To the Clergy and faithful Laity of the Diocese of Natal:—

BRETHREN IN CHRIST—We think it our duty to inform you that, after long and anxious deliberation, we have come to the conclusion that your Bishop has not been charged falsely with erroneous teaching, that he

has openly proclaimed opinions which are at variance with the belief of the Church in all ages, and of our own branches of it in particular, and are, in our judgment, subversive of the Christian faith. In consequence of this it has been the painful duty of the Metropolitan, with the advice and consent of such other Bishops of the province as could conveniently be assembled, to deprive him of his office as Bishop of Natal, unless he shall within a specified time retract the false teaching which has been condemned. Should he, by God's grace, be led to see the grievous errors into which he has fallen, and to renounce them, we shall have won back a brother to the faith, and your Bishop shall be restored to you. Should he refuse to do this, he will no longer have any authority from Christ or his Church to bear rule in the Church of Natal, or in any way to minister in Divine offices; and the clergy will be released from their vow of canonical obedience to him, and will not be at liberty in any way to recognise him as their Bishop. Let us earnestly pray to God that he may be recovered, and yet again uphold that faith which he once pledged himself to maintain, but which of late he has sought to overthrow. We are not unmindful, brethren, of the sorrows, and anxieties, and perplexities, which have come upon you, through the falling away from the faith of your chief pastor. It is our desire to bear you continually in remembrance before the throne of grace, that not being tossed to and fro by every wind of vain doctrine, you may stand fast in the faith which is in Christ Jesus, as that faith has been held and taught by the Church from the beginning, and may walk worthy of the Gospel of Christ. It is possible that your Bishop may return to Natal before receiving the Metropolitan's Judgment. If so, you will remember that the sentence does not take effect until the 16th of April next, when the period for retraction will have expired. Commending you very earnestly to the protection and guidance of God, we are, dear brethren, your faithful servants in Christ.

R. CAPETOWN, Metropolitan; H. GRAHAMSTOWN; EDWARD, Bishop Orange Free State.

Bishop's Court, Capetown, Dec. 17, 1863."

A Pastoral has also been forwarded from England "to the Laity of the Diocese of Natal," by Bishop Colenso, announcing his intention to "return to his Diocese," there to "maintain his rights in the face of the arbitrary proceedings of the Bishop of Capetown, and his threat of excommunication."

ARRIVAL OF THE BISHOP OF GOULBURN IN AUSTRALIA.

ON the arrival at Sydney of Dr. Mesac Thomas, the Bishop of the new Diocese of Goulburn, an address of welcome was presented to him from the clergy of the Diocese. The address stated:—"We regard the subdivision of this Diocese which has been recently effected, and the constitution of the South and South-Western Districts into a new See, as a measure which is calculated to prove highly conducive to the best interests of

religion in this colony. Dean Cowper in presenting it said:—"Some of us can remember the time when the first Bishop of Australia was consecrated; it is not quite twenty-eight years since his Lordship arrived on these shores; and now, I think the original Diocese over which he presided has been divided into thirteen Sees."

The Bishop of Goulburn, in responding to the address, remarked on the numbers lost to the Church through the lack of clergy in the Colonies, and stated:—"There are five clergymen that I have secured, in addition to one that I have procured from my beloved friend the Metropolitan, making six, for whom I have to make provision. My chaplain, the Rev. Mr. Lillingston, is with me, and there are three clergymen who will be on their way out by this time, and I trust will arrive in succession, so that I shall have the opportunity of locating them in their several missions."

The presentation of this address was witnessed by the Bishop of Sydney, as Bishop Thomas's Metropolitan, and by a considerable number of the laity; of the latter Messrs. Kemp, Chisholm, and C. Campbell, added their congratulations to those of the Metropolitan.—*Sydney Morning Herald*.

THE LETTERS-PATENT OF THE SEE OF ADELAIDE.

THE article entitled "The Colonial Episcopate," in the *Edinburgh Review* for October last, contained a passage on the legal position of the Church in South Australia, on which the *Adelaide Church Chronicle* thus remarks:—

"There is a good deal of quiet ridicule in the way in which the article treats the course pursued by our Legislature when application was made to them to ratify our consensual compact by law:—'That Legislature, the child of Molesworth and of Wakefield, the very finest embodiment of philosophical radicalism, took the alarm at once. The colony was founded on anti-State and Church principles. To recognise the existence of any church at all, even in the recital of an Act, might not this be tampering with the evil thing?' The reviewer speaks more gravely of 'local legislatures, composed of men of other persuasions, and either indifferent, or actuated by the lingering spirit of ancient hostility,' refusing to listen to members of the Church of England when they come, 'not to ask for exclusive rights or privileges, but merely for power to govern themselves.' He has failed, however, to see clearly where we are hampered. Our consensual compact has a 'substantial'—nay, a sure—foundation, until a vacancy occurs in the See. But should any succeeding bishop refuse to summon, or to act with the Synod, we fall into a state of anarchy; for the law of the colony gives the bishop no power in cases of discipline; his only means of action is through the Synod. It is true that the probability that any bishop would thus throw away his only mode of exercising authority is infinitesimally small—so small, that but for one circumstance, we might disregard it. But here is the gist of our difficulty: While the possibility exists, the Synod can have no legal perpetuity, cannot become

a body corporate, and cannot hold property given for the Church. If we nominated our own bishops (and we have no wish to do so) we should not experience this embarrassment. We could then provide that the bishop nominated should, at his consecration, sign the consensual compact. Our Synod would in itself have the elements of perpetuity, and we should have the same power of governing ourselves as other religious communities. But, while the Crown nominates, we have no absolute security that the bishop will sign our compact. We have a very strong conviction, but not such an absolute certainty as will give perpetuity to the Synod.

With a view of freeing ourselves from this entanglement, the Crown was petitioned to insert a clause in future Letters-Patent, recognising our fundamental provisions. In reply to this, a despatch has been received, which will be laid before Synod. We may state, from authority, that though, for grave and weighty reasons, the law officers of the Crown decline to accede to our request, they evince every desire to remove all other impediments. It is stated that, in all future Letters-Patent, 'such authority will be conferred on the Bishop as consistently with the laws of the colony he may be enabled to exercise, so far as by the laws or customs of the realm, or of the Anglican Church, the exercise of such authority may be held to require any sanction on the part of the Crown.' With this we must for the present be content. We may; perhaps, devise some means of giving legal perpetuity to Synod. In the meantime, we commend to the attention of our readers the few concluding lines of the article in the *Edinburgh Review* :— 'Meanwhile, the episcopal authorities can but struggle on to the best of their ability, substituting the machinery of persuasion and consent for that of established jurisdiction. And if it is abundantly necessary that they should remember how unfitting arrogant pretensions, or rash attempts to extend their sphere of action, are in the cases of functionaries so slenderly armed with power as themselves, much more should their subordinates be on their guard against allowing the spirit of opposition, or the pride of independence, or self-will in things indifferent, to set them in hostility to rulers who so peculiarly stand in need of affectionate support and encouragement.' "

THE MELANESIAN MISSION.

BISHOP PATTESON, the Missionary Bishop of Melanesia, has been paying, in the spring of this year, his long-expected visit to the Australian continent. At Adelaide he was presented with an address from the Bishop, Clergy, and Lay Synodsmen of the diocese; and wherever he has come, meetings have been held in which his eloquence has succeeded in arousing a very lively interest in the work to which he has devoted himself. "Hitherto," says the *Adelaide Church Chronicle*, "the expenditure for the Mission schooner, the support of the Melanesian scholars, and the missionary clergy, including the Bishop himself, has been provided principally from private funds and the liberality of the *personal* friends of those engaged in the work. Miss Young, the authoress of the "*Daisy Chair*,"

may be mentioned as having given the *whole profit* of that work (above 2,000*l.*) to the Mission. The time, however, as we trust, is now come when the dioceses of Australia will claim for themselves the privilege of carrying on a work thus providentially placed in their hands."

From the reports before us of the speeches delivered by Bishop Patteson in the Australian meetings, we select the following as given in the Melbourne *Argus* :—

"Bishop Patteson said that he could not enter upon his subject without allusion to the founder of the missionary work among the Melanesian Islands, whose example he hoped to follow, and whose society he had been permitted to enjoy for many years—he meant Bishop Selwyn. He would never have been fitted for his work, or disabused of the conventional notions of heathenism, but for that admirable man. He would draw his hearers' attention to the circumstance that the Fiji Islands divided the archipelagos of the South Pacific into two great sections—the eastern groups constituting what is called Polynesia, while the western portion is commonly known as Melanesia. The unhealthiness of the climate and the multiplicity of languages in Melanesia necessitated the adoption of an exceptional mode of missionary enterprise, but the only method that could be successfully carried out. Polynesia was comparatively healthy; fever, ague, and such like complaints, being almost unknown, and all the islanders spoke dialects of a language which was so common to all that each could understand the other after a very little trouble. But in Melanesia the climate is such that it would be wrong to attempt the permanent location of any missionary at present on any one island. This was not for want of will, but the effect of a due regard to the economy of human life. Fever, ague, jungle fever, and low fever, were so prevalent, that he could not undertake the responsibility of placing any missionary on any one island for long. A few months almost always laid them up. Doubtless the meeting had heard of some missionaries who had resided in some few islands in Melanesia for some time. This was the case in two islands of the Loyalty Group, which, being simply coral reefs upheaved, and without any dense vegetation, were the sanatoriums of that part of the South Pacific. Here missionaries of the *London Missionary Society* had laboured for many years in health. In another island, where Presbyterian missionaries laboured, the character of the climate was also somewhat more favourable than was found to be the case more to the north; but these were exceptions. In the island of Tanna, for instance, he had seen the Rev. Mr. Paton, with whom they were familiar, laid up with sickness, and yet refusing to leave his work, because of the good his presence might do. In one of the late numbers of *Good Words* there was an account of the last voyage of the *John Williams*, when, of five married couples who had been located on three of the New Hebrides Islands, only four widows were found alive. The writer himself drew the conclusion that such a method of employing teachers ought not to be pursued. They all knew of the island of Erromanga, where John Williams and Mr. Harris were killed so long ago, and Mr. and Mrs. Gordon only three years since, just ten days before he (the speaker) landed there and read the burial service over their grave. Here, however, there was no dense vegetation to induce

malaria, and the hill country was less unhealthy than the islands to the north. The question then arose, how was the Word of God to be introduced here? He could tell them many things concerning the evil characters of the islanders, and, without dwelling on horrors, he would mention a few cases. In the Solomon Group he had slept with a chief, on the ridgepole of whose hut hung twenty-seven skulls near an oven, the purpose of which he would not indicate. There was no dealing with this man, whom he had failed to persuade not to go to war to add to his ghastly collection. He knew of one intelligent boy who had strangled his mother on his father's death. There infanticide, suicide, and burying alive, were common. Girls jumped from cliffs with their children, young men hung themselves, women swam out to sea to be eaten by sharks, and all because they were without self-control, and unable to bear a few moments' anxiety, pain, or grief. Wars were perpetual, and feuds were carried on from generation to generation. In most of the islands there were no great chiefs, and each man did what was right in his own eyes. . . . The mode of procedure was something like this. He would go to some island with a bright coral beach, luxuriant vegetation, all manner of fruits, bananas, and cocoa-nuts, appearing in the foliage; leaping cascades, and hills 2,000 or 3,000 feet high covered with forest. He would approach the beach in a boat, wade or swim ashore, leaving the boat at a little distance as a mode of retreat, and there meet parties of armed men drawn up, without women and children near, and beyond these it would be impossible to go. A few fish-hooks would be given away, a few names learned, and then he would leave; but let his hearers mark the result. Six months afterwards, he would go to that island, would be received kindly, and eventually allowed to take away a boy or so. Thus, through God's providence, during the past ten or twelve years, they had got 180 or 200 boys from thirty islands or more, and speaking twenty-five languages, in their school in New Zealand. These boys were living grammars and dictionaries, and when they went back to their friends they opened up the way for missionary work by talking of the kindness they had received, the manner of life of the white men, who lived without fighting as the islanders did. With the languages thus reduced to writing, and the way opened, the plan which had been found the only one applicable to Sierra Leone and the west coast of Africa, had to be adopted, where natives of African tribes were now trained up to become the missionaries of their own countrymen. There were few other difficulties to be met with. As for the question of the capacity of the natives to receive Christianity, he regarded it as an insult to the majesty of God to doubt any one's capacity for receiving the blessings of redemption. As for dangers, he had rarely experienced them, for he could not speak of dangers which were less than those dared by many not much more than half his age during the present troubles in New Zealand. So docile and affectionate were the natives when their confidence had once been gained, that he knew in some islands they would not hurt a hair of his head, and the boys he had taken away, he believed, would follow him anywhere. In one voyage, he had landed eighty times, and thirty times on places never before visited, as far as he knew, by the white man. Seven times was he allowed to come away, bringing natives from the places

he had never before visited. Once he had landed a second time on an island from which he had previously taken away a lad who had died while absent, and yet the natives understood that he would not have returned thus defenceless had he been the cause of the lad's death. To show the discrimination which the people exercised in recognising friends or foes, the right rev. speaker narrated how at Three Hills Islands the natives had at once perceived the difference between him and the people who came there in a vessel to trade, and shot a young chief. Yet the same men were barbarous enough. One man he knew buried his father alive, and came every day for three days to see whether he was still living, till on the fourth day the old man made no answer, and was taken to be dead. In the same island a chief named Matari died, and his four wives were buried alive with him. But yet they were well able to discriminate enough to lead to the conviction that their minds could be opened to the truths of Christianity. A school was established now in New Zealand for these native youths, but the mischief was, that when the islands were left for a few months there was a danger of these young persons relapsing into heathenism; they could only be reclaimed with difficulty. What was wanted was central places for work, and men and means. He would like to have schools in ten different clusters of islands, under ten different English clergymen, each with his trained band of scholars. What might be done was shown in the case of Mota, or Sugar Loaf Island. Some six years ago the Bishop of New Zealand thought it wiser not to land there; but now seven young persons from that group were baptized and confirmed, and many others were, he trusted, soon to be baptized. The natives were relinquishing their old horrible customs, peace was gradually being established in the different villages, and Christian teaching was being carried forward. When he found men changing their habits—peace instead of war, confidence instead of suspicion, and old men saying that a power like a south wind was sweeping away superstition, even though there were no great professions of Christianity, he could not—and who should?—doubt that Christ's power was already manifesting itself among them. All this was enough to excite the keenest hopes, but still their hands were tied. Several central spots were ready, but he had not the means to occupy them. He hoped the people of Australia would remember this. They were nearer to Melanesia than New Zealand; the latter place being only adopted because it was Bishop Selwyn who had the initiation of the work committed to him by the archbishop of that day. Even now he (the speaker) was on his way to Queensland, to inquire about the possibility of establishing a branch school on that eastern coast at some future time. There the trade wind would enable him to take missionaries who might be suffering from fevers from the various islands to healthy spots in a few days, whereas he could scarcely beat in five weeks against the trades to New Zealand; and many men had he seen sadly failing because they were so long in coming to cooler climates. He thanked God for being able to speak to this assemblage and the Australian churches, and he ardently desired that they would regard the granting of aid to these missions as an integral part of their regular duty. He did not wish to withdraw their hands and thoughts from their special charges—the aboriginal inhabitants of the country and the Chinese—but they might and ought to do

something for the Melanesian mission. New Zealand was doing its duty, and 400*l.* or 500*l.* could be expected from them annually for the work. The despised Maories in Taranaki, when the war broke out, had sent 13*l.*, and at a Maori synod held last year, by Bishop Williams, one of the oldest missionaries in New Zealand, 17*l.* was collected for those whom the Maories called their heathen brethren. Even the Pitcairners, in Norfolk Island, supplied him, without charge, with the salt beef he needed; and in the face of all this, what was Australia, what was Victoria going to do? The Bishop concluded his speech with a warm appeal to his audience on behalf of a work which he believed was being carried out in the only practicable way, and on which God's blessing appeared to rest. He hoped to commence stations similar to that at Mota next winter in the New Hebrides and the Solomon Islands, God knowing that there were many other places where he ought to be commencing sister schools on the same plan. But what could he do? Already the mission was, properly speaking, chargeable with a large debt, and yet the expenses could not be curtailed. The cost of the vessel could not be reduced below 650*l.* per annum, which, including six months' wages and provisions for the crew, was not much for a vessel of ninety tons. The living could not be cheaper, the buildings used more simple, or the clothing required more economical. He left the matter in the hands of his hearers, feeling assured that he could rely on them with certainty for help, both by their prayers and their alms. He should consider himself a trustee of any funds that might be given to him, and would give regular information of what was being done. More than all, he would do his best to induce the Bishop of New Zealand to come and plead the cause himself. The right rev. gentleman sat down amidst loud applause."

THE VICTORIA MISSIONARY SOCIETY.

(Continued from page 111.)

The Rev. G. P. Despard went on to say :

"As in Patagonia, so in Fireland, God directed the way of our feet. In 1830 four natives were brought to England by good Admiral Fitzroy. Three had been taken as hostages for a stolen boat, viz. two men and a girl, of the Alikhooly tribe, and a boy, purchased for five pearl buttons,—his tribe was the Yeppoc, his age fourteen years. Three survived to return, after two years' absence; the two Alikhoolips and the Yeppoc—Jim Button, as nicknamed by the sailors. The very kind treatment they had always received, established in their minds a persuasion very favourable of the goodness of the English character, and the pains taken in their teaching rendered them capable to understand and speak our tongue. So we concluded, could these, or any one of them be found, we should have much help with their countrymen. In 1855 Jim Button was found, and declared himself mindful of the good English, and of his many friends among them. Those in charge of our schooner at that visit were ill-fitted to benefit by this discovery; so the poor fellow was left in his cove, and with his people.

When we went that way next time, our desire was to find him ; but we were not permitted to draw the vessel so far ; wind failed, and adverse tide prevailed, and we were fain to make our first acquaintance with man in his lowest state among the natives of the eastward of the Beagle Channel. Here we anchored in a cozy harbour, called by us Cinco Mai, and got out our boat for shore. Ere we reached it, a strange canoe came round a point in our view, filled with beings looking more like black mops, set up on a row of stout posts, than men. Mop No.1 jumped and flung his arms about frantically, and shouted with stentor power, 'Yammaschoona bah !' Fear at the sight and sound befell the heart of our captain, and he counselled swift return to shelter ; but this was too absurd from the face of four unarmed savages, two being old women. We rested on our oars, and the canoe, with people only fast jabbering, came up. They took with eagerness, but without expression of gratitude, our presents, and by-and-by we prosecuted our passage to the shore.

Here we were met by several nude figures from the bush. They showed no objection to our visit. Indeed, by their smiles and laughter they encouraged it. Curiosity was mutual ; they showed it in their looks and gestures, and they exercised it on our faces, hands, and dress. Our hearts were full of kindness towards them, and of hopes, too, that some day these beings, evidently of our race, of capable minds, and of immortal souls, might be our brethren in the family of Jesus. Without interpreter, or book, or man, what must we do to converse with them ? Why, try at once ! So thinking, we stooped, and picking up an empty limpit shell, showed it to our chattering companion—'Tersho-in,' said he. What's tersho-in?—the shell, hand holding it, or the presentation ; or is it an expression of contempt for the article, or of annoyance at the offer ? We'll try again : we picked up and showed a piece of wood. 'Tersho-in ? Baro,' (cluck) and head shaken. Now we tried a stone with 'Tersho-in ?' 'Baro,' and other signs of negation repeated. Again we present our shell—'Tersho-in ?' 'Olo-eye,' with a nod. Suspending still our conclusion about this word's meaning, we took a walk, accompanied by a Firelander, not in silence, but with me speaking in English for him to imitate, and him in Firelandic for me of course to understand. We patted him on the breast, to say, I like you—you are a good fellow ; and then he patted us similarwise, to express the same sentiment. He took our hand, covered with a cloth glove, and then looked at his own, considering that, however his hand and mine agreed in fingers, there was one great difference,—that whereas his hand had the same skin as his face, light brown in colour, ours had a black and hairy covering, quite different from our pale face. As he studied, we quietly drew off our glove, and when it was removed he started in surprise at the phenomenon—'a man takes the skin off his hand and smiles.'

Now came we to another shell like the former, and without sign or question say, 'Tersho-in.' He picks up the shell and gives it to us, and this convinces us of the important fact, that this is indeed the Firelandic name for a limpit-shell. But one word gained gets another and another, so by signs and mimic actings we add to our vocabulary. By presents, kind looks, and deeds, we became familiar to the people.

From Cinco Mai we went to Lennox Island, and then to Picton Island ; in each place we had friendly intercourse with the natives, we going without scruple into their wigwams and canoes ; they coming, equally without hesitation, into our schooner and boats. We helped them with ducks to eat, shot by our guns ; they aided us in filling up water-casks, and carrying poles for our fences, as at Cranmer. We failed in getting any to come thither with us, because we knew not how to ask them, and to let them understand what we wanted them for.

The next visit of our schooner under the missionary care of Young Allen Gardner, succeeded to bring Jim Button, his wife, and three children, to live in Cranmer for five moons.

When we saw him, we augured good for our prospects. He would himself be our teacher in the language, ways, and opinions of his people ; whilst teaching him, his wife and two children (one was very young) would be beginning to enlighten Fireland. Then with their return, through his report of our kind treatment, our fame would spread among his people, and in future it would be easy to get others over.

As we calculated, so it came to pass. This man taught us many words, and amongst them the important expression for 'What is this ?' He remembered England, and the things he had learnt in his short stay. Two cardinal points of religion—creation of all things by one God, and the mission of God's Son—were of these ; and he said he spoke to his people of them, but they were 'great fool ; no sabe.' Small blame to them ; for Jim taught theology in English—a 'tongue not understood of the people.' His son was a bright lad, and took pleasure in seeing our labours, and in turns assisting. His daughter—Passa-wulla-cuds-keep-a—was intelligent and very pretty ; a great pet with my family. To keep these a longer time for education, I much desired and asked Jim to allow it. Jim said, 'I, your daughter, ma girl, stay with my daughters ; eat, sleep, live, learn with them. Oy Hy, very good girl—cook, make shirt, wash for you.' 'Very good. Let your daughter stay with me.' 'Yess ; very good. Your daughter go with me, my daughter stay with you.' A bargain whose advantages methought were all on one side, I need not say whose. The son could not remain, because he would cry too much if parted from his parents ; so Jim returned and his family, and we saw them home.

In Woollya, his native cove, we stayed four weeks, every day in intercourse with natives. We constructed a house of indigenous materials, after our fashion, to improve their architecture. We distributed a large quantity of garments amongst them, as payment for assistance. We went alone in their forests ; we trusted our boat, our lives, in their hands, and neither feared, nor had reason to fear, any ill from them.

Our late guests reported favourably, so that, had we desired, we might have filled our craft with willing emigrants ; but we selected nine—three married men and their wives, the child of one with a wondrous name—Ky-at-tee-gat-t-a-moo-too-mowl-keep-a—and two lads. We should have preferred all young people, boys and girls ; but girls are married on reaching puberty, and boys are by their parents reported too soft-hearted. 'They cry too much.' The lads we did bring were characters—the elder was very industrious, the younger very intelligent, quite a botanist.

These nine in two days came to Cranmer. Here they were received most gladly. The men were put under one of our catechists, the women were commended to our wife, and the lads shared our and the senior catechist's instruction, whilst all were constantly visited or visiting among us. They rapidly improved in manners; to imitate us was their passion. Our dress, our habits, our worship they copied. Everything, in short, they tried but our industry. Only one was up to this—the elder lad; and his reason was better than his reasoning: 'Englishman works a great deal; I work a great deal, therefore I am an Englishman.'

I could tell many anecdotes of these people, but time forbids.

With a store of new thoughts, new feelings, new words, and a box full of new clothes, they at the end of the set time—nine months—went back. Many presents for our known and named friends were sent at the same time, and quantities of clothes for unknown people, chiefly cast-off garments given to persons on the river Plate interested in our mission.

Soon after the vessel reached Woolla again, seventy or eighty canoes gathered to this place, and mustered 300 or 400 persons. The things from Cranmer excited much cupidity—to possess them became the dominant thought—and Sunday, just after the schooner's arrival, became the opportunity. Mr. Phillips, catechist, with our captain and crew, went on shore to worship among them. While they were so engaged, the natives fell on them with stones and sticks and killed all, being eight men. The cook, left on board, saw from our schooner's anchorage, a quarter of a mile distant, what occurred, jumped into the remaining boat, and sculled ashore. Then he climbed a tall tree, and waited to see what they would do. They came to the schooner, and in a short time carried off or destroyed everything movable. Our cook ran off into the interior for four days, then he took the coast again; in twelve days more he got into a canoe, and, after having been stripped of his clothes, he was conveyed back to Woollya, when our former guests received him with every kindness, and treated him hospitably for three months and a half. Then he was recovered and brought back by another vessel we sent for the purpose. Our craft was afterwards recovered, with her boats, uninjured, through the care of our native friends. One of them insisted upon bringing his wife to live in Cranmer, 'which,' he said, 'was his country, and Mr. Despard was his friend.' They came; they were taught to read, write, and work. They improved, particularly the man, wonderfully. They attended our worship, and learnt the main doctrines of our religion. They had none of their own; no notion of prayer, sacrifice, or any other religious rite. They knew nothing of creation, or of judgment, or of a future life. They thought the breath of a man went to heaven; but what for, and if it were to come back or not, they had no notion. In their country was no 'pray God book,' 'no pray God man;' 'child no ask father who made sun;' 'mother no say child, bad steal.' To speak of the dead is to say 'bad words.'

These young people read well in English, using the phonetic type, and wrote very neatly. They were very cleanly, industrious, and courteous. They gave thanks over every meal, prayed together every day, were scrupulous in keeping the Sabbath holy, and constantly—the man certainly—attended church, week days and Sabbaths.

I left them under charge of an excellent young man, whom I brought up from an orphan workhouse child, and he has fully sustained his duty. Since the new superintendent went out they have been over to their country with him and their pious friends, and through their explanations partly—partly through the recollection of good treatment when I was then in Cranmer—other natives and several of our old friends have gone over to stay for a season. To them Ocacocomchey, the man I spoke of, is a messenger of truth, and seeks to do them good by word and example in every way.

I have a firm faith in the accomplishing in due time of that work of change in the present and the future of these poor degraded wanderers, which is so earnestly to be desired. My brief experience among them supports this assurance."

Obituary.

THE LATE REV. CHARLES SPARKES, M.A.

OUR readers will probably have already learnt the sudden death of our dear friend and predecessor in the editorship of this periodical, which took place at Chipping Barnet on April 20. We take the following from the *Barnet Press* :—

"We last week announced the melancholy intelligence of the sudden death of our highly-esteemed curate, the Rev. Charles Sparkes, which has cast a gloom over the whole neighbourhood. Some account of one so universally respected will, we are sure, be acceptable to many.

Charles, the son of the late Commander Sparkes, R.N., was born at Portsmouth on the 2d of January, 1807. Of his school-days nothing particular is known. He subsequently entered St. John's College, Cambridge, and on the completion of his academical course, took honours as a junior optime in the year 1829. After leaving the University, he was ordained Deacon (about the year 1820) by Dr. Bathurst, then Bishop of Norwich, the Rev. James Royle, of Wareham, giving him a title. He took Priest's orders the following year. Some time after this he was appointed to the curacy of Barningham, Suffolk, by the Rev. G. Hunt, the father of G. Ward Hunt, Esq., M.P. for Northamptonshire, to whom Mr. S. acted as tutor, and whose esteem and friendship he retained to the last, Mr. Hunt attending the funeral at great inconvenience to himself that he might pay this last tribute of respect to his departed friend. From Barningham Mr. Sparkes went to Chesterford, near Saffron Walden, to take charge of the parish during the absence of the rector, the Rev. Lord C. Hervey, who was compelled to leave on account of ill-health. The esteem in which he was there held cannot be more strongly expressed than in the words of Lord Charles, who, on hearing of his decease, wrote to express heartfelt sympathy with his widow, and 'deep attachment to one of the most single-hearted, devoted, and loveable men I ever met. The feeling of grief is not confined to our house, but it is felt as a great

sorrow throughout this parish, where he is remembered with lively affection, as well as respect.' It must be nearly twenty years since Mr. Sparkes left Chesterford. At the expiration of this engagement, he was urged to accept the curacy of Clapton, near London, under similar circumstances, the incumbent, the Rev. James Powell, being seriously indisposed. Here, likewise, he gained the deep and lasting affection of all classes. After the decease of Mr. Powell, the Rev. C. B. Dalton, then rector of Lambeth, gave him the incumbency of St. Mary's, a poor and populous district in his parish. The poverty of the living, and the urgent claims of thousands of poor, were too much for his conscientious and sensitive mind, so that he ultimately resigned it, again to go back to the life of a curate. Soon after this he came to Barnet, where, during the nine years he lived amongst us, he won, as in all other places, the affection of many, and the goodwill and esteem of rich and poor. He was married January 31, 1860, at Barton-on-Humber, to Catherine, fourth daughter of Benjamin Johnson, Esq., late of Newcastle-on-Tyne, by whom he had two children. For several years he was editor of the *Colonial Church Chronicle*, which he carried on with great labour and pecuniary loss to himself, borne cheerfully for the sake of the great cause of Christian Missions, which he had so much at heart. He rendered great service to the *Society for the Propagation of the Gospel in Foreign Parts*, and was highly esteemed by many of its influential supporters. The highly-valued secretary, the Rev. Ernest Hawkins, followed him to the grave. On Monday, the 25th, his body was interred in Hadley Churchyard, amid the regrets of a large assemblage of people. The closing of many houses and shops in the town, the numbers who followed, the crowded church and churchyard, and the attendance of the neighbouring clergy and friends from London, among whom was the hon. member for Northamptonshire, all show in what esteem this good man was held.

Mr. Sparkes was a man of considerable abilities and attainments. He was remarkably humble, high-minded, and conscientious. As a friend, he was loving, faithful, and constant, in all the changes of life. He was a devoted, attached member of the Church of England; a conscientious, zealous, and consistent clergyman, and never forgot the duties of his sacred calling. Though oftentimes full of life and buoyancy of spirit, he never lost sight of holy things, but always had a deep sense of his responsibilities.

Mr. Sparkes leaves a widow and two young children to mourn his loss. His aged mother, now in her ninety-third year, has survived him. After the funeral, a meeting of friends was held at the house of Mr. Bryant, to consider in what way they could best show their respect for the departed, and sympathy with his widow and children, for whom there is a very slender provision. A committee was formed, and a subscription is being made for the purpose of raising a fund for their benefit."

The efforts of the committee have not been altogether unsuccessful; but contributions will still be thankfully received by the Rev. W. Bullock, 79, Pall Mall; the Rev. R. Gregory, St. Mary-the-Less, Lambeth; R. Brett, Esq. Stoke Newington; or any other member of the committee.

Reviews and Notices.

DR. PUSEY *on the Privy Council Judgment* ; reprinted from the *Record*.
Oxford : J. H. & J. Parker.

A Litany of our Lord's Warnings (for the present Distress), by the
Rev. J. KEBLE. Oxford : J. H. & J. Parker. (Cheap edition, with-
out the Preface.)

An Office of Intercession for the Church ; with Preface and Appendix.
By the Rev. P. G. MEDD, Fellow and Tutor of University Coll.
Oxford. Oxford : J. H. & J. Parker.

Christian Union, a Condition of Missionary Success : a Sermon by the
Rev. A. A. DAWSON, Irish Secretary, S.P.G. Dublin : W. McGee.

ALL these publications have respect to the state of the Church of England in reference either to the danger attending the vindication of her orthodoxy, or to her unhappy estrangement from much of the Catholic world, or to both of these circumstances together. Those from the pens of Dr. Pusey and Mr. Keble must be well known to most of our readers, and ought to be in the hands of all. The following paragraphs, in the preface of Mr. Keble's book, are worthy of the gravest consideration :—

“ Yet until God's good providence shall have somehow taken off the burden which the late sentence has brought upon us of the English Church, by enabling us entirely and with full authority to annul that sentence, and make it be as if it had never been, the effect of it will remain, not only as a scandal and reproach to us throughout Christendom, and as a provocation to restless and fretful spirits, otherwise inclined to separate from us ; but still more frightfully in ways which we shall not know of, until we have to measure the amount of the mischief by the souls which it shall have helped to ruin. In this view it may reasonably be felt as even more shocking and calamitous than what we have before had cause to complain of from the same most inadequate tribunal : inadequate in such causes, I do not say from anything in the persons of those composing it, but from the principle on which it was constituted, and the rules by which it holds itself bound. There have been three arrows from the same quiver. First the decision in the Gorham case ; next that of Dr. Lushington in the Court of Arches, preliminary to this Appeal, whereby among other things it is made lawful for a clergyman to deny the prophetic character of the Old Testament (which decision is indeed due to this Court, being expressly grounded by the Judge on the rule laid down in the Gorham case) ; and lastly, we have this third judgment, which besides the other grave points with which it deals, does by its exposition of the word ‘ everlasting ’ equal the first surely in rash disregard of Church authority, and the second in daring contradiction of our Lord's own words ; while it surpasses both in its direct and most disastrous tendency to corrupt and ruin the souls for which Christ died.

One is reminded that when the Gorham judgment was made known, besides the special error it was thought to sanction, one main ground of remonstrance was, the Court being of necessity bound to exclude Holy Scripture and Consent of Antiquity in judging of great questions of faith ; whereby, it was said, *We might one day find ourselves, as a community, deprived of our faith in the inspiration of Holy Scripture, or in the eternity of hell torments.* See here both anticipations verified in a single document.

Under these circumstances, and considering the many other dangers and sorrows which surround us, an invitation to unite in intercession for ourselves and our Church cannot be unseasonable ; and if the compiler is right in supposing that the one point above dwelt on is paramount to all the rest in its immediate bearing on the salvation of souls, the choice of it as the special subject of a whole Litany will not seem unnatural. Thoughtful persons, it is hoped, will find in this Office suffrages which will apply to the several matters, on which we are bound at present in our several stations to be anxious and watchful,—to the integrity of the Prayer-book, to the protection of the Clergy and Universities from unbelief, to the strengthening what little remains of godly Discipline, and to the support of those contending for the Faith in the Colonies or elsewhere.

But it is one thing to feel deeply the duty of combining, in prayer and in all other lawful and prudent ways, to get rid of an oppressive and dangerous institution, and of the heresy and schism in which it has well-nigh involved us ; another thing, to see clearly what may be wisely substituted for it. And it is hoped that such as may think well to use this Litany in whole or in part, will understand themselves to be interceding very especially for those to whom providentially Church legislation appertains ; i.e. I suppose, for ‘ the Parliament of this realm, with the Convocation thereto annexed.’ Let us pray that they may be guided to some plan, which shall combine in those who are to decide in spiritual causes, especially in the last resort, judicial training with theological knowledge ; which shall enlarge the standard of judgment, by admitting Holy Scripture and the consent of the undivided Church as a kind of common law for interpreting what might otherwise be doubtful in our formularies ; and which shall religiously reserve to the Bishops, singly or in council, their old canonical and constitutional prerogatives.”

Mr. Medd, also, in introducing his Intercessory Office, speaks in the same strain on this subject as Mr. Keble has done. He gives, moreover, a statement of what appears to him to be the chief means for that “ great object of Reunion, which no thoughtful person can doubt to be, in these days, the deepest, *soorest* need of the Christian Church ” :—

“ They are :—First and foremost, to cultivate a spirit of real charity and forbearance towards all those who own the Lord Jesus as their Saviour, and worship Him as their God, whatever other differences there may be between ourselves and them, and studiously to avoid all bitterness even whilst pointing out how their unauthorized additions to, or deductions

from, the divinely-revealed deposit of truth have been the sad occasions of heart-burning and division.

Secondly, to endeavour to make ourselves better acquainted with the past history and present condition of other Christian bodies, that we may the better discern their essential oneness in faith with ourselves.

Thirdly, to remember that the striving after an unnecessary uniformity in those things which are not of the essence of the Faith, but are, and always have been, diverse, 'according to the diversities of countries, times, and men's manners,' not only is not the way to, but is often the most serious hindrance to, true unity.

For perfect intercommunion between the Churches of, say, two different countries, it cannot be necessary that either the structure, the wording, or the language of their formularies, or their mode of celebrating Divine Service, or even the precise wording of their Confessions of Faith, should be absolutely one and the same. What is really wanted is that the members of one national Church, when within the territorial limits of another, should be recognised as Christians, and as such admitted to communion; and, secondly, that common deliberation and united action on the part of their several Episcopates should be possible when occasion required. Once given the one Catholic Faith and the one Catholic Polity, which are the only true bases of communion, and then for its particular usages within its own borders, in manner of worship or of teaching, each national Church is responsible for itself, and only to the Divine Head of all. It cannot be doubted, and it is the most saddening reflection which is forced upon the mind, in regarding the present, and during many centuries the past, condition of Christendom, that the claim of absolute and exclusive infallibility advanced by the Papal Church, and by consequence of absolute submission of all other Churches as the terms of reunion, is essentially schismatical, and is indeed the main cause of the present divisions of Christendom.

Yet more saddening still perhaps is the conviction, which is the almost inevitable result of a study of the past history and present temper of the Roman Church, that this claim on its part will never be abated; and that the only hope of an ultimate reunion of the now separate branches of Christendom is in the possibility of the Episcopate in national Churches at present within the Roman obedience asserting their independence of that see, and their right to revise their own Formularies and Confessions after the primitive model, as the Church of England did at the Reformation. . . .

Lastly, the chief means, and yet within the power of all of us, whereby we may assist in bringing about that glorious consummation, the reunion of Christendom, is *earnest and constant prayer*. It is with a view to assist in the performance of this most necessary duty of Christian patriotism that the following 'Office of Intercession for the Church' has been compiled."

The Sermon of Mr. Dawson's, founded on the great text for Unity, St. John xvii. 20, 21, well observes—"Until our sympathies have been drawn out so as to embrace at *least* all Christians, it is not likely that they will be able to take a wider range, and include all mankind. This is the ascending scale taught us by Christ Himself; for while He prays

first for His Church, He does not stay even there, but prays that through it the world may believe." The preacher points out the contrast of the text to the notions of some in our days who think, like a Scotch dissenting member of Parliament, whose words he cites:—"That there has been a great deal of unnecessary lamentation expended over the divisions among Christians. Instead of mourning over them, I rather like them; for unless the intellectual constitution of man were completely changed, the body of professing Christians would only be held together in a grand ecclesiastical corporation either by a powerful coercion or a genteel hypocrisy!"

We find from Mr. Dawson that in Ireland the contributions to the "Two chief Missionary Societies together do not exceed 8,000*l.*, while the endowments of the Irish Church amount to 580,000*l.* per annum; in addition to which the good people of England give us some 30,000*l.* per annum to help us to discharge our duties to our Roman Catholic parishioners. Of this 8,000*l.*, 2,000*l.* only falls to the share of the Society for the Propagation of the Gospel, although we owe it a peculiar debt of gratitude for its care for the emigrant members of our Communion."

Well may it be added—"These figures are suggestive and startling;" but we are glad that the cause of the last-named Society has such an able advocate in Ireland as Mr. Dawson, and the increase in its Irish income which has taken place since his appointment to his present post is, we hope, an argument for even yet better things in the future.

The Christian Remembrancer for April (Mozleys) devotes a more than usual amount of space to the topics with which our own pages are concerned. The opening article, "Africa and the Church," speaks more hopefully of the prospects of the Abyssinian Church than would probably have been the case had the writer learnt the intelligence which has been subsequently received, of an insurrection threatening the destruction of Theodoros, and of an unhappy collision between that monarch and Messrs. Stern and Rosenthal, agents of the London Society for the Promotion of Christianity among the Jews. Those missionaries appear to have given offence by attacking the Abyssinian Church, in violation of the pledge to the contrary which Bishop Gobat had given to the king, and has himself, we believe, faithfully kept so far as his own power extends. The notice of Dean Goodwin's "Memoir of Bishop Mackenzie," and the paper on "New Zealand as it was and as it is," are well-written and full of interest. There is also an article on "Intercommunion with the Eastern Church," at the authorship of which we think we might very safely guess. We observe

some things in it which we do not like ; for instance, while we could tolerate the Infant Communion of the Orientals, we could not wish the adoption of that custom among ourselves ; nor can we subscribe to the sweeping statement that " the attempt at union between certain of the German Reformers and the See of Constantinople, in the middle of the 16th century, had *no common ground to go upon.*"

The Idle Word: Short Religious Essays upon the Gift of Speech and its Employment in Conversation. By E. MEYRICK GOULBURN, D.D. &c. &c.

Four Sermons on Subjects of the Day, preached in the Church of John the Evangelist, Paddington—The Inspiration of Holy Scripture, The Word of God a Seed, Experimental Knowledge of the Scriptures a Dispensation from Inquiry, Everlasting Punishment ; with a Preface on the "Oxford Declaration." By E. MEYRICK GOULBURN, D.D. &c. &c. (Rivingtons.)

THESE Essays and Sermons are like everything which we read by Dr. Goulburn, original and scholarly in the way in which their subjects are handled ; but the Preface to the latter book is an apology for not signing the Oxford Declaration, of which the arguing seems to us more singular than cogent.

Lyra Messianica: Hymns and Verses on the Life of Christ, Ancient and Modern, with other poems. Edited by the Rev. ORBY SHIPLEY, M.A. (Longmans.)

WE are glad to be able to speak of this rich collection without such a complaint as was drawn from us by certain translations unwisely admitted into Mr. Shipley's *Lyra Eucharistica*. To all, who duly appreciate the historical aspects of Christian devotion, this handsome volume will be welcome. Most of the treasures of early and mediæval hymnology are here to be found in a fair English setting ; many, for the first time, drawn from the old rituals of England, France, the Netherlands, the North, the East, &c. Among the pieces of more modern date are specimens of the poetry of the Swedish and German Reformations, and the best of the recent English compositions.

Psalms, Lessons, and Prayers, &c. (Bell and Daldy) the well-known Manual for Household Worship, by the Rev. ERNEST HAWKINS, has reached an eighth edition.

Two more volumes of *Tales Illustrating Church History* (J. and J. H. Parker) have been issued—Vol. V. Northern and Eastern Europe ; Vol. VI. Asia and Africa. The former contains five tales—two of the Greek Church, two of the Scandinavian, and one of the struggles of the early Christians in the time of Diocletian ; and the latter also contains five stories—one of the Decian persecution, one a history of the Nicene times, one a sketch from Georgian Church History, one of Mediæval Nestorianism, and one of Jesuit Missions to the East. In the former of these volumes—though justice is done to the Church of Sweden—we regret to notice some exaggerated complaints against the Reformation in the remainder of the North. In other respects, these tales, like their forerunners, are excellent.

Colonial, Foreign, and Home News.

SUMMARY.

It is said that the consecration of the three Bishops of Peterborough, Tasmania, and the Niger Territory, will probably take place in Westminster Abbey on St. Peter's Day, the 29th of June.

Our correspondent, K. T., asks us to print the following "contrast ;"—possibly we may be able to chronicle a different one in a few years ; let us hope and work for it:—

"The income of the *Society for the Propagation of the Gospel* for the past year is stated at 89,000*l.*, while that of the *Wesleyan Missionary Society* is just over 150,000*l.*, and the sums promised to its Jubilee Fund, amount to 173,000*l.* ! Dissenting Missionary Societies have their special funds, so that the Church of England must not depend too much on her special contributions to various dioceses to lessen the shame of the above contrast."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. *May 21st.*—The Rev. J. Kempe in the chair. Grants were voted for the year 1865 to the dioceses of Nova Scotia, Fredericton, Montreal, Toronto, Huron, Ontario, Rupert's Land, Brisbane, Prince Edward's Island, and Newfoundland ; in most cases with a slight reduction on the amount of the corresponding grants of former years, and in every case with notice of an entire revision of the scale of grants after the expiration of the year 1865. An additional grant of 100*l.* in excess of that voted last month, was made to the diocese of Natal, to meet a special benefaction from a private source of equal amount. The sum of 150*l.* was voted, from the special fund, to be placed at the control of the Continental Chaplaincies Committee, on the understanding that all grants made from this sum be reported to the board. The Standing Committee's recommendation that 500*l.* be granted in aid of the endowment of a Professorship of Divinity at Trinity College, Toronto, provided that 5,000*l.* be raised in

the colony for the general purposes of the college, was then put, and led to much discussion. An amendment was moved that the proposal be referred back to the Standing Committee, with the view of inquiring into the possibility of increasing its amount. The amendment was lost by a majority of 2:—for the amendment, 14; against it, 16. Next came the vexed question of the byelaws which regulate the filling up of vacancies in the Standing Committee. The new versions offered by the Standing Committee of Byelaws 6 and 7 were proposed and agreed to; but the Board thought it best to postpone deciding on the adoption of the two byelaws offered in place of No. 8 until the month of November next.

THE PROJECTED ETHIOPIAN MISSION.—A correspondent inquires of us:—"Has any action been taken, or is any likely to follow up, Captain Speke's noble proposal for the commencement of a mission to Equatorial Africa?"

We are enabled to tell him that an association, which will embrace this among its objects, will soon bring its plans before the public. It is hoped that, from the start, the mission will be shared in by the Scandinavian (and, perhaps, also the Scottish) Church, working in harmony with our own, as was the case with the old Tranquebar Mission of the *Society for Promoting Christian Knowledge*. In view of this, as well as of other special circumstances, it will probably be thought better to adhere to the plan of a distinct organization than to accept such a proposal as that made by the Rev. W. Knight in the *Church Missionary Intelligencer*. Mr. Knight's well-meant proposal, however, serves to show the widening interest felt in the subject. It is as follows:—"Captain Speke has laid before the public the brief outline of a scheme for Christian Missions to Karagué and its neighbourhood, but his plan requires far more explanation and discussion before a decided opinion can be formed on it. And, moreover, though I have learnt from our Committee not to look coldly on any evangelistic scheme properly and prayerfully matured, it is impossible not to deprecate the formation of any new societies as being both wasteful and indiscreet. Moreover, the *Church Missionary Society*, under God, opened the country to the knowledge even of modern Europe, and has a right, if it can, to occupy it. And, surely, it can occupy it. The mean temperature of these regions is only 68°, six degrees less than that of the Singhalese highlands about Kandy, while that of the Yoruba is 81°. Captain Speke tells us that he traversed the whole distance in woollen clothes. The elevation of the plateau makes it remarkably salubrious for the tropics; and the false notions of this portion of inter-tropical Africa have been dispelled by Captain Grant's valuable table of the climate of the countries bordering on the Lake Nyanza, deduced from a year's daily observation."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 3d, 1864.* The Bishop of St. Asaph in the chair.

The Rev. Dr. Currey, the Commissary of the Bishop of Newcastle, stated that the Diocese of Newcastle, New South Wales, as originally

formed, 1847, extended along the coast 800 miles, and reached inland about 700 miles, lying to the north of the Diocese of Sydney. The present Bishop, as the population rapidly increased, soon devoted his efforts to a sub-division of his vast diocese. The see of Brisbane has already taken off the most northern portion. After this diminution, the Diocese of Newcastle still includes five degrees of latitude, and extends inland several hundred miles. The Bishop now proposes to form into a new Diocese that portion of his present Diocese which lies north of latitude $31^{\circ} 41'$, the new see to be called the Bishopric of Grafton and Armidale. The population of this district is about 30,000; but the number of new settlers is large, and the population rapidly increasing. The scheme has been approved by the Colonial Secretary and by the Archbishop of Canterbury. A gentleman possessed of property in the district, Mr. Clerk Irving, has come forward with the noble gift of 2,000*l.* and the Bishop of Newcastle guarantees that 3,000*l.* more shall be forthcoming in the colony for the endowment of the see. He considers that the sum to be provided should not be less than 10,000*l.* The Colonial Bishopric Fund will supply 1,500*l.*; the remaining 3,500*l.* must be raised in England. Of this sum, it is hoped that the *Society for Promoting Christian Knowledge* will, at the June meeting of the Board, grant 1,000*l.* to be paid when the 9,000*l.* from other sources is secured for the endowment of the new see. The Bishop of Newcastle has munificently offered to provide 500*l.* from his own resources, besides the 5,000*l.* guaranteed in the colony, if the sum of 10,000*l.* cannot otherwise be made up.

CHURCH MISSIONARY SOCIETY.—The Annual Meeting was held on May 3d, in Exeter Hall; the Earl of Chichester, the President, took the chair. It was stated that the total income of the Society for the past year had been 134,247*l.* including 1,745*l.* which was a special fund for India. The total ordinary expenditure had been 133,777*l.* with 12,016*l.* charged to India fund, making the total expenditure 145,794*l.* The local funds raised for the Missions, and expended there independently of the general fund, were not included in the foregoing statement; they amounted to about 20,000*l.* making a grand total from all sources of 154,247*l.* The number of clergymen employed by the Society was 269; of European laymen, schoolmasters, lay agents, printers, &c., 22; European female teachers (exclusive of missionaries' wives), 10; native and country-born catechists and teachers of all classes not sent from home, 1,983; number of communicants 1860, 19,828; 1861, 21,064; 1862, 21,261; 1863, 18,110. The Society had 140 stations. It had also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native Church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

JULY, 1864.

THE CONSECRATION OF THE FIRST MISSIONARY BISHOP
OF THE NIGER.

By the time when our readers see these words we hope that the Church of England will be able to congratulate herself, or rather to thank her all-gracious Head, for the fact that she possesses among the Episcopate of her communion a Negro. On the 29th of June, St. Peter's Day, we hope that the aged walls of Canterbury Cathedral will have witnessed, in the consecration of a Home, a Colonial, and a Missionary Bishop, an event as remarkable and stirring as any which it has hitherto beheld, not excepting even the tragic end of the strange career of Thomas Becket. That any Bishop should be consecrated at Canterbury is an interesting, if only because an unusual, occurrence; the consecration of a Bishop to a Colonial Diocese which, like Tasmania, has attained (as it were) its majority, and is henceforth comparatively independent of extraneous aid, is mark-worthy; but the consecration to the Apostolic dignity of a Negro, of one who has been a slave, and that too—we would say it without offence—at the request of the *Church Missionary Society*, constitutes, indeed, an epoch in our ecclesiastical annals.

In a letter addressed to the Archbishop of Canterbury, the Committee of the *Church Missionary Society* pointed out—

“That the foundations of a Native Church in Western Africa were laid more than fifty years ago by the devoted and self-sacrificing labours of European missionaries; that the Church had been gradually extended and brought to maturity by a succession of European and native labourers, till

at present it may be estimated at nearly 20,000 members, comprising twenty-two native ordained ministers, and eighty native teachers and catechists; that the native Christians are chiefly resident in the colony of Sierra Leone, where nine parishes have been formed under as many native ordained ministers, these ministers being independent of the *Church Missionary Society*, and under the direct superintendence of the Bishop of Sierra Leone, and wholly supported by the contributions of their people; that other native members of the Church have settled at various points along the coast, while at Lagos and Abeokuta, 1,300 miles from Sierra Leone, another native Church, comprising nearly one-fourth of the whole number of Church members, is rising up, under the pastoral care of European missionaries and native ministers—the latest accession to the Christian Church being on the banks of the River Niger, 1,500 miles from Sierra Leone, where none but native ministers and teachers have yet laboured, and where between 100 and 200 converts have been collected. The diocese of Sierra Leone comprises only the British colonies on the coast; and as the Bishop resides in Sierra Leone, the western extremity of the diocese, Episcopal visits to the distant colony of Lagos are necessarily rare, and to parts beyond the limits of the letters patent, especially to the River Niger, hardly practicable. Hence many native teachers are waiting for ordination, and many converts of long standing are deprived of the rite of Confirmation.”

Under these circumstances, the Committee represented to his Grace the need of providing for the more frequent exercise of Episcopal functions in the eastern portion of the coast, especially for the Missions in the interior, and for the full development of the Niger Mission. And the Archbishop at once signified his concurrence with the Committee's suggestion that—“on the provisions of the Acts (*viz.* 26 Geo. III. c. 84; and 5 Vict. c. 6) which enable the Archbishop of Canterbury, with the Queen's licence, to consecrate Bishops for countries beyond her Majesty's dominions—the Rev. Samuel Crowther should be consecrated a Bishop, to exercise Episcopal functions in the countries beyond the limits of her Majesty's dominions in Western Africa.”

The history of Bishop Crowther, extending over fifty years and more, from a state of abject servitude to his present position, is a very romantic one, and attracted, we are told, the attention of the Queen and the late Prince Consort, by whom he was graciously received at Windsor on one of his visits to this country :—

“His original name was Aljai, and his family lived at Oshogbo, in the Yoruba country, 100 miles inland from the Bight of Benin. In 1821 he was carried off by the Eyo Mahometans, was exchanged for a horse, was again exchanged at Dahdah, and cruelly treated, was then again sold as a slave for some tobacco, was captured by an English ship-of-war, and landed at Sierra Leone in 1822. He was baptized in 1825, taking the

names of the Vicar of Christ Church, Newgate Street, Samuel Crowther. In 1829 he married Asano, a native girl, who had been taught in the same school with him. He was then for some years schoolmaster of Regent's Town, and subsequently accompanied the first Niger expedition. Arrived in England, he was sent to the Church Missionary College, Islington, and was ordained by the Bishop of London. In 1854 he accompanied the second Niger expedition, of which he has written a very able account. He has since been an active clergyman at Akessa, and has translated the Bible into Yoruba, and has undertaken various other literary works of a religious character for the benefit of his African brethren."

Such has been the career of the man whose name is now added to the roll of our Missionary Bishops—to the roll in which have already been entered those of Mackenzie, Patteson, Staley, Tozer, and Twells. It is amusing, though not surprising, that the *Record*, in announcing that application for this consecration was being made to the Archbishop, fell into the error of asserting that the jurisdiction of the new Prelate would not extend to European clergymen. This is by no means the first of the *Record's* misapprehensions respecting Missionary Bishops. But it is surprising, and not amusing, that a clergyman could be found to object at Oxford to the conferment on Bishop Crowther of the usual honorary degree of D.D., on the score that the Negro race was at too low a stage of human development. As to the race at large, nothing is more fallacious than sweeping generalizations which confound in one common level the Boesjesman and the Zulu, the conquering tribes and the conquered; and even of its inferior members there is among many of us, we believe, too great a depreciation. Especially is their disinclination to work exaggerated. One who ought to know, from his long residence in Western Africa, writes to us:—

"Up to the measure of his needs, the Negro is really industrious. He never falls behind like other men do—English poor, Irish poor, German poor. His hut is never half-finished, broken, awry, incomplete; it is always perfect. When he plants, he does it earnestly, thoroughly. . . . In fine, whatever he does, he does with energy, according to the traditional fashions of his country."

But whatever may be thought of the present state of the race at large, or even of its highest tribes, it surely was as illogical as it was uncourteous thus to object to the academical distinction of an individual belonging to it. There have been black men of profound learning well worthy of their high ecclesiastical places, in both the Jacobite and the Tridentine communions.

We heartily congratulate the *Church Missionary Society* on having taken a step which will for the future help to vindicate it from the

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charge of indifference to Episcopacy. There may exist a diversity of opinion as to the propriety of invariably *commencing* a Mission with the placing of a Missionary Bishop at its head ; we, for our own part, are prepared to concede that in late discussions on this subject, there have been some exaggerated, some questionable, assertions, and hence some regretted misunderstandings. But we are now shown that the "committee-system" recognises the necessity of setting to itself a limit ; and if so, it can challenge from its opponents the same toleration as a permitted anomaly which was conceded to the Iona collegialism of old.

We trust that the consecration of Bishop Crowther will prove a precedent quickly fruitful in results. On the same grounds, the increase of the converts, the distance from the established See, are to be urged at once the consecration of Bishops for Tinnevely and Lahore ; though in India, indeed, there is not the same necessity for immediately conferring the Episcopate on men of the native race, and (as Bishop Cotton has clearly shown) it would be at present extremely injudicious. There is, however, a plain call for the elevation to the apostolic dignity of another native in Africa, and on the same side of that Continent as the region to be supervised by Bishop Crowther, though separated from him by a mighty distance and impenetrable natural barriers. We do not speak now of the Pongas Mission ; the turn of that will come in due time, nor long either, if the labours of Mr. Duport and his zealous colleagues are allowed to be continued by the Providence which gave to those of Leacock and Neville an end which only faith forbids us to call untimely. We speak of Liberia, on the progress and prospects of which we have more than once written in these pages, and the conduct of whose Negro clergy we have defended ; if our sister church in the United States would prove to the Anglican, and to the Catholic, world, that her eyes also are colour-blind, then—with all caution and godly jealousy, but without unnecessary hesitation or delay—let her advance to bestow her apostleship upon some native Liberian clergyman. Let her do this, and the reflex action of the blessed deed will be felt by her at home. Not much longer will black rectors be inferior to white in the franchise of her convocations ; not much longer will Rome in the United States advance by her equal treatment of all colours before her altars a better claim to the Catholicity and Apostolicity, where there is neither "Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free."

Who knows what may be the result in Africa of this consecration of Bishop Crowther, even in our own lifetime ? Only let us consider

Captain Speke's discovery of the source of the Nile, after so many centuries of perpetual mystery ; and the penetration to Abyssinia of the Brethren of St. Chrischon, that remarkable association which may play in modern days the part of the Benedictine in bygone centuries, and which owes its origin and allegiance to an Anglican priest ; to these things let us hopefully add even the Zambesi Mission, in spite of the reverses and disappointments which at present make every thought of it melancholy ; and then let us be bold to believe that our exertions, and prayers, and alms, will, if adequate, according to our capacity and our privileges, enable us to see the commencement of the glorious time when, everywhere throughout Africa, the cross of the reputed kinsmen of Simon of Cyrene shall cease to be the mere cross of suffering, and become the cross of salvation and Christ.

Correspondence, Documents, &c.

INTERCOMMUNION WITH THE EASTERN CHURCH.

SIR,—I think that the following letter from a Russian correspondent of the *Paris Nord* may be interesting to your readers ; particularly as it contains an allusion to the recent visit to Russia of the Rev. J. W. Young, the Secretary of the Committee of the Convention of the United States on Intercourse with the Russo-Greek Church, and to the collection of Documents which that Committee has issued.

Will you allow me to avail myself of this opportunity of saying, that I shall be happy to forward the pamphlet containing those papers to any one who will apply to me for it. It brings down the history of the movement to the end of last year. Yours faithfully,

GEORGE WILLIAMS.

King's College, Cambridge, May 20.

“ St. Petersburg, 23d April (May 5).

“ I told you that in order to oppose Catholic propagandism in the provinces of the west, we relied more upon the support of the Orthodox clergy, than on that of the bureaucracy.

The *Moscow Gazette* publishes on this subject a leading article, from which I extract the most striking passages, summing up the rest.

‘ We are often surprised at the want of activity of our society, at the small amount of energy that it displays for the defence of the interests which are dearest to it, amongst others those of its religion and of its Church. It prefers trusting to the Government ; it asks itself what would happen if the State ceased to exercise its control. It cannot make up its mind to trust to its own strength ; it even denies the existence of such strength, because its powers are paralysed by the too absorbing influence of authority.

‘ When the threatened interests of orthodoxy are at stake, we eagerly seek the means of creating artificial separations from other Churches, as if our own were not in a state to sustain the struggle, even with the

Roman Catholic Church, endowed as it is with an ardent spirit of proselytism.

'No! neither Ultramontane propagandism, however great the power of its organization, nor the Polish kzendys (priests) can be really dangerous to the interests of our Church; just as the elements of revolution, from whatever direction they may come, will have no effect upon our political organization. The extreme control exercised by the bureaucracy, the habit of trusting in everything to the support of the police—in these lies the danger!

'Catholic propagandism, in spite of the help of its militant orders, in spite of its unscrupulousness in the choice of its means, has not succeeded in encroaching on Orthodox ground. There is no doubt that our Orthodox Church could but win, if she were left free to try her strength against the Latin element.

'Foreign theologians already direct their thoughts to the East, and begin to suspect that the Orthodox Church is called to serve as a basis and pledge of the unity of worship. The spirit which animates it begins to exercise a certain attraction upon the religious sentiments of foreigners who are partizans of unity, although these sentiments have had too few opportunities of manifesting themselves.

'*A propos* of this, we may quote the opinion of a priest of the English Church, who has come over from New York to Moscow for the purpose of studying the institutions and rites of our Church, and of entering into communication with its ministers.

'He has communicated to us a memoir, in which he explains to us the views of the members of his Church. Among the questions raised in the bosom of the English Church, says this memoir, there are few whose importance equals that of union with the Church of the East. As we study its history and become acquainted with it, the authority which it exercises seems to us more comprehensible, and we wish more warmly to enter into relations with it. We have wrongly fallen into the way of looking upon the Latin Church as the cradle of Christianity, and as the most ancient church by its organization and traditional authority. We have forgotten that the Romish Church is but a separated branch of the Greek Church.

'In spite of the terrible shock which separated the two Churches, the Eastern Church has remained the faithful guardian of primitive traditions; she awaits that epoch in which Christianity will enter upon a new track, in order to end in unity and in general peace. We have hailed with joy the decision of our Church to seek to enter into relation with that of the East. We cannot but think that the latter will be enabled to acquire an independent position with regard to the State. Penetrating herself with the principles of vitality which she contains, and with the destinies that are reserved for her, she cannot but feel the need of occupying in Christendom the place to which she has a full right.'

For my part, I may add that the expression of these wishes is cast in terms too vague for a clear idea to be formed of the real aspirations of the English Church, as to the way in which she intends entering into relation with the Eastern Church; but it is nevertheless a significant symptom, especially considering the estrangement inspired by the manœuvres of a

certain fraction of the Catholic Church and the tendencies to absorption which it does not yet seem ready to renounce.

As to the advice of the *Gazette of Moscow* to grant more independence to our Clergy, it is unquestionable that it would be wise to follow it, on condition that the priests should confine themselves to the exercise of the mission devolving upon them, and should not aim at playing a political part, which, considering the peculiar organization of our Clergy, is scarcely to be feared.

It is, nevertheless, well to take the necessary measures for making it impossible that this should ever happen in any case, for we should thus introduce among ourselves what we blame with reason in the Catholic Church."

MISSIONARY WORK AMONG EMIGRANTS AT LIVERPOOL.

A "Report of Fifteen Years' Missionary Work among Emigrants at the Port of Liverpool," by the Rev. J. W. Walsh, gives a sketch of what has been done of late years to abate a crying evil.

Of the multitudes who year after year have been quitting the British Isles for North America and our Australian Colonies, the great bulk were either baptized members of the Anglican Church, or at least were willing to receive thankfully the ministrations of her clergy. Driven for the most part by necessity to self-expatriation, the condition of them all was worthy of sympathy; but cold and heartless was the reception they usually met with on arriving at our great seaport towns. "Each person with whom they came in contact seemed only eager to swindle them out of their last shilling, and then send them adrift on the less unkind ocean." Such was once the daily fate of the poor emigrants, until the *Society for the Propagation of the Gospel* interfered in their behalf:—

"Fifteen years ago, when the tide of emigration was nearly at its height, the Society, with the sanction and licence of the proper ecclesiastical authorities, appointed a chaplain at each of the great seaports, Liverpool, London, Plymouth, Southampton, and Bristol. The special duties of these chaplains were to take the pastoral charge as far as practicable of these poor scattered sheep of Christ; to be a friend to them in their forlorn condition; to warn them of the snares and traps which surrounded them; to direct them to safe lodgings; to gather them together on the decks of their ships when about to sail; to celebrate the service of our Church, and preach to them at parting the Word of Life."

Mr. Walsh states that in the year 1849, in which he was first appointed chaplain at Liverpool, as many as 16,000 emigrated from that port. He says:—

"I found the poor people committed to my care most miserably situated in the lodging-houses. Bad light, bad food, bad air, bad company, all awaited the arrival in Liverpool of those who had just left the bright skies and the green fields of the country, and the comparatively innocent pursuits of rural life. When I found at the outset upwards of 2,000 of my people thrown together at one time in dens which were then called emigrant

lodging-houses, my heart sank within me, and I thought I must give up the idea of being of any service, temporal or spiritual, to such vast numbers of people, under circumstances so unfavourable. Encouraged, however, to persevere, one ray of hope after another began to dawn upon my efforts. The Government Emigration Officers of the port, and the authorities of the town, kindly interested themselves in the cases of complaint which I was obliged continually to make to them. Stringent regulations were from time to time established for the internal management of the lodging-houses, and some check was put to the widely extended trade of fleecing the poor passing stranger.

On board ship, at the period to which I have alluded, I found even a worse state of things prevailing. In the between-decks and steerage might be seen, by the dim light from the hatchways, men, women, and children—old and young, male and female—berthed promiscuously, without regard to either age or sex. Their food was issued to them in an uncooked state. Those who were strong pushed their way to the cook-house, while the young, the weak, and the aged were actually obliged to consume their provisions raw."

Such was the order, or rather the disorder, on board emigrant ships sailing from Liverpool in 1849; and Liverpool was not the only port at which those barbarous scenes were exhibited. Mr. Walsh's repeated representations on the subject to the government authorities, were corroborated by similar accounts from London, Plymouth, and Bristol. Ultimately a bill was laid before Parliament, with the hope of remedying those crying evils, and was passed into law, "greatly through the exertions," says Mr. Walsh with gratitude, "of Mr. T. B. Horsfall, Mr. Bramley-Moore, Lord Naas, Lord Herbert of Lea, and the Government Emigration Officers then stationed at Liverpool, one of whom (Captain Prior) is still amongst us, being now chief of the staff."

In 1852, the Passenger Act came into force, and since that time a complete change for the better has taken place in the condition of the poor emigrant, on shore and on shipboard:—"Passenger tickets, which before were in many cases but a mere delusion, now became legal documents for the security of the holders thereof. Bulkheads were erected between decks, for the protection of single females, and the moral benefit of all. Every article of food began to be issued cooked ready for use, and decency and order enforced under heavy penalties."

It is to be hoped that the Society, which found in Mr. Walsh so energetic and successful a worker, will not relax its efforts on behalf of a class which must always be considered as having one of the first places in its claim upon it.

WHY SUCH DELAY IN BAPTIZING CATECHUMENS?

SIR,—I am desirous of offering a suggestion for the consideration of our excellent Missionaries, if you would kindly admit of my doing so through your pages. It is now the custom, when the Gospel is preached to the

heathen, and listened to by numbers who evidently take great interest in the Word of God, not to baptize any of those listeners until they have *given evidence* of a true repentance and real faith—not to administer the sacrament of Baptism but to those who seem to be the objects of a real conversion of heart. Was this the plan pursued in the first ages of Christianity, when we read of three thousand being baptized at the Apostles' preaching on one day? In the sixth century, Gregory the Great writes expressing his pleasure at hearing of ten thousand, in our own country, having been baptized in one year, after St. Augustine's arrival. Were not those earlier Missionaries right in not waiting for evidence of faith, but baptizing *into* the faith of Christ those who *believed* that Jesus is the Son of God and Redeemer of the world, and desired to become His disciples? Should we not follow the fathers as they followed the Apostles, and baptize the heathen as we baptize children, that they *may be* brought up in the faith of Christ crucified, instead of waiting till they *have been* so brought up? Are not our Missionaries, in this matter, under the influence, consciously or unconsciously, of some great error? Is it Calvinism, which leads men's minds to dissociate their expectations of Divine grace from the prompt and regular use of the Sacraments? If not, must it not be Pelagianism? For our Church teaches that to have "a will to do good works we must have the grace of God *preventing* us," as well as working with us when we have that good will; and is not that *preventing* grace given by the regenerating Spirit in Baptism? Should we, then, withhold Divine grace from any one who desires to become a member of Christ's Church, believing that Jesus is the Son of God? I think that this is a subject which demands renewed consideration.

H. B.

WHAT DISSENT IS DOING FOR MISSIONS.

SIR,—Will your kindly allow me to correct an error into which your correspondent K. T. has fallen at page 238 of your Number for June. It was said there that "the income of the Wesleyan Missionary Society for the past year was just over 150,000l.:" whereas this sum represents their *expenditure*, which *exceeded* the income by upwards of 15,000l.

As a subscriber both to the Gospel Propagation and Church Missionary Societies, will you also allow me to lessen the "shame" of the Church of England and the force of K. T.'s "contrast," by the following statement of accounts for last year taken from official sources.

I shall omit reference to the Wesleyan Jubilee Fund, because, though a noble offering, it yet is necessarily exceptional—one that can be made but once in a lifetime. The total income for 1863 from all sources, and for all objects, of the

	£	s.	d.
Wesleyan Missionary Society	134,258	7	0
London Missionary Society	81,073	8	10
Baptist Missionary Society	34,419	11	2
	<u>£249,751</u>	<u>7</u>	<u>0</u>

	£	s.	d.
Society for the Propagation of the Gospel income as per page 25 of "Report" . . .	87,832	11	4
Church Missionary Society	154,247	18	1
Colonial and Continental Society	28,919	14	0
	<u>£271,000</u>	<u>3</u>	<u>5</u>

A comparison of these sums will show a balance in favour of the Church of England, as compared with the three Dissenting societies, of 21,248*l.* 16*s.* 4*d.* And if the income of the Propagation Society may be brought up to 124,888*l.* 14*s.* 2*d.*, by the addition of "William Long's gift," and "capital sold," as on page 8 of the "Abstract of Receipts," &c. then the balance in favour of the Church of England will be 58,304*l.* 19*s.* 2*d.* F. G. S.

THE Report of the *London Missionary Society* for 1863 records the death of nine missionaries, male and female. Five new agents have been sent out to Madagascar, three to China, two to the West Indies. "The total number of the Society's missionaries, when thus reinforced, will amount to 176; with upwards of 600 native agents, including evangelists, catechists, and schoolmasters." In the seminary at Highgate the number of students amounts to 48.

The income of 1863-4 has been: "for ordinary purposes, 61,072*l.*; for special objects, 81,073*l.* The contributions for *ordinary purposes* exceed those of last year by 8,932*l.*" In Polynesia, the Society maintains three institutions for native preachers—in Tahaa, Raratonga, and Samoa—containing now in all 132 students. "The general character of the converts is surprising, especially when we consider their former degradation. The contributions of the Polynesian churches for the year, partly in money, and partly in native produce, exceed in value 1,900*l.* It must not, however, be supposed that the necessity for British missionaries is superseded by the labours of native evangelists; for although they are dauntless pioneers and brave combatants in the battle-field with heathenism, they need the presence and counsels of a leader."

The most formidable obstructions to the progress of Christianity in the Pacific have not been the ignorance and degradation, nor even the ferocity, of the islanders, but the deadly wrongs inflicted on the defenceless people by white men bearing the Christian name. Atrocities recently committed exceed the barbarities of all former years. "Vessels well armed and supplied were sent out from the ports of Peru, to capture by fraud or by force the natives of various Polynesian groups, and convey them as slaves to labour and to die in the mines of that country. These vessels were fitted out by a well-known mercantile house in Lima, and partly with British capital; and such was the success of their inhuman enterprise, that upwards of 2,000 victims were torn from their homes, and, if they survived the cruelties of the voyage, were doomed to the aggravated horrors of slavery. Several hundreds of the sufferers were natives of the Penrhyn Islands, and the Union group, and others of Niue or Savage Island.

Into all these groups the Gospel has been introduced by the Native Evangelists of our Society."

As soon as intelligence of these atrocities reached Australia, the strongest sensation was produced, and the British Government was petitioned to take steps to put an end to the wickedness. The London Society in England united its representations to those of the colonists, and the British Government warmly took up the matter. Mr. Jerningham, the British Minister in Rio, firmly protested to the Peruvian Government against the cruelties committed by the slavers, and, in consequence, that Government placed a vessel at the disposal of those of the islanders who, having been forcibly brought to Peru, were desirous of returning to their homes. A British frigate was also ordered to the South Sea Islands, to communicate with our consuls, and afford assistance to the islanders. The French Governor of Tahiti, claiming jurisdiction over some of the neighbouring islands from which the Peruvian slavers had carried off victims, promptly despatched armed vessels, by which at least one of the ships was captured, and the captives set free. The captain and supercargo were brought to trial, and found guilty of piracy.

This Society has 57 preachers in the West Indies. In China, in addition to the colony of Hong Kong, and the cities of Canton, Amoy, and Shanghai, this Society's missionaries have entered on labour in Hankow, Tien-tsin, and Peking; and the results narrated are highly encouraging. The Report observes:—"Till within a recent period, missionaries have not been admitted to the capital of the Chinese empire; but these restrictions have lately been relaxed. There are now *ten* agents of different societies, including two medical missionaries, settled within the walls of Peking. While the people are yet very imperfectly acquainted with the objects and labours of Christian teachers, and while their prejudices against the admission of foreigners continue strong, it has been deemed prudent hitherto to abstain from preaching in the crowded streets; but buildings may be obtained as hospitals, schools, and preaching stations, in which the several forms of Christian labour may be prosecuted without interruption." (From the list given in the Report, it appears that only four Anglican clergyman—including the American Church's Mission—are at work among the three millions in Peking.)

Under the heading of Madagascar we find the following, given among the Articles of the Constitution proclaimed on the accession of Queen Rasoaherena: "Protection, and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians." This pledge of the Government has hitherto been fully kept; and "the missionaries express their expectation, from the constant increase of the Christians in the capital, and especially from among the higher classes of society, that any return to persecution would become impracticable." At the close of 1863, the Christians of Antananarivo, in a body of 7,000, presented an address to the Queen, which was favourably received. "It was a happy contrast to the assemblies which, in former years, were convened on the same spot, to hear the Christians sentenced to slavery and to death." A Memorial Church and an Hospital have been

commenced in the capital; the printing-press has been brought into operation, and day and Sunday-schools have been established.

"With regard to the prospects of the Mission among the people," writes Mr. Sibree, "nothing can be more encouraging. The five chapels in the capital are crowded every Sunday, and two more are in course of erection. Both adults and children are eager for knowledge, and there is perfect liberty of action. A very large population in villages around the capital are ready for the Gospel; for heathenism here seems never to have had that all-absorbing power and influence which most systems of idolatry have."

The state of things in the more remote districts is equally hopeful. The first European Missionary, since the days of persecution, has recently journeyed to Vonezongo, and has ascertained that the number of Christians there exceeds 600.

The *Wesleyan Missionary Society* employs a few agents in Spain, Italy, and Germany. The two preachers in Würtemberg are much indebted, we think, for their success to their use of a German version of the English Prayer-book. This Society's Missions in Ceylon have still the great advantage of the presence of the distinguished student of Buddhism, Mr. Hardy; and a fair measure of success has attended its labours both there and in continental India, and in China. In the last country this Society has commenced a mission at the great city of Hankow, which is five hundred miles from the sea-coast by the Yangtze River, and right in the centre of the empire. Mr. J. Cox has been there more than a year, and a chapel is now opened, in which there is constant preaching. He has also travelled several hundred miles to the south of Hankow, and a considerable distance west, up the Yangtze River. In several places he found a strong antipathy towards foreigners, arising from the strange proceedings of the Roman Catholic priests. In not a few places they had seized land on which to build their churches, without any payment for it, alleging that it was to indemnify them for persecutions and confiscations of the property of their native converts one hundred and fifty years ago. The present generation of Chinese, knowing nothing of the truth of these assertions, denounce such seizures of their land as injustice. In the West Indies there is a falling-off in the numbers of Wesleyanism. War has hindered its missionary work of late in Western Africa; as also in New Zealand. Omitting the latter country, "The total number of members in the other Missions of the Australasian Conference, including the Friendly and the Fiji Islands, is 22,725, being an increase of more than 2,000 in the year. The Native Assistant Missionaries in New Zealand, Friendly Islands, and Fiji, are forty-one in number; and the estimated amount of the contributions from the Friendly and Fiji Islands for the current year is about 4,500*l*."

The "Jubilee Celebration" of this Society has been a magnificent success:—"More than 170,000*l*. has in the last nine months been promised, of which more than 27,000*l*. has been paid!" Besides these extraordinary efforts, the receipts of the Society for 1863 are put down at 134,258*l*., being an increase of more than 5,000*l*. on the ordinary receipts from "the Home Districts." In the list of the contributors there stand

as usual the names of the King of Holland, for the St. Eustatius Mission, West Indies, 83*l.*, and for the St. Martin's Mission, the like amount; and for the latter Mission, the Emperor of the French, 63*l.* Thirty-two missionaries have been sent out by this Society since its last anniversary; the number of its "Ministers and Assistant-Missionaries, including Super-numeraries," amounts now to 920, and of its other paid agents to 1,457.

The *Baptist Missionary Society* congratulates its friends on the recovery of pecuniary prosperity. The income for the current year has been 84,419*l.*, an increase more than enough to pay off its debt. The peculiarity which constitutes the Baptists as a sect unhappily leads to a needless expense in the translation of the Scriptures. Thus in the Report before us, we read of this Society's versions in several Indian tongues, in all of which (we believe) the Bible was to be read before. It is, however, creditable to the Baptists' Sanskrit version to be told that copies have been purchased for a class of Christian students in Ceylon, and for the use of some native preachers belonging to the Lutheran Missions on the coast of Malabar. In the West Indies, we observe that the Baptists, like the Wesleyans, complain of a decline; and they say, "it is chiefly attributable to the reaction arising after the period of revival in 1861. But in many of the islands it has been greatly increased by the depression in agricultural and mercantile pursuits, of a kind more serious than has for many years been experienced." This Baptist Society is also beginning to proselytize in Norway, where it has already made a schism at Krageroe.

AMERICAN CHRISTIAN UNITY SOCIETY.

At an adjourned meeting of the recently-formed *Christian Unity Society*, held at New York on May 2d, it was resolved to prepare and issue an Address, stating "the objects of the Society, and the means by which it is proposed to accomplish them." The *New York Church Journal* observes that the discussion upon this proposal, "though shared in by men of the most different views on some points, was yet entirely harmonious." Much that was said seems to us remarkable for its earnest, candid, and anti-Donatist temper, for the information it embodies, and the opinions it expresses on the great Catholic problems of the age. We shall give some extracts from the debate as reported in the *Journal*—

The Rev. Dr. Mahan, in moving the Resolution concerning the Address, said that—"there could be no doubt that our [American] Church, as a Body, does desire heartily the unity of all Christians; that this desire is expressed repeatedly in all our public services, and lies near the heart of all Churchmen. All shades of Churchmen agree in looking upon the division of Christendom as a disgrace and a scandal, and in believing that the great body of Christians are really holding aloof from one another for *nothing*. And now, in these days when infidelity is making great strides, when the power of Antichrist is rousing itself to fresh activity in every way, it was the duty of Christians, even while differing on points of real importance, to examine *how* such differences may be *settled*. They ought to meet like men, and fight the battle out face to face, if there be a battle

to fight: or else make the still better discovery that there is really nothing any longer to fight about. But while each company keeps itself separate from all the rest, in its own little pen, and refuses to look at any other, or consider any other, divisions must continue. If men who differ do not meet, how can they ever understand one another? This Society hoped to bring differing men together, to ask, *What are we fighting about? What is the cause of all this division and alienation? Is the cause sufficient to justify these horrible divisions in the Church of Christ?* It was not our design to compromise one jot or one tittle of God's truth, or of that which has been held by God's Church from the beginning. But it was our design—or at least one of our main objects—to bring men so far together that they might have a better chance of understanding one another. This was an object worth striving for."

The Rev. Dr. Coxe "had very definite views as to the action of this Society, the subject having been before his mind for years. The longing for Unity was deep at the heart of the members of our Church, and it needed and ought to have some mode of expression in act. It found place in all our public and private devotions, and was found in the form for Family Prayer as well as in that which is set forth to be used during our Conventions. Eight years ago—and before the minds of men had been turned in that direction as they are now—the House of Bishops had appointed a permanent Commission of their own Body on *Unity*, and had thus, as far as was in their power, held out the Olive Branch to all Christendom. The Church thus testified that *she* was not responsible for the divisions of the Church, but was anxious to heal them. This action had been by no means ineffectual. A steady increase—though mostly silent—had been going on ever since, until during this past winter we had seen a series of sermons on this very subject of *Unity* gotten up *not* by Churchmen: and also—what a few years ago would have been almost too much to believe—we had seen a general and wonderful union in the keeping of the Christian Passover,—that observance which for centuries had been regarded as only a relic of Popery. There *has* been progress, though not of the kind which the world takes note of,—not the kind that cometh by observation. There had been no blare of trumpets, no imposing array, no extensive apparatus: but there had been prayers; there had been kindly and earnest conversation at social gatherings, around hospitable boards, along the highways and byways of travel,—at all times and in all places when men's hearts were enlarged, and were enabled, by the Spirit of God, to enlarge the hearts of others. Nor had this great movement been merely local, in our own land: but it had been felt abroad on the face of the whole earth. It had been most extraordinary, and resembled nothing so much as that wonder which was wrought in the valley of dry bones, when bone came together with bone, and they began then to be covered with fibre and flesh. Could any one doubt that this was the work of the Spirit of God? Now in this our Society, we hope to give a place where this deep feeling can find expression. We hope to *feel our way* towards our brethren. We desire to see eye to eye and heart to heart: and we believe that when hearts are thus enlarged, they *will* flow together, and nothing can prevent it."

"The Rev. E. W. Syle said that for thirty-three years he had keenly felt the evils of Protestant dissensions. In Shanghai, while he was there, there were no less than *seven* different sorts of Protestant Christians. What was to be done in such a case? To *avoid* the subjects of difference among them was simply impossible. When a heathen was converted, and asked, 'What must I do to be saved?' the answer, 'Believe and be *baptized*,' brought him at once to the Baptist controversy. When told that he must worship God, then came up the liturgical question—is worship to be with a book or without a book? Did he desire to become a preacher of the Gospel to his countrymen, he must face the question as to who had power to ordain, and how it was to be done. No wonder there was small progress among the heathen, when they had to choose among the seven varieties before they could become Christians at all: and Christians themselves were sadly at a loss for Christian fellowship. When, on one occasion, he had met several Russian priests in the Gulf of Pe-che-le, how gladly would he have exchanged offices with them if he had only known how it could be done. In Shanghai, when the first revision of the translation of the Gospels was being made, the Roman Catholic Bishop—a most charming man—came to see him. The Bishop was dressed in Chinese costume, as is usual with them. He was a Roman by birth, and one of the greatest men he had ever met with. His plea, in coming to make the visit, was, 'Can we not all be *one*?' and such a plea, in such a place, went to the heart. Again, there was a Romish priest who lived very near Mr. Syle in Shanghai, a scholar, and one who was constantly exchanging kind offices with him, so that it occasioned no little remark among the people of both communions. Mr. Syle once said to him:—'When people ask me how it is that I and you get on so friendly together, what shall I answer them?' He answered sadly, 'Truth requires that we should explain the differences.' When asked now what this Society is to do, he (Mr. Syle) would reply:—'It is a Christian Reconciliation Society.' We are to do what we can to bring together Christians who are causelessly alienated from one another. There was a steadily growing tendency towards reunion. Twenty-five years ago Dr. Schmucker began it, though without much success. The subsequent attempts of the Christian Alliance and the Evangelical Alliance showed that there was a yearning for Union all round them. The heart work was already done, and had been long doing; the head work was all that now remained to be done. We need to understand one another better, and misunderstand one another less. In Shanghai it was very evident that the tendency to union among the Missionaries was strong, while it was only the influences from home that kept them asunder. The Baptists there—though generally the least easy to be won to union with others—offered to receive members on letters of dismission from us, without asking how they had been baptized; and a similar disposition was shown towards union in using the same version of Scripture: but it was of no use. Divisions must first be healed at home, or they *will* perpetuate themselves abroad. So great was our isolation there, that when our first native deacon, Chai, was ready for ordination, it was impossible to procure a sufficient number of presbyters to sign his testimonials. When the General Convention met in Cincinnati, to get

over the difficulty, they made a long canon; and the ordination took place. On that occasion, an English presbyter for the first time took part with us. The opening of the mission chapel, under the Rev. Mr. Keith, was the first occasion on which the *people* of ours and the English Mission united in the Holy Communion. Everything that looks like Inter-Communion goes straight to the Missionary's heart. But he felt that in order to anything worthy of the name there must be mutual recognition of each other's Orders. Without *that* there can be no Unity.

"The Rev. B. S. Huntingdon observed that a friend of his, who had been to Palestine, and travelled with the private Secretary of the Pope, was struck with the tact and sagacity of the papal system for influencing the East. There was much which we might imitate in its mode of dealing with ritual, and even also confessional, diversities. In order to do good in the Mission field we *must* have Missionary Colleges, and *must* have an exhibition of Church Unity among all who were essentially orthodox. This must be secured, even if it were necessary to go back and fight the whole battle over again. Kepler, in going through a long and most complicated calculation, as to the square of the distance of Saturn, found the result to be so different from what his theory required, that he was sure he must have made some numerical error: and he went over the whole calculation again, and found it. So might it be in our going over the controversies again. Nor should it be thought too late to do this now. Kepler said that he was willing to wait *centuries* for a reader, seeing that God Himself had patiently waited *thousands* of years for an *observer*. We must muster up our courage to go over the whole field of controversy again, and find out the error. The experience of the last twenty years showed that this was the point towards which we were tending.

"The Rev. Dr. Mahan made one remark, which he had omitted before. It was suggested to him in conversation with a very intelligent person in answer to the question, 'What is to come of all these divisions? and what is the remedy?' In all operations of Nature and of Society the same thing was to be seen. Movements are perpetually going on, and they go on *up to a certain point*, without any one's being able to guess beforehand the point to which they are really tending, and for which they are really preparing. But at the right moment the process of *crystallization* begins, and suddenly some beautiful thing resulted which was totally different from anything visible in the process before. So there was no doubt that the present condition of Christendom was totally different from that contemplated in the prayer of Our Lord for Unity. No doubt the effect of these divisions was most grievous, we were fearfully divided, we were kept apart by our prejudices: and it was natural to ask what would be the end of all this? But it must never be forgotten that the Spirit of God was yet among us. That Spirit had been given to the Church, to abide with it for ever. That Spirit is with us, therefore, and is working. That is the Spirit that maketh men to be of one mind in a house. That Spirit cannot work ineffectually in the Church, though the world seeth it not neither knoweth It. Christ Himself also is still continually offering that same Prayer for Unity, and His Spirit is working for the same end, of Unity; and all differences are therefore made to tend gradually to the

same point. When the full time has come, it only needs that one word shall be uttered from on high, and the beautiful crystallization into visible unity will begin. Not that this Society can do it. Men cannot do it. What we aim at is only to do the same thing that good men were doing when Christ came in the flesh. What, for instance, was Joseph of Arimathea doing? What *could* he do? He was '*waiting* for the kingdom of God.' So our design is to wait—to be in readiness for—the great Manifestations of God's power in His Word and Holy Spirit; to wait and pray. And if we really thus wait and pray, we shall be glad also to *do* what little we can; to *act* so far as lies within our power.

"The Rev. W. O. Lamson illustrated what could be done by one individual, by mentioning the Abbé Guettée, of Paris, who seemed to be inspired with a special mission on this subject. Coming from the bosom of the Romish Church, and yet remaining in her communion, he had shaken off all her errors, and now felt that God had called him to do something for Unity. He gave himself—soul, body, means and all—to the work; and was actually accomplishing more than any other hundred men in Christendom to do the very work of this Society. He was the conductor of two publications—one a weekly and the other semi-monthly—both devoted to this one great object. He (the Rev. Mr. Lamson) had conversed frequently and confidentially with the Abbé, who had exhorted him to beware of too great haste: saying that the causes of present division lie deep and are remote, that a careful, continued, and prayerful series of labours were needed to counteract the causes of division, and that neither his own life or that of Mr. Lamson would see the happy end; but that every one could do something, and that *he* (the Abbé) was devoted to it while life should last. His writings were very voluminous, and were monuments of genius, learning, modesty, patience, self-reliance, and confidence in the powers God had given him. His '*History of the Church of France*' was a work that would live, and had done more than any other work to nourish that Gallican spirit which would be sure, eventually, to throw off all subjection to the Pope. Another work written by the Abbé was devoted to proving the causelessness of the division between the East and the West. He was one of a collection of men who were devoted to this work, and held weekly reunions, the results of these meetings appearing in the two publications, the *Observateur Catholique* and the *Union Chrétienne*. There had lately been a decided clashing in those publications on one point: our own position was not correctly represented, and the position of the Greek Church was treated in the same way. One of our objects as a Society should be, to appoint some one to answer such errors, and thus gradually remove obstacles out of the road.

"The Rev. Dr. Clarkson, of Chicago, gave some of his impressions at the time when the corner-stone of the American Chapel was laid in Paris, and said also that he never spent a more delightful evening than one with the Abbé Guettée, a Greek Priest, and Dr. Littlejohn, at Mr. Lamson's house in Paris. He had often thought that one of the best possible Tracts on Christian Unity would be simply the minutes of the discussion that evening. He had no very definite idea of what was to be done by the Society: but one thing he was sure of, and that was, that we should give a full support

to our Church outposts in Europe, such as those at Paris and in Rome. They were most valuable aids in diffusing the principles of the Anglican Reformation among other communions. More could be done in that way than by getting together persons of different creeds here at home, though this also might be done. To begin with the scattered Branches of the Catholic Church is better than to operate on those whose organizations are outside of the Catholic Church. It must be understood that there was *no intention to strike our colours, in any way*. In diffusing light on these subjects, men of energy, zeal, and activity for the Church, were of more use than any other. In the Diocese of Illinois six or seven of their Candidates for Holy Orders—a majority of their whole number—were from the denominations. Lately, at the West, *two whole congregations*, with their ministers, had come into the Church. One object of this Society—and in his opinion its *main* object—should be to promote Unity *first* among the Branches of the Catholic Church. Explanations could not easily be given so far from home: and therefore he hoped the *Address* would be so clearly drawn by the Committee as to speak for itself. It would not only be used here at home, but would be translated, and used in Europe, especially among the French Protestants, who are now heaving with their own internal convulsions. The Abbé Guettée had said to him: ‘Look at French Protestantism, and see what it is verging to! See how the orthodox party among them is getting to think that its only chance of salvation is a return to the Catholic order and ministry. In Scandinavia all is hopeful. So it is in the Anglican Church, and with your own over the water. With the Greek Church, there may be a universal agreement in union against the great disturbing element of usurpation at Rome!’”

A meeting of the Society has also since been held, we perceive, at Chicago, the Bishop of Illinois in the chair, where it was resolved to establish a branch.

A PASTORAL LETTER FROM THE INDIAN BISHOPS TO THE MEMBERS OF THE CHURCH OF ENGLAND.

THE *Society for Promoting Christian Knowledge* has assisted in circulating an important “Pastoral letter from the Bishops of Calcutta, Madras, and Bombay, to all members of the Church of England who are interested in the welfare of India.” This letter is dated Bombay, Advent, 1863, and is one of the results of what is in fact, though not in name, the first meeting of the Anglo-Indian Episcopate in Provincial Synod. We wish that we could reproduce this document entire, but we must be content with extracting the more important paragraphs:—

“In calling attention to the need of increased earnestness in Missionary work, we would thankfully acknowledge that God has in many ways and in sundry places greatly blessed the efforts which have been already made. It is a complete mistake to suppose, that the state of Indian missions is such as to afford reason for despondency. Many aspects of it are in the highest degree encouraging. In Tinnevely the native members of the English Church are numbered by tens of thousands; and a regular ecclesiastical system, with districts duly assigned and separated, churches,

parsonages, schools, prayer-houses in the remoter hamlets, Bible classes, and, above all, four efficient Training Colleges for Catechists, Masters, and Mistresses, which will by God's blessing insure the continuance of the work, have been duly organized. So too a large amount of success, though inferior to this, has attended the efforts of our Missionaries in N. Travancore. A considerable population profess our own form of Christianity, both in the Zillah Krishnagar, and in the districts S. of Calcutta. In very many of the large cities of India, congregations of natives, varying in number, but generally amounting to some hundreds, are in communion with the Church of England. If we turn to the labours of other Protestant bodies, whose self-denying zeal and successful work we heartily recognise, we find that the work of the Congregationalists in S. Travancore has received almost as large a blessing as our own in the adjoining province of Tinnevely, that Chota Nagpore is being gradually Christianized by the Lutherans of Prussia,¹ and that the Karens of Burmah have been won to Christ, almost as a nation, by Dr. Judson and his American successors. These are the most prominent samples of many thoughtful and devoted efforts in the same cause. We have no time to speak of the missionary schools and colleges, in which thousands of the native youth have been brought at least to the outward knowledge, and some to the open confession, of the Gospel, and in which the Free Church of Scotland has hitherto taken the most conspicuous share (an example which we greatly desire that our own Church should imitate); nor of the vernacular Christian literature which is gradually coming into existence, and the translations of the Scriptures² and of standard works on theology and practical religion which have been made. Nor can we do more than allude to the numerous converts of the educated classes, some belonging to our own Church, some to other Christian communities, who are faithfully striving to love and obey their Saviour, and of whom some have composed defences of their faith and refutations of the Hindu philosophical sects, which are acknowledged by eminent English scholars to be works of great ability and extensive learning, while some are ordained ministers of the Gospel. Besides these visible and undeniable signs of progress, we believe that the mind of India is gradually changing through contact with missionaries and other Christian influences. In many native cities, especially Bombay, female education is not only gladly accepted when undertaken by benevolent Christian women, either in schools or in the Zenanas themselves, but is even actively promoted by Hindus and Parsees. In Calcutta a powerful and increasing sect has learned, chiefly through the influence of Government education, to denounce idolatry and other heathen abominations; and although it is at present unhappily contented with a Deistical worship (in which it is, we fear, strengthened and encouraged by the present aspect of theological controversy at home), yet we desire to speak of it with kindness and hopefulness, believing as we do that its members cannot possibly remain long in the position which they have now taken up. . . .

¹ We believe that this is an inaccurate appellation of that Mission.

² There are fourteen entire versions of the Bible in separate languages or dialects of British India: the New Testament alone has been published in five others, and particular books of the Old and New Testament in seven more.

But besides the special case of these educated Hindus, who are now as it were helplessly stretching out their hands to God, and trying to fashion for themselves a new faith, based on the shifting foundations first of the Vedas, purified, as was hoped, from modern additions, then, when these failed them, on Paley's 'Natural Theology,' now on Theodore Parker's principle of intuition, to be superseded to-morrow, as we fear, by Pantheism or the Positive Philosophy, we must not forget that there are also amongst us millions of idolaters and Mahometans, less advanced no doubt than these in mental culture, but yet possessing many natural gifts, and many graces of character, which should be sanctified to the Redeemer's glory. It is no nation of unlettered barbarians for which we plead, but a nation which has shown in times past its own cultivation and intellectual power by its noble literature, subtle philosophy, and magnificent architecture, though now, through the hateful influence of idolatry and caste, it has been degraded, enslaved, and demoralized. And thus we may well turn to more general arguments. . . .

Some conception of the extent of the field still unoccupied may be gathered from a few facts collected from Mr. Murdoch's 'Indian Year Book' for 1862, and the 'Brief Review of Ten Years' Missionary Labour in India' by Dr. Mullens. The numbers of Protestant Christians of all denominations in India, Burmah, and Ceylon is 213,182, perhaps about one in a thousand of the population. The number of European missionaries is 541, say one to three hundred and sixty thousand. To these must be added 186 ordained natives, making 741 Protestant missionary ministers. This of course does not include the Government Chaplains of the English and Scotch Churches, and others who are specially appointed to minister to their European and Eurasian fellow-Christians, and of whom we shall speak presently.

With regard to native education, in spite of all the efforts recently made, and by God's blessing now increasing, yet Dr. Duff has shown that in Bengal and Behar there are but $7\frac{3}{4}$ of the 'teachable and school-going juvenile population' under instruction, leaving $92\frac{1}{4}$ out of every 100 children wholly destitute of any kind or degree of education whatever; Mr. Bowen of Bombay states that in that Presidency the number who can read amounts to $2\frac{1}{2}$ per cent of the population, and in Nagpore to only 1 per cent; and Mr. Reid, the late able Director of Public Instruction in the N. W. Provinces, in his Report for 1859-60, tells us that where, according to the proportion to which we are accustomed in England, 100 boys ought to have been at school, there were but six, and that of girls, instead of two millions, there were but 1,800 receiving instruction. These numbers of course include every kind of education; but the boys and girls in mission schools, that is, receiving *Christian* instruction, are but 96,574 in all India, Burmah, and Ceylon. It is plain that there is ample cause for increased exertions here. And one fact which may well stir up the zeal of Christian England in this matter is this, that of all parts of the Indian empire the province in which the largest proportion of the male population can read is Pegu, on account of the exertions of the *poongyees*, or Buddhist priests. It is true that their functions are almost limited to that of giving a simple vernacular education, but still what they undertake to do they certainly do

not neglect. At all events the Christian Church will scarcely be contented to be of less use to the Burmese nation than a heathen priesthood.

Although missions and mission schools are far more widely diffused throughout India than they were ten years ago, yet many large districts are wholly unoccupied. 'The most destitute provinces,' says Dr. Mullens, 'are those which cross the empire from Orissa to the Indus, and lie between Upper India and the Presidency of Bombay.' Some mission fields of peculiar promise are still untilled. There are now great openings for addressing the Gonds of the Central Provinces, and the aboriginal tribes of Assam and Chittagong. The successes in Burmah have been almost entirely among the Karens: the *Society for the Propagation of the Gospel* is in urgent need for men and money for carrying on the operations which it has wisely and hopefully begun among the Burmese themselves. There may be difficulties in introducing missionaries into some of the native states, but in others, as Travancore and Kuppoothala, they have been welcomed, and there are many in which no attempt at mission work has yet been made. We entreat you then to consider how great is the field which thus lies before us in India. . . .

We appeal to you whether the Church at home ought not to supply a much larger number than she has hitherto done of Missionary labourers, and we would especially urge upon young men who desire to give their hearts and lives to Christ to ponder this matter. There are positions enough for superior abilities, and positions for ordinary powers also. Here is work for men who can master the intricacies of Hindu philosophy, and defend the truths of Christianity by arguments to which Brahmin acuteness must bow; and men who can grapple with the ablest defenders of Mahometanism. . . . But we want a far larger number of men whom God has endowed with more ordinary gifts. First-rate talents are required here and there, but it is the glory of the Gospel that it is preached to the poor, and the poor and the illiterate exceed in number beyond all comparison the learned and rich. Hundreds of clergymen and schoolmasters, endowed with ordinary talents, would find abundance of occupation here.

When we ask for Christian masters from home, we press our request at the present time with peculiar urgency. The number of young persons who ought to be under education in India is not less than thirty millions. At present about half a million are actually receiving any such education as can deserve the name; and less than one hundred thousand a Christian education. Government has of late wisely shown itself most desirous to avail itself of missionary zeal and love in educating its subjects. The system of grants-in-aid will henceforth be carried out on a far more liberal scale than heretofore. And those who would see the blessings of Christian education extended far and wide throughout India cannot think too highly of the importance of large funds being raised at the present time, and a large supply of Christian masters coming out without delay. Whatever sums the Church produces in this great cause of education will, as we fully expect and believe, be nearly doubled by the State.

When teachers come to us from Great Britain, there will generally be first a language to be learnt; then they will take the charge of, or a mastership in, an Anglo-Vernacular or Training School. And by God's

blessing, if the natives who come to be trained are taught the truths which He has revealed to us in His word, if their memories are stored with Scripture, and if their secular knowledge is made to rest on a true foundation, so that they imbibe those highest principles of piety and morality which are only learned in the Gospel of Christ, we may expect most blessed results both to themselves and to those whom they are sent to teach, and beyond these to after generations. But if Christian young men do not come out from England to carry on this work, sound and religious education will advance very slowly indeed; and the rising generation of thirty millions will be all but entirely left to slumber on in gross darkness as former generations have done; whilst the more active minds among Mahometans, Parsees, Hindus, will promote an education which will exclude the knowledge of the Saviour, and therefore exclude also the essential principles of true morality, to the vast injury of the growing generation and the eternal ruin of immortal souls.

Candidates for civil employment are numerous enough; but persons who are ready for missionary work have to be searched for, and are scarcely found. Is this right? Is there not a want of love to Christ, when these things are so? Should not rather the sight of so many hastening after the more lucrative secular appointments kindle to a flame in some true hearts the desire and resolution to give up all for Christ, to come to this land whose inhabitants are gone so far astray, and to lead them in the right path by teaching the Lord Jesus Christ, or to train the youth of the country, whose minds are still tender and impressible, in the good way of holiness and of life?

But the promotion of missionary enterprise is not the only work for which we, the chief pastors of the English Church in India, urgently require help from home. Besides labouring for the conversion of the heathen, we have to care for all those who profess and call themselves Christians. It is evident that if this branch of our duties is neglected, the other can hardly be expected to succeed. The sight of ungodliness and ignorance prevalent among those who at least outwardly belong to Christ is the most effective of all arguments against the truth of His Gospel, the greatest of all hindrances to its extension. Perhaps if the Churches of Egypt and Syria in the seventh century had not been corrupt and degraded, Mahomet might have been the Christian Patriarch of Arabia, the honoured agent through whose energy and devotion its wild tribes would have been won to the knowledge of Christ, so that half the work which is now before us in this country would have been already accomplished. We must take heed that no similar hindrance is placed in the way of the conversion of Hindus and Mahometans by the Church of India. If that Church truly fulfilled its idea, it would attract to itself all those who are now seeking the Lord, if haply they may find Him, and are tossed to and fro by every wind of doctrine, while searching for some rest for their intellects and their souls. Now the number of Europeans and Eurasians scattered over the country has far outgrown the powers of the ecclesiastical establishment which is supported by Government. The Chaplains of that establishment are scarcely sufficient for the want of those classes for whom the State may be properly expected to provide. These are its own servants in the principal

civil stations, the vast number of Christians, comparatively poor, who are gathered at the seats of Government, and above all the great European army, which has been largely increased since the mutiny. But all over India there are groups of Christians, some in Government employ, others engaged in plantations of tea, coffee, indigo, and other agricultural occupations, or sent out by railway and irrigation companies, or otherwise occupied in developing the resources of India, and so adding to the wealth and greatness of England. The moral and spiritual want of this scattered community can only be supplied by voluntary efforts made by themselves and their fellow-Christians in India and at home. Some of them are living quite alone, far away from all Christian ministrations and Christian sympathy, urgently needing the occasional visits and help of a Christian pastor. Some of them are often in grievous distress from sickness and other physical evils; some, it is to be feared, fall into habits deplorably sinful, with no check or restraint from Christian counsel, example, or influence. Painful facts have been frequently brought to our notice by correspondents from different parts of India, and by our own observation during our visitation tours through our dioceses. Sometimes we come to districts in which young unmarried Englishmen are placed at intervals of about fifteen miles from one another, each having authority over a large number of natives, and living, perhaps, close to a large native village practically dependent upon him. We need not dwell on the strength and variety of his temptations. Again, small communities have arisen in different places along the lines of railway actually in operation for which it is essential that some religious provision should be made. In one of these, to quote a letter recently received, 'it is impossible that the people should meet together for a service to be conducted by one of their number, as is done in some places, for they are rarely sober on Saturday and Sunday, and cardplaying and drinking are the occupations of the day of rest.' It is our firm belief that, besides the actual loss and suffering which falls on those who are thus neglected, the great name of England must be injured in the eyes of the natives of India, if they see Englishmen degraded by intemperance and other shameful vices. Therefore, brethren, both on religious and political grounds we ask your help; neither as patriots nor as Christians can you safely neglect the urgent wants which we bring before you. You would, we are sure, forgive our urgency, if you could realize the greatness of our need, and the unhappy consequences which have followed and must follow, if Englishmen in India are left without Christian ordinances and Christian friendship, and if the hopes and promises and duties of the Gospel are never brought to their remembrance. We want pastors to be scattered over the country who shall travel along the lines of railway, or from one isolated household to another, and bring with them words of consolation and remonstrance: we desire to secure the regular administration, throughout India, of the two Sacraments and other Christian ordinances. We want schools for the children of those who are constantly brought to this country through the influence of English capital and enterprise. We desire not only to extend the Church of Christ by missionary labour, but to hold that fast which we have, and to strengthen those things which remain and are ready to die. We require both money

and men for work among professing Christians, no less than for work among Mahometans and Hindus. For the first, besides our general appeal to all our fellow countrymen, we would specially seek help from those who are or ought to be interested in India, either from their personal knowledge of the country, or because they derive some temporal benefit from it. Among these we venture particularly to mention shareholders in Indian railways, and persons concerned with the commerce of the country. We are told that there are difficulties in the way of grants from the general revenues of a railway for the spiritual and moral benefit of its servants in India, but there can be no reason why individual shareholders should not agree to devote a small portion of their dividends to this good purpose, and thus avoid the sin of neglecting their fellow Christians, from whose labour in a foreign and heathen land their own wealth is derived. This course has, we believe, been adopted in more than one of our English railway companies. For men who may be employed in this pastoral work no less than for missionaries, we must look first to our Universities and other places of education, but we shall also welcome labourers from all ranks of society, who may be found duly qualified for the ministry of the Church of England, and whom God's Spirit may move to work for Christ in this neglected portion of His vineyard. So too we are gradually needing more and more help from trained schoolmasters and mistresses and others who are able to superintend or take part in the education of Christian children."

THE MOSLEM MISSION SOCIETY.

THE Third Annual Report of the Society, which owes its foundation to Dr. Muhleisen Arnold, explains the reason for the Society's establishment: "Upon the same grounds that special Societies were respectively established for the Colonies, for the Heathen, and for the Jews, a separate Society was needed for the Moslem world. Such division of labour is not less needful in the Church than in any ordinary household, where each member of the family has his appointed work. Prior to the foundation of this Society, some few missions to the Moslems had been established at Constantinople and also in India. But these old Societies felt it impossible to take up the ever-growing fresh work which was urged upon them from the same quarter. Several applications had to be discarded; and since the formation of the *Moslem Mission Society*, no fresh missions to the Moslems have been undertaken by the older Societies."

Yet the present aspect of the Moslem world is most remarkable: "The public press gives constant records of the wide-spreading changes in Turkey and in Egypt, where commerce, education, social and political reforms, are sapping the foundations of Islam. Nor is this great change confined to the social, intellectual, and political life: there is a spirit of inquiry pervading the religious element. In Egypt, we find a Moslem writing a theological work to disprove the veracity of his own religion. At Constantinople answers are being written to Dr. Pfander's excellent controversial writings. In India a bilingual Commentary on the Holy Bible in English and Urdu, is written by one of the most learned and

zealous Moslem doctors of the present age." Of this commentary we gave an account in our number for November last year. The following letter, as written in English by its author, dated Ghazeepore, Hindoostan, 15th January, 1864, is taken from this Report:—

"Very Reverend Sir,—You are right in your supposition that no Moslem divine has ever written a Commentary on the Holy Bible. There may have been some reasons for which our Moslem ancestors could not undertake such works; but an obstacle—a great obstacle to that step—being, as regards the present Moslems of India, that they have always considered and believed the Scriptures to be a worthless, fabulous, and useless collection of books; and that this mischievous belief of theirs has sometime been seen supported and strengthened by the imprudent and immature arguments proceeding from some Missionaries—arguments that would do nothing but create an undesirable dissension and prejudice, opposition and rancour, between the parties, and injure them seriously in the heart. So it will be now easy for you to consider and to conclude that, if in such a position of the parties, a Mohammedan were to undertake a work like that of supporting and recognising the Holy Bible, by commenting on it, what would be his situation and estimation among his co-religionists—indeed, nothing, but he will be generally abused and hated by them. For instance, I was an object of such treatment with them in the commencement of my undertaking. But I cheerfully bore and happily tolerated all their unjust insults, unfounded threatenings, and other similar excesses, merely to fear from nothing in announcing what I believed to be true and divine. The reward that was awarded to me, but only in the beginning of my career, by Christians, was indeed no less than what I received from my co-religionists; as will be proved from the following quotation:—‘A singular instance (alluding to my undertaking) is this of that eclecticism which always marks the decline of earnestness in belief, and which attended the expiring efforts of paganism in ancient times.’

But, thank God, after the part first of my Commentary was published, it was made known to the Mohammedans that all that I professed in favour of the Bible was grounded on the Holy Koran itself, and other as well respectable authorities. Then most of them came forward to applaud and join in my faith of and respect for the Holy Scriptures, and which diminished a great deal of the vague and absurd ideas they constantly cherished respecting them, as will appear from the following quotation from a letter of a great Moulvi to my address:—‘I have read your Commentary, which is, no doubt, I must openly confess, a book without its rival, and that defends and maintains the Mohammedan faith. Praise be to God, repeated praise to God that you only are the person in this age who leads to the right way. The work is perused every Tuesday (a day considered holy by some Moslem divines for preaching), when a recital of its praiseworthy passages fills the heart with thousands of thanks to God, and a warm prayer in your behalf.’ There are certain passages in the Holy Bible which have led the Moslems to a strange tendency against it. For example, Ibrahim’s being said to tell a lie in Egypt. The Christian commentators have simply touched upon these subjects, but I, being against them all, demonstrate that the Bible itself does not imply such meanings to

such passages as are universally adopted. Hence, I hope, after the second part of my work is published, the prejudices of Moslems against the Scriptures will be further removed.

Notwithstanding all this, I am sure that my life will fail before I could find myself at rid of the abuse and hatred of the Mohammedans in general. Christians can by no means be satisfied with my Commentary; for, although I uphold the Bible to be true and upright in all it teaches, yet I do not believe in the Trinity of God, since I observe it nowhere supported, or even established in the Scriptures. I am certain the Mohammedan faith is true, and that its veracity and existence are founded in the Holy Bible itself. Wherefore, I do not care to be interested with either party—Moslems or Christians—but with the truth alone, and with that all true God before whom all are once to appear.

Of course, I have always desired to see the maintenance of a friendship between Mohammedans and Christians, since, if, according to the Holy Koran, there can be any friends to us, they can be Christians only. This desire of mine will be well revealed to you by your perusing the few pamphlets published by me on that subject, now forwarded to you. I have also despatched to your address a copy of the Part I. of my Commentary, the acceptance of which, by you, no doubt will add to my honour. The part second, when ready, shall also be sent you. From the circumstances above-mentioned, you will see that I have not obtained a sufficient number of subscribers to the work, which, consequently, makes all the expenses of the execution of the work fall on me alone, and has compelled me to devote a great part of my income to it. It necessarily goes on slowly. I am, doubtless, as staunch an adherent and defender of the Bible as yourself. I have resolved to reply to Doctor Colenso's objections in the proper parts of my Commentary, as I come to pass by them. But if you like to publish them in a separate pamphlet, I could, indeed, send them over to you, detaching them therefrom, to be printed by you, provided any of my English friends here would take the trouble to execute them again in conformity to the English style and idiom. I earnestly wish to have my Commentary published in Arabic also, as advised by you. I had myself first begun to write it in that language only, but, afterwards judging that it would be difficult to obtain purchasers in India, I composed it in Urdu. But if you can get subscribers in England to pay for its being published in Arabic, I can have it translated in it, and sent to you for that purpose, or myself get it printed here. Any ignorance on my part as to your proper titles, imported in this letter, will, I hope, be kindly overlooked by you.—I remain, very Reverend Sir, yours very faithfully,

“SYUD AHMUD KHAN, P. Sudder Ameen.”

As the Report says:—“If these views prevail, and it seems they are making way among the Moslems of India, they will not only make them loyal, but it will be simply a question of time when the great rupture caused by the rise of Islam shall be healed up. The Commentary, asserting as it does the authority of the Bible, and proving such from the Koran itself, in opposition to the hitherto assumed corruption of the Christian Scriptures, deserves to be translated into every tongue spoken by Moslems, especially

into Arabic; for no greater service could be rendered them, than that of raising the Bible in their estimation to the same level as the Koran. Let this be done by the Moslems themselves, and it will then demand little ingenuity or zeal on the part of Christians to prove, that if the Bible be true, the Koran must be false."

We are glad that the interest at home in the work of this Society is growing. The four Archbishops, and most of the Bishops, are now the Society's patrons. The Report gives an account of the progress made in the work among the Arabs near Aleppo, which was undertaken at the request, and which still owes so much to the efforts, of the British Consul there, Mr. Skene.

"Under his influence, considerable portions of these tribes have turned 'their swords into ploughshares.' Fertile wastes have been reclaimed. Some forty new settlements have been effected. Six forts have been built along the cordon of settlements, at each of which 150 horsemen are kept, with a couple of light field-pieces, for the protection of these novel settlers. It is among these settlements, that the Moslem Mission Society carry on their work, at the solicitation and with the active co-operation of the people themselves.

The Rev. Hazaz Butros divides his time and unceasing energy between supervising the missions in the interior, and the work at Aleppo, where he holds divine service, according to the Anglican Rite, on Sundays, with a native congregation."

Mr. Consul Skene gives high testimony to Father Butros, or Peter, although, "as from childhood to middle age he was shut up in a monastery of Papal Syrians, of which he was latterly Superior, he has retained some notions of every-day life which do not belong to the world as it is." In September the first Moslem convert of the Society was baptized by him at Aleppo, and without exciting any noise or persecution. Religious liberty in the Ottoman empire has thus for once proved a reality. Several other converts have since followed, and the Society is now establishing a school, and fresh centre of work at Hama, a charming town on the Orontes, much frequented by retired Turkish officials.

Another matter of grave interest mentioned in this Report, is the application to Butros—spontaneous, we are told, as regards the action of the *Moslem Society*—from Armenians for pastors of the Anglican communion. But the Report ought to have given us more light on this important point, whether these Christians are forsaking their old national Church, or only a schism from that body—whether the one effected in the middle ages by the intrigues of the Papacy, or the other, which recently has with scarcely less duplicity been created by American Presbyterians. If the last supposition is correct, then we are to read the following statement in connexion with Bishop Gobat's late decisive step—his ordination of Carabet to the Armenian congregation at Diarbekir, which had broken with the Calvinistic proselytism:—"At Aintab a Church of England congregation has formed itself, which numbers about 100 families. Cas Butros writes:—

'I informed you of the Armenians who pursued me with requests from every quarter—from Marash, Aintab, Killis, and Kassas, demanding preachers and priests. Many of them have chosen preachers from among

themselves, and have their service according to the Episcopalian ritual of the Church of England ; they still ask for a priest, and cannot get one. I have my own business, and do not know what to answer them. The Roman Catholics have their mouth open watching them like a dragon. And some have been led to go to them when they found that we paid little attention to them. This matter should be made known to the Archbishops of Canterbury and York, as concerning them especially. Tell me of the answer.'"

In another passage we get a glimpse of the way in which the supporters of "Protestant" Missions to the East allow their money to be squandered :—

"The agents of the Moslem Mission Society have hitherto been distinguished by almost unexampled self-denial and devotedness to their work. Some of them laboured with only a nominal salary ; others as medical practitioners, or traders among the Arabs, entirely supported themselves in true apostolic simplicity. But the raising of native agents to worldly affluence and power, by the United States Presbyterians, is bearing its fruit to the grievous injury of their own cause, as well as to that of other societies connected with Syria. Cas Butros naturally feels it when he sees a man of his own country and class, half his own age, and inferior to him in knowledge, mind, and zeal, living at ease, without labour or result, on 300*l.* a year, while he is himself wearing down what remains to him of life, in unremitting fatigue and poverty, with only 45*l.* per annum."

With regard to Egypt, the Report reminds us of the return thither of Miss M. L. Whately to her work among the ragged outcasts, after the death of her father, the late Archbishop of Dublin. This lady is known as the foundress of the school for poor Moslem girls at Cairo, and as the authoress of "*Ragged Life in Egypt.*" The Society now employs in Egypt two natives of Syria as Scripture readers.

There are many things in the closing pages of this report worthy of attention :—

"There is no Moslem trader, merchant, soldier, or governor on the coasts of Africa, who is not a most zealous propagandist of his creed. The Madenga and other Moslems have proselytised many of the liberated Africans in the very face of our missions at Sierra Leone. The missionaries of Islam are met with at Acra ; they are numerous at Lagos ; and they are extending their peaceful conquests everywhere in the interior of Africa. Not only are Pagans being now converted to Islamism in masses, but colonists have been known to become Mohammedans. During the past year *many English girls*, at Capetown, married Moslem husbands, and as a matter of course *adopted their creed.*

Among the things to be done by this Society we have urged, and now urge again, the founding of a Mission in Western Algeria ; another at Aden ; and another among the Towerah Arabs near Mount Sinai, *who have invited* Christian teachers. But there is one fresh call which seems to outweigh all others in urgency. The Society is ready to supply a staff of duly-qualified missionaries, to work among the *Circassian Exiles*, so soon as funds are placed at its disposal for that particular purpose. Whilst this report was in the press the Society received the offer of the services of a Medical Missionary, endowed with rare qualifications.

As our work enlarges, it will require not only the occasional, but the constant supervision and activity of European agency. Shall the Council this year look in vain to our Universities for *one* graduate, at least, of talent, and piety? It is Henry Martyn who is generally quoted as the pattern of a devout Missionary. The work he chose out of all Missionary work was the hardest, and the noblest because it was the hardest. He was in the truest sense a forerunner of this Society, a Missionary to the Mohammedans, and in their service he died."

The report refers to one more example of burning zeal for the conversion of the Moslems—Raymond Lull, to whom the Arabic Professorship at Oxford owes its origin :—

"That truly Apostolic man, after appealing in vain to the Pope, urged on the General Council of the West, then sitting at Vienna, the opening of missionary colleges all over Europe *for the conversion of the Moslems*. At this Council he at last prevailed: a decree being passed by which professorships of the Oriental languages, especially Arabic, should be founded and endowed in the Universities of *Paris, Salamanca, and Oxford*, and in all cities where the Papal court resided. If only a few sparks of the zeal which consumed Raymond Lull and Henry Martyn were now to inflame the Church, nothing would be lacking to carry on this Mission, and even the Arabic Professorship at Oxford, so long diverted from its original purpose, would once more be dedicated to its sacred object."

The extreme economy in the administration of the *Moslem Mission Society* is a great recommendation of it to more extended support. There is no home expenditure :—

"It is only right to add that the quarterly remittances are again becoming due in Syria and in Egypt, with no funds at the bankers, as yet, to meet the demand. As the Society employs no deputations, and avoids all expense in canvassing for contributions, the Council would earnestly entreat the continued advocacy of the press, which has hitherto rendered such great service to this cause. Subscriptions and donations are received by the Society's Bankers; also by the Rev. Muhleisen Arnold, Hon. Secretary, at East Ham, E.; and at the Office, 24, Lincoln's Inn Fields, W.C."

THE DEPOSITION OF BISHOP COLENZO.

ON May 31st, the formal deposition of Bishop Colenso from the Bishopric of Natal, in accordance with the recent sentence of the Synod, at Capetown, of the Church of South Africa, was served upon Bishop Colenso in London. About the same time, it was learned in England that the Bishop of Capetown, in his capacity as Metropolitan, "had gone up to Natal to take possession and make all the necessary arrangements for the diocese there, which he considered to have thus become vacant." On the 23d of June, a petition on the part of Bishop Colenso was presented to the Judicial Committee of Privy Council. "The petition prayed that it might be admitted as an appeal against the Bishop of Capetown's judgment, deposing the petitioner; that her Majesty would be pleased to declare the petitioner to be entitled to hold the see until the

letters granted to him should be recalled by due process of law for some sufficient cause of forfeiture, &c. The petitioner also prayed the inhibition usual in ecclesiastical causes against proceedings under the sentence pending the appeal. Their lordships ordered the petition to stand over until the sittings of the Judicial Committee in the next after Michaelmas term, with liberty to serve the petition in the meantime on such persons as the petitioner may be advised. Their lordships declined to entertain at present the question of inhibition, since to grant it would be to assume jurisdiction."

The *London Church Review* says:—

"The course taken by the Judicial Committee of Privy Council is significant, as tending to show that the members of the Judicial Committee share the belief expressed by us from the first, that the sentence of the Provincial Synod of South Africa is not liable to revision by that tribunal. It was not to be expected, indeed, that the Judicial Committee would off-hand proclaim that they had no jurisdiction in a case so novel as that of a purely spiritual sentence. But if the Judicial Committee had not had grave doubts as to their jurisdiction in the case, they would have granted the inhibition prayed for as a matter of course, imposing on the Metropolitan of Capetown the *onus* of showing cause against it. There was, however, *prima facie* this difficulty, that there was no act from which to inhibit the Metropolitan. He has not done, or proposed to do, a single act that can legitimately fall under the cognizance of a Court of temporal or of mixed jurisdiction. What he has done, has been to *depose* a heretical Bishop—that is, to take from him a spiritual character to which he has no longer any just claim. But the spiritual character of a Bishop is not a tangible matter, that can be laid hold of, or dealt with, *in foro externo*. Beyond this, the Metropolitan of Capetown has exercised his visitatorial power over a diocese of his Province which, after having been deserted by its Bishop beyond all the canonical limits set to a Bishop's absence from his diocese, and which moreover had become acephalous by the deposition of its Bishop, had a distinct claim to the interposition of his spiritual care. Lastly, he has announced his intention—which no doubt he will carry into effect as soon as he hears of this application—to excommunicate this contumacious suffragan. How the Judicial Committee can inhibit a Bishop of South Africa from exercising the power of excommunication, inherent in the Episcopal Office, it is not easy to see. All these difficulties, doubtless, presented themselves to the minds of the Judicial Committee. They saw the obvious impracticability of granting an inhibition in regard to matters altogether foreign to such judicial authority as is vested in them. Accordingly, while giving leave to Dr. Colenso to serve a copy of his petition on whomsoever he pleased—that is, to notify the fact of such a petition having been presented—they refused to grant an inhibition, on the express ground that to do so would be to 'assume jurisdiction' in the case, which they were not prepared to do. What may be the further progress of the affair will, we presume, be a matter of no little curiosity and wonderment in Doctors' Commons; but the final result may be easily foreseen. *Solvuntur risu tabulæ.*"

The following remarks are translated from the *Bulletin Theologique*,

the review edited by the distinguished Protestant Free-churchman, Dr. De Pressensé :—

“The Bishop of Capetown finds the grounds of his judgment against Dr. Colenso in the doctrines which the latter has published. He rejects the inspiration of the Scriptures, the necessity of the Sacraments, the Divinity of Jesus Christ, the system of future punishments and rewards, as given in the New Testament, the dogmas of expiation and justification—or in other terms, he has put forth in his work on the Pentateuch, almost all the ideas that the modern criticism of the day has vented, and of these he seeks to ensure the success.

Now there is in the clergy of the Anglican church a minority, to which it is said one or two Bishops belong, which contends that the decision of the Metropolitan of Capetown is incompatible with the freedom of investigation which the Church leaves to her ministers; that it is permitted to each priest to run over without restraint the field of theological speculations, provided that he submits to the religious rites and ceremonies prescribed by his Church, and obeys her disciplinary and hierarchical regulations.

It is this thesis, which Dr. Colenso sustains with much talent, that has strongly aroused the attention of the educated laity of the Anglican church. They have understood the immense way it was wished to make them traverse, and the abyss at the end; for if the Metropolitan has not the right to judge his suffragan upon the ground of religious dogmas, the latter will no longer have the same right towards his diocesan clergy, and when Bishop Colenso shall find himself in presence of one of his subordinates, who shall have taken for a starting point his own doctrines, and shall have arrived step by step at the last term of the series of negations, he will feel himself without authority to trace for him the line of demarcation which a theologian ought to respect. Such a system radically changes the nature of a Church. It becomes a mere ‘supra-civil state,’ divided for the requirement of the service into parishes, and of which the *employés* have to be educated and gentlemanly persons, who, in exchange for some religious ceremonies, are to receive a liberal salary, with the freedom to think, to believe, to say, and to publish all they may choose on the phenomena of the moral world, whether under the form of negations or under that of affirmations.

Of such a Church the pious and educated of the laity had never dreamt. It is quite a new idea to them. They have always imagined that a Christian church was founded upon the facts and doctrines furnished by primitive documents and affirmed in its symbolical books, that is to say, in its confession of faith and its Liturgy, which constitutes the reason for, and the double basis of, its existence; and they have never hesitated as to what should be the course of a pastor who rejects, either wholly or in part, these symbolical books. They require that he should regularize his position by making it harmonize with his principles. In vain are objected to them the exigences of the logic which demonstrates the impossibility of fixing the point of separation in that immense series of ideas which extend from the absolute affirmation of religious truths to their complete negation: they answer that an honest conscience will always know how to fix that point. They will never believe that a Christian Church ought to have no other

base than science, and that a philosopher of the school of Hobbes or a Darwin may be its minister as well as a Chalmers or a Mac Neil, provided they comply with some meaningless symbolical requirements."

THE REFORM MOVEMENT IN ITALY.

THE Rev. Mr. Clay, the British chaplain at Messina, has already made known to English churchmen the great progress which reforming ideas have made in that part of Sicily. The "preliminary address" of the *Società Cattolica Primitiva Nazionale* of Messina, has been reprinted in the Florence *Esaminatore*:—

"The condition of the Church of Jesus Christ in Italy is, in our days, such that it cannot fail to move every good Christian with the most profound sorrow and pain. The superstitions and the abuses which gradually have crept into the Church, as well in matter of faith and worship as in discipline, have so transformed it that there scarcely remains a feature by which it can be identified with the pure, simple, and evangelic Church of our fathers of the first ages of Christianity. So long as the Church militant kept faithful to her Divine Founder, Jesus Christ, and her Bishops and Fathers departed not from the teaching of the canonical Scriptures and from the instructions of the Apostles, the salvation of souls, zeal for the faith, and the propagation of the Gospel was the only object of their vocation; the people lived Christianly, the nations were civilized, and the cities united in the sacred bond of love; the pastors, with their flocks, worshipped the Father in spirit and in truth; the prayers of the priest found an echo in the hearts of the faithful, and ascended to the throne of God as the smoke of incense; the rule of faith of every Christian community was nothing besides the Bible—nothing but this was inculcated on the people. But when the ministers of the sanctuary began to depart from the sacred pages, and hence from the spirit of the Supreme Head of the Church—Jesus Christ, faith lost its first energy, and instead of a life according to the precepts of the Gospel, divisions arose between nation and nation, and between the people and the ministers of the sanctuary. And hence have followed all those evils under which the Church groans at present, and which were wisely foreseen by that holy man, Gregory the Great, who wrote to John the Faster, Patriarch of Constantinople, rebuking him for his assuming (first of all men) the title of Universal Bishop. Would that godly Pope ever have supposed that Boniface III., his successor, but a few years after, would have assumed without the least scruple, the very title which Gregory had so strongly condemned as profane and anti-Christian?

But we, standing firm to the Primitive Church, will have respect to the laws, we will cherish a love for order, we will observe moderation in the utterance of our ideas, and in our exertions for their realization.

If we shall uphold whole and undefiled the primitive Catholic religion of Jesus Christ, all Christian nations will regard us with good-will; if, on the contrary, we shall allow ourselves to be deceived by the specious form of that Catholicism which has always prepared our ruin, by depriving us of autonomy, freedom, union, riches, civilization, power, and glory, we shall earn nothing from them but contempt or pity.

People, prelates, and sacred ministers of the Italian Church, unite with us, with the Bible in hand, with the commentaries of the holy men of the first ages, and with the creeds Apostolic, Nicene, Constantinopolitan, and Athanasian! thus you will render with us the most worthy homage that is possible to patriotism and to piety, and, following the true Church, we shall live together in unity of faith, in Christ and with Christ for ever."

Colonial, Foreign, and Home News.

SUMMARY.

The Declaration mentioned by us in May, on p. 193, has been published in Canada in the form of a pamphlet, with the signatures of the Bishops of Montreal, Toronto, Ontario, and Quebec, and of 278 of the clergy; together with the Pastoral of the Archbishop of Canterbury, and a circular from the Bishop of Montreal. Out of the whole province of Canada there are not above forty clergymen who have failed to record their names.

The effect of the civil war on the Church in the United States continues to be very hurtful, especially as relates to the country on the borders of the two contending parties. From Louisiana, a correspondent writes:—"We are practically without Bishop or Standing Committee. Of the 29 clergymen officiating in this diocese before the war, I know of 16 besides the Bishop who are for the present lost to the Church here. The Romanists boast of having received 500 new converts from Protestantism since the war began. Many Episcopalians attend their churches, and others go to the Presbyterian places of worship. It is very much to be hoped that another General Convention will not pass without changing the Prayer-book, so as to make it ready for all revolutions. The Romanists have retained their position here solely by wisdom in this respect, which we have needed." Nevertheless, there seems to be a new accession of zeal for missions, among our American brethren. We are glad to find that the Rev. Mr. Auer is on the point of returning to Cape Palmas, with three new missionaries.

A beautiful altar-tomb is in course of erection in Trinity Church, Broadway, in memory of the late Dr. B. T. Onderdonk, fourth bishop of New York.

TASMANIA.—The *Church News for the Diocese* publishes the reply of the Synod of Tasmania to the farewell of their late Bishop, the Rt. Rev. Dr. F. Russell Nixon; in which they congratulate him on his presentation by the Archbishop of York to the living of Bolton Percy. From the same journal we learn that the Synod has invited subscriptions to the erection of a Synod-Hall, to be called 'Bishop Nixon's Hall,' as a memorial of the late Bishop, in Hobart Town.

BISHOP PATTESON has written from Sydney to say that he is unable to include Tasmania in his tour, but that he looks forward to an opportunity at some future day. He was to have been back to Auckland in time to sail with his scholars for the islands in the beginning of May.

The remote settlements along D'Entrecasteaux Channel have a strong claim upon the missionary care of Tasmanian Churchmen. Bishop Nixon did what he could in visiting them, and has been much missed since his departure. Recently, the Rev. T. Stansfield has undertaken an arduous journey from Franklin to Recherche Bay, visiting Port Esperance and South Port by the way, and solemnizing religious ordinances as occasion might arise. In this way he travelled about 140 miles out and home, by boat and on foot.

The free chapel of St. Luke's, Halifax, which the Church in Nova Scotia owes to the munificence of Bishop Binney, is destined to form the cathedral of the diocese; and a new chancel has with this aim been already begun.

MALTA.—A correspondent of the *Church Review* remarks, on the resolve of the Malta Protestant College Committee not to admit for the future any paying pupils to St. Julian's:—"Several officers and others who have hitherto availed themselves of the St. Julian's School for the education of their boys, will regret this decision. It, of course, will not be convenient to all to send their boys home for education. Any good scholar and sound Churchman who would shortly open a classical and mathematical school, or take pupils, might really find a fair opening for him at Malta if the above-mentioned resolution of the Malta College Committee should be carried out, and the only school in that island in which a gentleman's son could be at all decently educated would be closed. Although this Shaftesbury School, as it is termed, was far from being all that could be wished, still it did supply a gap as far as it went, and, when that is closed against them, a good school for lads of the upper class will be altogether a desideratum at Malta."

JAPAN.—The *Spirit of Missions* says:—

"After the arrival of the Rev. Messrs. Liggins and Williams in Japan from the American church, they added to their labours among the Japanese the holding of a Sunday morning service for the benefit of the American and English merchants who reside at the port of Nagasaki. The numbers in attendance at this service continued to increase, especially after the visit of the Bishop of Victoria, who encouraged all the English merchants to attend it. The Bishop also obtained aid toward the erection of a building in which to worship; which, added to what Mr. Williams received from American merchants, enabled him to erect a neat little church. Mr. Liggins having left the country, on account of ill health, just before the Bishop of Victoria's visit, the holding of this service has devolved entirely on Mr. Williams, who has remained at his post during all the recent troubles in Japan. Mr. Williams remarks, 'the day that this church was opened is a day which will ever be memorable in the history of Japan—as it is the first Protestant Church ever built in this land.' The English and Scotch residents at Yokohama, the port of Yedo, have built the second Anglican church in Japan. It was opened in December last, and a large congregation assembled on the

occasion. All the foreign diplomats and consuls, and many military and naval officers were present, and the community generally. There are 108 British subjects, and 85 Americans at this port. As soon as expedient, services for the natives in the Japanese language will be held in these churches, or other churches will be erected; at present the missionaries have to confine their labours among the Japanese to the distribution of books and conversation with their native visitors. But the holding of these English services will not only be highly beneficial to the foreign residents; the natives, also, may gather from them some idea of pure Christian worship, and see how much it differs, both from the worship of the Jesuits and their own heathen services.

TWO NEW ENGLISH CHURCHES IN GERMANY.—On May 23d, the first stone of All Saints', Baden-Baden, was laid by the British Envoy at the Courts of Wurtemberg and Baden-Baden, G. J. R. Gordon, Esq. The new church is beautifully situated in the Lichtenthal Allée, the site—worth nearly 900*l.*—having been given by the town. The Revs. W. B. Flower, (the chaplain), the chaplains at Freiburg and Stuttgart, C. L. Butler, and Dr. Cuthbert, took part in the ceremony. There were also present several members of the German aristocracy and the bulk of the town-council. The Queen of Prussia, who sent her fifth contribution the day before, expressed to Mr. Flower in the evening her satisfaction at the commencement of the work. Considerable funds are yet required.

On May 25th, his Excellency laid the first stone at Stuttgart of St. Catherine's. The chaplains at Wiesbaden, Heidelberg, Darmstadt, Baden-Baden, and Wilbad, assisted at the ceremony. There was also present the Lutheran Prelate and many Lutheran clergy, the Russian chaplain and the Romish "Stadtpfarrer." This church is built by Mrs. Dunbar Masson in memory of her deceased daughter, and is well worthy of the site on which it stands. It is to the exertions of the chaplain at Stuttgart that the beautiful little chapel at Ems is due.

At both Baden-Baden and Stuttgart, there will be daily prayer and weekly Eucharistic celebrations.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 7, 1864.* The Rev. Dr. Currey in the chair.

The Board agreed to the proposed grant of 1,000*l.* towards the endowment of the new Australian Bishopric of Grafton and Armidale.

From the accounts of the Society, for the year ending 31st March, 1864, it appeared that the chief items of receipts had been—Subscriptions, 13,757*l.*; Benefactions, 5,083*l.*; Legacies (including Stock Bequests, 2,000*l.*), 5,314*l.* There had been paid on account of Money Grants, 7,202*l.*; and for Bibles, Prayer Books, &c. gratuitously issued, 6,098*l.* A large increase had taken place in the amount of business done during the year.

A letter was received from the Bishop of Calcutta, in which the Bishop gave a sketch of his late metropolitanical visitation of India and Ceylon. He left Calcutta on Nov. 9, 1863, and returned to Calcutta on Feb. 27,

1864, having delivered his charge in the cities of Madras, Bombay, and Colombo. The Bishop spoke in high commendation of the Theological College, under the Rev. A. R. Symonds, at Madras; at Bombay he noticed the great stride taken by female education, "in which the capital of the Western Presidency was *facile princeps* among Indian cities;" and at Colombo he was struck by the impetus given by Bishop Claughton to missionary work, preaching himself (at present through an interpreter) to the Tamil coolies on the coffee estates, and promising soon to understand both Tamil and Singhalese.

The following extracts are from the Bishop's letter:—

"Our next fortnight was spent in visiting the Missions of Tinnevely, the most interesting and inspiring sight in the whole country. We went round under the able and kind guidance of Dr. Caldwell. . . . In these the southernmost provinces of British India, there are nearly 40,000 native members of our Church, whose Christian villages, schools, and churches, were scattered like so many oases amidst the deserts of red sand and forests of palmyra trees. They are under a regular parochial organization, far stricter and more real than anything we see at home; they contribute largely of their own substance to the maintenance of the poor, the building of churches, evangelistic efforts among their heathen neighbours, and other good works; and they live under the ministry of 24 European and 14 native Clergy, assisted by nearly 200 native catechists. There is an efficient system of education organized throughout the Province, both for boys and girls; and there are four excellent training institutions for masters, mistresses, and catechists. Generally speaking, the Christians are well spoken of by the civil authorities. If they have not cast off with their heathenism every national vice, we Englishmen, at least, have no right to find fault with them, when we think how drunkenness pollutes the poorer, and selfish worldliness the richer classes among ourselves. I have no doubt that a Tinnevely parish is decidedly superior in morality to an ordinary parish in England; and I have never been present at any Church services where there was more reverence and attention, and where the singing and responses were more devout and congregational. When I add that the two great Missionary Societies of our Church are here working together in entire harmony and cordial co-operation, you will not doubt that we left Tinnevely with earnest thankfulness to God, and with prayer that He may continue to give the increase to the work.

Passing round the extremity of the Western Ghats at Cape Comorin, we entered the southern division of the native State of Travancore, governed by a well-educated native prince, who, though showing no inclination to Christianity himself, not only tolerates but encourages Missionary work. I heard the heir to the throne tell the boys at the Raja's school at Trevandrum (the capital of the country) that the Missionaries were among the best friends of India. The southern part of India is occupied by the Congregationalists, who have, in proportion to the population, been almost as successful as our own Church on the other side of the mountains. We stayed one day at Nagercoil, their principal station, where I was as respectfully and hospitably entertained as if the Missionaries had acknowledged me as their ecclesiastical superior. I examined a Bible class of

women, whose answers were really excellent—a strange contrast to the ordinary state of the female population of India.

The northern portion of Travancore and the adjoining State of Cochin are in the hands of the *Church Missionary Society*, and here our Church numbers about 8,000 adherents. Here, too, we visited the Syrian Christians. Of these, more than 100,000 are in communion with the Jacobite Patriarchate of Antioch; but about 50,000 adhere to the Church of Rome, their ancestors having been forced into submission to the Pope by Alexis de Menezes, Archbishop of Goa, in the sixteenth century. At Cottayam, the head-quarters both of the Jacobite Metran and of the *Church Missionary Society*, many of the Syrians, including even some youths in Deacon's Orders, are receiving education in our College. There seemed to me no unfriendliness at that station between the two Churches; but there is no longer the active co-operation which was designed by Buchanan and Bishop Middleton, and broken off during Bishop Wilson's Episcopate, mainly through the fault of the Metran of the time. One of our Missionaries spoke very kindly of the Syrians, and I myself was cordially welcomed by the Cathanars (Priests, Heb. *Cohen*), and had an interesting theological conversation with one of them. The people bear a good character for industry and probity; and though I should think any closer approximation than exists at present inexpedient and premature, yet I was glad to find that at Cottayam, at least, there is no hostility. I trust that our influence is stirring up our Syrian fellow-Christians, and that they may gradually be led to see that some of their dogmas are unscriptural, and some of their practices degrading to a Church. A really pious and highly-educated Metran would now have a glorious field of usefulness before him.

At last, being rather knocked up with hard travelling, and having lost the bracing cold weather of North India, we gave ourselves a fortnight's rest at Ootacamund, amidst the healthy breezes which blow over the beautiful Nilgeries. Here, in a deep valley amidst the mountains, at Kaity, I found some Germans working under the Basle Missionary Society, trying to teach and Christianize some of the hill tribes. Of these, the most remarkable are the Todas, who regard themselves as the aboriginal lords of the soil, and who worship the bell which hangs round the buffalo's neck, and employ their priests in churning butter, which they look upon as a religious rite, the dairy being also the temple of the village. Among these there has, as yet, been no success at all; but some converts have been made among their tributaries, the Badegas, Hindus who fled to the hills from the Mahometan conquest, and are now industrious agriculturists there. The Missionaries live in the middle of a Badega village, and their success, though hitherto small, has been genuine; schools are established, three hill boys are training for schoolmasters, and a small congregation assembles for worship. From the Nilgeries we returned to Madras, and reached Calcutta on February 27, after a most happy and encouraging tour, refreshing and improving to spirit, mind, and body alike."

At the recommendation of the Bishop of Calcutta and the Calcutta District Committee of the Society, grants were made as follows:—(1). Books to the value of 10*l*. to Bishop's School, Jutog, near Simla (of which

the Rev. S. Slater is Head Master), for a library for the use of the boys. This school was rapidly increasing: last year the average was 28; it was now 58, and many more boys were expected soon. (2). A grant of books to the value of 10*l.* for a proposed reading and lending library at Mirzapore. The Rev. T. P. Keene, Minister of St. John's, in that place, stated that the opening of the East Indian Railway had brought an influx of inspectors, clerks, drivers, firemen, &c. for whose hours of leisure he was anxious to afford some means of instruction and rational entertainment. (3). On the application of the Rev. Dr. Jarbo, 50*l.* was granted towards the building of a hall in connexion with St. James's Church, Calcutta, on a site granted by the Government. The district included the poorest part of the European and semi-European population of Calcutta.

The Rev. D. Simpson, Secretary of the Madras Diocesan Committee of the Society, forwarded a statement of the work of that Committee during 1863. Mr. Simpson reported favourably of the condition and prospects of the three Theological Seminaries aided by the Society—viz. the Vepery Mission Seminary; that at VEDIARPOORAM, in Tanjore; and that at SAWYERPOORAM, in Tinnevely.

A grant of 25*l.* was voted, on the application of the Rev. Basil Craig, Missionary Chaplain of the Bishop of Adelaide, towards the completion of a new church at Salisbury, eighteen miles north of Adelaide.

The Bishop of Huron, in a letter dated London, Canada West, May 5, forwarded two applications—(1) from the Rev. T. Hughes, acting as Missionary to the fugitive slaves, as well as to the white settlers, at Dawn Mills, on the river Sydenham, or Bear Creek, in the county of Kent, a new settlement in the western part of the diocese of Huron, for aid towards building a church; (2) from the Rev. W. Herbert Smythe, Missionary of the *Society for the Propagation of the Gospel*, a refugee from Arkansas, in the Southern States, for aid to build a church at the new settlement of Teeswater, county Bruce, Canada West. 20*l.* were granted towards each of these churches.

The Bishop enclosed the following Report from Mr. Smythe, showing "how we build churches in backwoods in Canada West:—

"This country was first settled about six years ago; it is an entirely agricultural country, densely studded with the primæval forest, and consequently the labour of clearing the land for cultivation is immense, and the process very slow. The settlers are nearly all emigrants from England, Ireland, Scotland, Germany, and a few roving Indians. They come to the country very poor—very few, as yet, have paid more than the first deposit on their land of 15 dollars, or 3*l.*, and so remain in debt. They nearly all live in log huts; very few have been able to build a shanty, as yet. Hundreds of children never know the luxury of boot or shoe, even in winter, when our snow is four feet deep. The last three harvests have been nearly total failures, on account of the ravages of the fly, bug, &c. which are incident to newly opened land. These facts, together with small amount of clearings, and the tardiness of the process, and the large amount of stumps left in the land, render it extremely difficult for our poor settlers to raise any surplus for market.

My diocesan appointed me to this extensive Mission about a year and

a half ago. I am the first Clergyman here. By God's blessing, I have gathered four congregations at four centre points. We have built one neat little parish church in the pointed Gothic style, upon which there is no debt. We are now endeavouring to raise the means of building another in the central part of the Mission, where I reside. It will cost us 1,000 dollars, or 200*l.*; and I believe, if the good people of England could but know the above facts, and the shifts we are put to, they would gladly send us 500 dollars, or 100*l.*, towards our building, which we hope to put up this summer."

The Rev. J. H. Duport, in a letter dated Fallangia, Rio Pongas, West Africa, April 14th, 1864, announced his safe arrival at that place, where he found everything at a standstill, on account of the illness of his brother Missionary, Mr. Maurice, who had since been compelled to proceed to Sierra Leone for medical advice. The church at Domingia, towards the building of which the Society gave 50*l.*, was now completed, and would be opened on Ascension-day.

The printing of the portion of the Common Prayer-Book already translated into Malagasy being completed, the Board made a grant of 500 copies, to be sent out immediately to the Bishop of Mauritius.

The Board made a grant of 10*l.* for rebuilding the English church at Boodjah, near Smyrna, in response to an appeal signed by the Rev. W. B. Lewis, British Chaplain, and others, and recommended by the Bishop of Gibraltar. The present building was a half-ruined common dwelling-house. Difficulties formerly interposed by the Turkish Government no longer existed, and it was proposed to build, on the same site, a plain but characteristic chapel. 1,000*l.* has been collected; 500*l.* more would be required. Boodjah and Bournabat are two villages on each side of Smyrna, to which the British residents withdraw during the summer months. At Bournabat, a new church, built at the sole expense of C. Whittall, Esq., was consecrated by the Bishop on Whit-Monday. The Bishop stated that on May 11th he confirmed at Smyrna 36 young people. He had visited Messina, Athens, and Syra, holding confirmations at Athens and Syra, and at the Piræus confirming nearly 100 seamen on board the *Revenge*.

The English church of St. Paul, begun many years ago by the exertions of the late Rev. Henry Leaves, while Chaplain of the English Communion at Athens, and used ever since for Divine Service, has yet never been thoroughly completed. This has been owing to the small number of English permanently residing, and the poverty of the Greek population attending our services. The British Consul, and others interested in the church, including the widow of Mr. Leaves, having, with the recommendation of the Bishop of Gibraltar, applied for aid, the Board granted to the Bishop 20*l.* towards this object.

On the application of the Rev. R. L. Tottenham, British Chaplain, Turin, the grant made by the Society, towards the building of an English church there, was increased from 75*l.* to 100*l.* Mr. Tottenham stated that all the residents, very few being men of position or wealth, were anxious to subscribe according to their ability; but that, when every effort had been made at Turin, the Chaplain and his congregation must still fall back on the Christian sympathy and generosity of the friends of the Church at home.

A letter was received from the Rev. F. Meyrick, forwarding Reports for 1862 and 1863 of the *Anglo-Continental Society*, and applying for a grant to be placed at the disposal of Count Tasca. The Count had still a sufficient number of Prayer Books; and Mr. Meyrick now asked for 20 Bibles, 20 New Testaments, 20 Bull's Corruptions, 20 Jewell's Apology, 200 Homily No. I., 200 Wilson's Prayers. The books were granted.

The Rev. R. Burgess forwarded a letter from Mrs. Burton, applying for a supply of New Testaments and Common Prayer Books in Italian: the New Testaments for the use of Italian soldiers; the Common Prayer Books for the use of a book-hawker employed by Mrs. Burton, in Piedmont, and by whom at least twelve copies of the Common Prayer Book in Italian, formerly supplied by the Society for this purpose, had been sold every month. Mr. Burgess suggested that a grant be made of New Testaments and Common Prayer Books, to be placed at the disposal of the Rev. Lewis Hogg, at Florence, who would regulate the sale of the Common Prayer Book.

On the recommendation of the Standing Committee, a grant of 50*l.* was placed at the disposal of the Secretaries, out of which they might supply the above demand, and meet other similar applications in behalf of Italy.

Several other little grants were made, among which were the following:—To the Rev. G. H. Nobbs, books to the value of 5*l.* for educational purposes at Norfolk Island, to meet a purchase of equal amount; to the Rev. Dr. Humble, appointed Medical Missionary at El-Carmen, South America, in connexion with the *South American Missionary Society*, Spanish books to the value of 5*l.*; to the Rev. W. C. Murphy, appointed Chaplain to Callao, South America (on recommendation of the Bishop of London), a supply of books and tracts in English, Spanish, and German, there being now resident at Callao a large number of Germans, and about one thousand English.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 17th.* F. H. Dickinson in the chair. It was agreed to continue the present amount of the grant to the Diocese of Guiana to the end of 1865. The total allowance to that diocese in 1843 was 1,744*l.*; in 1853, 967*l.*; and the Bishop hopes that soon the diocese will be able to dispense with the Society's aid entirely.

The Rev. W. H. Ewald having passed the Board of Examiners was approved as Assistant Missionary at Constantinople.

A letter, dated March 31, from the Bishop of Calcutta was then read, on which much discussion arose as to the expediency of the Society's appropriating part of its funds towards providing the ministrations of religion to English workmen, labourers, sailors, or others of the poorer class in India, the Society hitherto having confined its operations there to the conversion of heathen and the care of converts. Ultimately the debate was adjourned to a day to be fixed by the Committee. We understand that the Committee have resolved, in consideration of a Memorial from Bombay which they have since received, to invite the Board to resume the discussion at the next Monthly Meeting.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

AUGUST, 1864.

MISSIONARY HOPES AND FEARS IN NEW ZEALAND.

NEW ZEALAND, ever since the Gospel message was first proclaimed there by the resolute and indefatigable Samuel Marsden, in 1814 (just half a century ago), has been regarded as one of the most promising and hopeful of the Church of England's Mission-fields. "The lot has fallen unto me in a fair ground; yea, I have a goodly heritage"—a favourite text of the first Apostolic Bishop when entering on his new diocese, in 1842—found a response which still echoes in the hearts of most English Churchmen at home in connexion with these islands. The singular success which attended the early labours of the Mission was mainly owing, under God's blessing, to the more than ordinary zeal and ability of the first Missionaries. It was also due, in a great measure, to a peculiar susceptibility in the native character itself for receiving Christian influences. The typical features and temperament of the Maori race display evident tokens of an intermixture of Malay and Negro blood in their origin; while their qualities of mind and disposition combine some of the best intellectual and moral characteristics of both varieties,—the warlike, unyielding spirit of the one, the pliable and affectionate nature of the other.

An unusual interest in the progress of the Mission was no doubt excited in this country by the stirring and vivid descriptions of the people in Bishop Selwyn's published journals. Allowing somewhat for the highly-coloured pictures of a true enthusiast in his work of love, and for the haze of distance rounding off the corners and toning down little unevennesses on the surface of things as viewed from the

Antipodes, still the broad fact remained, that a whole nation of savages, cannibals and idolators, had, in the course of a very few years, been converted to the true faith and obedience of Christ, according to the doctrine and discipline of our Church, and a land of darkness, as darkness itself, was filled with the knowledge of the Lord. New Zealand, meanwhile, having been declared by proclamation a dependency of the British Crown, became one of the most popular and prosperous of our colonies. The settlements of Auckland, Wellington, Nelson, New Plymouth, and Canterbury rapidly succeeded each other, and have since been supplemented by Otago and Albert Land. Thus a British population, extending itself by a series of connected districts, has gradually overspread the islands from north to south, and has increased to more than double the number of the aboriginal inhabitants. These latter, at the last approximate census, scarcely amounted to 70,000, and are almost entirely located in the North Island, principally in the neighbourhood of Auckland. By treaty entered into at Waitangi, in the Bay of Islands, with the Local Government, in 1840, the sovereignty of the British Crown over the islands was formally acknowledged by them, and the freehold possession of their lands reserved to the native owners, with a restricted right of extinguishing the native title only by sale and purchase transacted through the Crown office, and conveyance by Crown grant to English settlers.

During the governorship of Sir George Grey matters went on thus, between the two races for several years, in tolerable peace and concord. He made himself thoroughly acquainted with the Maori character and customs; he entered with the greatest interest into their personal affairs; and, co-operating in a most liberal spirit with the Bishop, Missionaries, and Clergy, he succeeded in appeasing whatever jealousy had been excited by the apparent encroachments of the English immigrants, and established cordial relations between the parties. The Missionaries, who had been originally sent out and supported by the *Church Missionary Society*, were by this time largely recruited by Government chaplains ministering to the settlers in towns, and by other clergy licensed by the Bishop, and supported with funds placed at his disposal by the *Society for the Propagation of the Gospel*, and from various local sources. This seems to have been very much the state of things in the colony when, for the first time since his consecration, the Bishop visited England, in 1853-4. The same year saw the close of Sir George Grey's governorship, and the initiation of a representative and far more democratic form of local government. He was succeeded in the office—now clogged by the trammels of responsible

advisers, elected and dismissed at the caprice of the popular will, as expressed by universal suffrage—by Colonel Gore Browne, a brother of the present Bishop of Ely. To this date we may trace the first rise of an uncomfortable feeling of insecurity on the part of the natives. They were wholly unrepresented in the new Legislature of the colony, and with the exception of a few native assessors, who advised and took part with the magistracy in the adjudication of cases affecting Maori interests, they had no voice in the administration of the laws. It is not surprising, that, possessed as this people is with a singularly practical cast of mind, the idea of being fellow-subjects with the Pakeha under a common polity and *regime*, if ever realized by them, should have faded away before the tangible fact of a divided nationality. This uneasiness took effect, and culminated in the election of a Maori king. At this juncture unhappily arose the difficulty about the disputed land-sale at the Waitara. It would be absurd for us to express a confident opinion on a question which perplexed so many lawyers and statesmen in the colony itself, or to attempt to unravel a maze of tribal rights and proprietorship, which requires a very intimate special knowledge of Maori customs at all to understand. This intimate knowledge was possessed in large measure by Sir George Grey; and on this point it was that the loss of his presence and influence was most sensibly felt, and much blame—unjustly, as we think—cast upon his successor. What could Colonel Gore Browne do, under the circumstances, when he was still new in office, with comparative ignorance and inexperience of Maori ways? We have the express testimony of the Colonial Office at home that he entered on the governorship with the most humane disposition towards the natives, and with a jealous suspicion of the white man's craving after land. But here was a nice question, half legal, half political, which he had not sufficient knowledge to decide for himself. He could only act in concert with the responsible Ministers of his Government, and rely on such counsel and advice as he could accidentally get from those he considered most competent to give it. That he was wrongly advised, indeed, there seems too good reason to conclude; for the judgment he came to in the matter, has, since Sir George Grey's return to office, been formally reversed. Then there was the further unfortunate mistake dependent on an unskilful or ambiguous use of Maori language, through which a proclamation of martial law was interpreted to mean a declaration of war; and war accordingly was the issue.

The beginning of strife, when applied to the case of national animosities, is like the letting out of blood rather than water. The above event, and the causes which led to it, were no doubt the beginning of

our present troubles in New Zealand. "You are our friend and brother," was the salutation of the Maori chiefs on Sir George Grey's reappearance in the colony; "if you had been here, we should not have had war." Their confidence was shaken in the English Government by the change in the political constitution of the colony. They saw clearly enough that, practically, all real power in the administration of native affairs was transferred from the Imperial to the Local Legislature and Executive. They interpreted the affair at Waitara as the first effect of that change of administration. They understood, as well as we do, that the Governor was hampered by advisers representing and responsible to the popular voice of the colonists, and could no longer act towards them independently and consistently, however well inclined to Maori interests. By his own confession, expressed in the revocation of the Waitara land-sale, the Pakeha was in the wrong, and had waged war upon them without just cause.

It cannot be too strongly insisted on by the friends of the natives in this country that some very plausible and powerful reasons underlie the present Maori disaffection. We cannot at all fairly measure political and social morality in the colony by our own English principles and notions. The interests of natives and settlers are not surely irreconcilable, but extrinsically and on the surface apparently antagonistic. The colonists in New Zealand, who, as stated above, at this time outnumber the aborigines more than two to one, are included, with very few individual exceptions, under one or other of the two great class interests which absorb the population—the pastoral and the commercial. The former section comprises the sheep-farmers, run-owners, and squatters in the bush; the latter the merchants, storekeepers, and tradesmen in the towns. It stands to reason that, so far as human nature in a colony, as elsewhere, is actuated by selfish motives and desire of personal aggrandizement, the one engrossing object in life contemplated by the one class is the acquisition of more land; by the other, an influx of money-spending customers, such as the military, an extension of Government contracts, and a large commissariat expenditure. Under both aspects a war-policy must be the inevitable consequence. It does seem surprising that, in this condition of society, possessing representative institutions tantamount, as was stated, to universal suffrage, the entire management of native affairs should have been so readily remitted by the Imperial Government to the Local Legislature and Executive, without even the security of making the tax-payers of the colony responsible for military expenses. The individual exceptions above referred to, are principally the clever and better educated colonists, who make a business out of party politics,

including not only the representative statesmen, whose life and breath of course is professed sympathy with the popular interests, but also writers for the press (which is well-nigh as prolific as in America), and professional gentlemen, who, almost to a man, either enjoy or are competitors for Government appointments.

It is very evident, we think, that whatever details of policy may divide parties in the colony, their common principle must be anti-Maori. The military and the clergy (the latter numbering, we believe, now about one hundred in the five dioceses of New Zealand), as such, of course, can have no personal interest in the politics of the colony. We ought, perhaps, to add the Chief Justice and the two or three puisne judges of the Supreme Court, as making up the residue of the independent inhabitants of the islands. And it is very remarkable and significant, that the several able books and pamphlets which have reached us in defence, if not justification, of the native, and in strong condemnation of the colonial, views and proceedings in the present outbreak, have been written, we believe without exception, by leading and experienced members of one or other of these three unbiassed and impartial classes:—we mean the military, the clergy, and the judicial bench. And as regards the military, more particularly, there is the corroborative and suggestive evidence in the same direction, that our late disastrous reverses at the seat of war have been universally attributed to the demoralization of the troops engaged, owing to their entire lack of sympathy with the cause for which they fought.

On the other hand, it must fairly be admitted that, as regards the Maori conduct, especially in the affair of *Tatamairaka*, something can and ought to be said by the best friends of the natives in the way of just reproof. Considering, indeed, that no terms of peace had been formally accepted after the fighting at *Taranaki*, and bearing in mind the Maori custom of *utu* (revenge) after bloodshed, and the still rankling sense of injustice done by the forcible seizure of the *Waitara* block, one may perhaps more truly describe the attack which was subsequently made upon a military escort by an ambush at the mouth of the river *Wairau*, as a continuation, rather than a renewal, of hostilities, and scarcely speak of it as unprovoked and in cold blood. Still, it must be confessed, that this defence of *utu* which has been set up, and the further plea that the soldiers were trespassing at the time on a precinct under *tapu*, do not argue very favourably for the *Christian* principles of the natives implicated. It must be acknowledged, we fear, that as regards religious influences the whole race has been going back. We believe their best friends in the colony have long confessed this to be the case. It is pretty evident, indeed, that, not only has their "friend

and father," Sir George Grey, lost much of the prestige of his former Governorship (which might sufficiently be accounted for by the political reasons given above), but Bishop Selwyn himself, whose word was once a law with them, appears no longer to retain the same hold upon their affections nor the reverential regard which he once possessed. We do not, however, give much credence to the report, which was taken from a local newspaper, that he was deliberately fired upon by some of the insurgent natives as with conciliatory intentions he approached their *pah*. Still no one has more explicitly and unreservedly than himself pronounced upon their apparent religious deterioration, which, as he so sadly expressed the truth in a recently published letter to the Bishop of Adelaide, preserves just sufficient of Christian knowledge to condemn the enemy for fighting on a Sunday, but too little to restrain themselves from wielding the tomahawk against innocent children and women. The truth is, as again the Bishop himself has pointed out, there is nothing surprising after all in this confessed deterioration. Wonder rather would have been justified, if it had not been so. Since the day of the relapse of the Laodicean and other primitive Churches, the age following upon the first conversion of a people has, for the most part, been found to be a period of decay. The novelty of first impressions has worn out, the first fresh impulses have subsided; and familiarity, in religion, as in less important matters, is apt to breed weariness and contempt. We accept this as the true, and quite a sufficient, explanation of the alleged Maori relapse. But we can only see in it an additional motive for an increase of missionary zeal. This, indeed, throughout, has been the main object of our remarks while dwelling so long, we trust not tediously, upon the subject in the present article. Though there is so much to fear, there is, we sincerely believe, everything to hope in the present condition of the Maori race. The revulsion of political feeling on the whole question which has taken place in this country since the last mail brought us news of the military reverses affords an especially favourable opportunity for reviving the intense interest which was once felt generally by English Churchmen in this particular portion of our Mission-field. The occasion is one which demands now more than ordinary careful attention on the part of the two Societies whose instrumentality in past years has been so signally blest, the one in the complete evangelization and conversion of the natives, the other in helping so successfully to maintain a system of organized religious ministrations among the colonists in New Zealand. Everything relating to the mutual welfare of the two races depends, in God's Providence, upon their true sympathetic reconciliation on religious grounds. How

this so very desirable end can be most effectually promoted, is a question which demands for its solution a more special knowledge of local details than any but the Bishops, Clergy, and faithful Churchmen in the colony can be expected to possess. We can conceive no worthier subject of consultation at the next meeting of their General Synod than some matured plan of revived and reorganized Missionary work among the disaffected Maories. We feel confident in assuring them of an increased moral support, at this particular juncture, from Churchmen in the mother country. We have no doubt they would receive a proportionately enlarged measure of alms and intercessions in furtherance of so blessed and very promising a work.

THE ANGLICAN CHURCH IN THE EAST.

RECENT events seem to point to the conclusion that the Church of England is being called, in the providence of God, to new and enlarged works of usefulness in the countries which are conventionally termed "the East." The efforts of our Missionaries for the conversion of the Moslem in Turkey have of late been attended with increasing success. Indeed, it is reported, while we write, that the Turkish Government, alarmed at the progress of the movement, has arrested some of the converts, and imposed silence on the Missionaries. We do not apprehend, however, that any permanent harm to the work will be caused by this outbreak of the old persecuting spirit; we have full confidence in the speedy effect of the representations which will doubtless be made by our diplomatic agents at Constantinople on the necessity of faithfully observing the edict of toleration. These efforts at opposition will prove abortive, and their main result will be the greater furtherance of the Gospel.

The immigration of thousands of Circassians, who have preferred expatriation to the loss of liberty at home, presents, on the banks of the Danube, a fresh field for the exercise not only of that British philanthropy which is ever ready to feed the hungry and clothe the naked without distinction of creed, but also of that higher charity which seizes on every favourable occasion—such as this is so pre-eminently—of commending for acceptance the blessings of the one true religion. We trust that the appeals of the Moslem Missionary Society and other organizations, for money and for men to enter this promising opening for Christianity, will be promptly and adequately responded to.

There is ground for thankfulness, and hope also, when we look at the relations at the present moment subsisting between our Church

and the national churches of the East. For this we are in great measure indebted to the kindly and discreet behaviour of Bishop Trower, under whose vigorous superintendence our Communion in those parts has now the good fortune to be placed. A letter from the Rev. Dr. Hill, which has been published in the *New York Church Journal*, presents us with some information of the Bishop of Gibraltar's recent visit to Athens, which our readers will peruse with interest.

The Bishop arrived in Athens, from Malta, on April 27th. This was during the Holy Week of the Greek Church, and the Bishop took the opportunity of witnessing the solemnities customary at the season. Accompanied by Dr. Hill, he attended the Russian church on Good Friday night, and the Greek cathedral on Easter eve (midnight), when the solemn services of the Ἀνάστασις were celebrated by the Metropolitan and Archbishop of Athens, and four other bishops, composing the Hellenic Synod. "On Saturday morning," writes Dr. Hill—

"I presented the English Bishop to the venerable Metropolitan Theophilus. The interview was a most pleasing one. The conversation was conducted through me as interpreter. Much cordiality and Christian affection was evinced on both sides, and earnest wishes expressed by both prelates for a closer union and intercommunion between the respective Churches. On taking leave, the Metropolitan offered up a solemn prayer for God's blessing ("the Giver of every good and perfect gift," he said) upon the *special official act* which the Bishop was to perform on the subsequent day, viz. the rite of confirmation in my little church and on board an English line-of-battle ship in the Peiræus. I had previously explained to the Archbishop the nature of the rite and the object of the English Bishop's visit to the different English churches in the Mediterranean. On leaving, as on coming together, the prelates exchanged mutual Christian salutations (ἀσπασμούς), i.e. they kissed each other, not on the cheek, as is common on the Continent, but *with* the lips, *on* the lips. The English Bishop, however, with a humility that was perfectly sincere and entirely characteristic of this excellent humble-minded Christian prelate, kissed the hand of the Greek Archbishop, 'as a son of the daughter Church,' he said, 'should do to the venerable representative of her venerated mother.' 'My dear sir,' said our Bishop on his way back to our house, 'I have derived more pleasure from this visit than from all I have seen of this glorious old Athens—even from our visit to the Parthenon.'"

On the day following this remarkable interview, the Bishop of Gibraltar thus expressed himself in the sermon he delivered in the British chapel at Athens, with regard to the Greek Church—we quote from a letter of the Bishop to Dr. Hill :—

"To the best of my recollection, in my address in your very pleasing little church on May 1st, I expressed my thankfulness that there is no

such barrier between the National Greek Church and the Church of England, as unhappily exists between us and the Church of Rome; and I added that my visit was in no degree intrusive into the Diocese of those whose office I venerate, and whose fellowship in the common faith and hope I rejoice to remember, but merely for the supervision and, if it please God, the edification of members of the Church of England, who in the present state of Christendom find it necessary to provide the means of grace according to the ritual of their own Church and in their own language. And I expressed my thankfulness, not only at finding so suitable a place of worship, which could have been built only by much self-sacrifice and Christian zeal, not only (again) at the decent and orderly way in which the worship of our Church is conducted and exhibited; but also that it has pleased God to open to the pastor of this Church and his partner such wide means of usefulness, and that they have been enabled, not in antagonism to the ecclesiastical authority of the nation, but in a spirit of sympathy, co-operation, and holy trust, to sow the seed of eternal life among the young, and to 'cast bread upon the waters to be found after many days.' And I prayed for unity, and especially (in behalf of the Rev. Pastor and his excellent partner) the prayer, "Now He that ministereth seed to the sower," &c. 2 Cor. ix. 10, 11. Nor could I forbear,' writes the Bishop, 'having been a Bishop in the Scottish Church before I was called to exercise my present office in the Church of England—to express my satisfaction at visiting a chapel of the Anglican Church, the Incumbent of which is in American Orders; and I observed that the service in which we were then joining—conducted by a Bishop consecrated in Scotland, and now appointed to minister as a Bishop of the Church of England, and also by a Presbyterian ordained in America—was an instance of unity between three distinct and independent Churches, which I prayed God to perpetuate and extend to other branches.'

Such is, *verbatim*, the statement made by Bishop Trower in his letter to Dr. Hill. At Constantinople, whither his lordship proceeded from Athens, to hold a confirmation and an ordination besides, similar manifestations of good will were exchanged between himself and the local Greek authorities. From an address presented to him by all the Anglican clergymen (nine) of that city, upon his quitting it after a residence of one month, we take the following passages:—

"Your lordship's visit has been the occasion of several remarkable events with reference to other communities and our own.

For the first time, we believe, in the annals of the English Church, we have seen a gentleman (after due examination) admitted to holy orders by a Bishop of the United Church of England and Ireland, within the precincts of the capital of the Sultan.

For the first time, we believe, converts from the Mussulman religion have received the rite of confirmation at the hands of an Anglican Bishop.

For the first time, we believe, friendly visits, expressive of reciprocal good will, have been exchanged between a Bishop of the diocese of Gibraltar and the Patriarch of the Greek Church.

And, as it respects our own community, Confirmation has been given to thirty-five persons; and the Gospel of our Lord and Master (not, we thank God, a new theme to our people) has been as heartily accepted by the congregations as it was faithfully, ably, and affectionately delivered by their Bishop.

The long-delayed erection of the Memorial Church has been begun since your lordship's arrival. May God bless that work, and make it like those beautiful and useful water fountains which adorn this city, a reservoir receiving and dispensing by the Word of the Gospel and the means of grace that living water, which comes from Christ to slake the spiritual thirst of multitudes of this generation, and of generations yet unborn!"

The ordination referred to in this address—that of Mr. W. C. Newman to the office of deacon, on May 29th—appears to have excited peculiar interest, and has proved the occasion of bringing up at length, in a practical shape, a question which has long been on the point of asking for a decision. Our readers will remember that we have more than once in these pages called attention to the present religious condition of the portion of the Armenian community in the Byzantine capital, termed the Armenian Protestants, or Evangelicals. A fuller account of their recent proceedings, and their final break from the temporary leading-strings of the American Presbyterians, who first detached them from their old national Church, will be found in a recent number of the *New York Church Review*, but the reports of the Presbyterian Board across the Atlantic are characterized on this sore subject by very significant reticence. This brief reference will be sufficient to introduce the account of a result which arose from the ordination of Mr. Newman being witnessed by the leading men of that native community:—

"Several deputations from among the body of Protestant Armenians, who were until very lately under the supervision of the American missionary power, have earnestly solicited that one of their officiating ministers should be ordained to the office of priest according to the rites and ceremonies of the English Church. It is believed that the Bishop is most anxious to accede to their request, and, for this purpose, owing to the grave and serious import of the application, has submitted the whole question to his Grace the Archbishop of Canterbury, whose reply is most anxiously expected by the members of the Armenian Protestant Church."

Here, indeed, a very serious question has come up, the answer to which can by no means be agreed upon off-hand. The principle of non-intervention with foreign Churches will appear to many to clash with the natural wish to provide, if possible, these Presbyterians—unwillingly such—with a ministry of apostolic legitimacy. As regards

the risk of giving umbrage, by compliance with the request, to the American Board, we cannot say that we share the scruples which Bishop Gobat tells us made him long delay ordaining a priest for the ex-Baptists of Diarbekir; the behaviour of the American Board to the Orientals, its tortuousness, and its hostility, put it, in our esteem, quite out of court. But it would be a real cause for most grave regret if offence were taken by those ancient Churches—venerable, with all their faults—whose estrangement from our own communion such earnest and systematic efforts are now being made to abate. Nevertheless, the case is to be looked at in all aspects; and it has to be considered that the Church from which these Armenian *Acephali* originally departed at Constantinople was not the legitimate Church of the land, and still stands in obstinate opposition to the fourth of those Ecumenical Councils whose decisions we, with the Western and greatest Gregory, reverence as the Four Gospels. We do not, indeed, believe, that the Armenian Church is committed to the fundamental heresy which she thereby seems to countenance; yet, does it not seem that a regard for Catholicity prohibits the return of these vagrants to whence they departed? If, after exchanging Eutychian proclivities for the predestinarianism of the followers of Geneva, they seek to give in their final adhesion to a sound and primitive doctrine and discipline, is the English Church, whose influence has mainly helped to bring them to a better mind, to reject their application to her for aid, and thereby risk their lapse into utter infidelity? Were such an application to the local or Greek Church feasible, the solution of the difficulty would be obvious; but we apprehend that such is not the case. Here then, we repeat, is a question of a complicated and embarrassing nature; one on which we shall venture a decisive opinion here, and one in regard to which, whatever steps are taken by our ecclesiastical authorities, we devoutly trust they may not be taken before every opportunity has been given for further inquiry and full discussion.

There is one more point we shall mention, in conclusion, at which the English Church in the East has entered into a friendly relation with the local Christianity. Whatever may be thought of the attitude which Bishop Gobat has thought good to assume towards the orthodox Greek Church—and this, as we understand it, we can but most profoundly deplore—it is but fair to remark that he has always remained on the best possible terms with the Abyssinian Church and her members at Jerusalem. In the Holy City, where the Abyssinians, unlike all other Churches and sects, have no resident bishop of their own, Bishop Gobat has for years past filled the office of Guardian of the Abyssinian convent. In this capacity he has lately brought over a petition from

that community, addressed to the "Noble Honourable Archbishops and Bishops of the Episcopal Church of London, the capital city;" or, in more Anglican phrase, to the Convocation of the Province of Canterbury. This remarkable petition, which was laid before the Upper House by his Grace the President, on June 21st, complains of a persecution which the Abyssinians have suffered since the withdrawal of the British protectorate a year ago, and asking for the restoration of that protection. From it, and an accompanying statement, we learn that the Coptic Bishop and his people in Jerusalem are the offenders. Without the renewal of protection by England, the poor Abyssinians in the Holy City will never be free from such molestations; so long, at least, as their Church remains in its strange state of tutelage under the Monophysite Patriarch in Cairo. It is not improbable, however, that their present energetic king, Theodoros, will put an end to this anomalous state of things; and then, if he still continues to invite Bishop Gobat to send him Missionaries, and this petition on behalf of his subjects in Palestine meets with success, a brighter future may be in store for the degraded Church of St. Frumentius.

We cannot at present pursue this train of reflections further, but enough has been related to show, what we commenced with stating, that new fields of usefulness seem opening up to the English Church in the East.

SOUTH AMERICA AND THE FALKLAND ISLANDS.

SOME attention is, from time to time, directed to the distant colonial possession, the Falkland Islands, in consequence of their alleged suitability for a penal settlement. These islands, consisting of two large masses of land severed by a narrow, river-like channel of sea, together with a host of islets and rocks adjoining, make up an area of 6,000 square miles,—about as large as Yorkshire. A number of land-locked harbours afford facilities for the repair of ships going to or returning from Cape Horn or the Straits of Magellan. The population is at present under a thousand. Herds of cattle roam over the islands wild, while the Falkland Company, and several individual pioneers of colonization, own immense flocks of sheep, the wool of which is highly valued. Whether the Falklands would make a good settlement for our convicts is a question which has been variously answered, the statements made by the few competent authorities having been strangely conflicting; for our own part, from some peculiar opportunities we have had of judging, we accept, on the whole, the

favourable opinion of Admiral Fitzroy. Certain it is that great injustice has been done to the climate and capabilities of these islands, the correct counterpart to them in our own hemisphere being to be sought no farther north than the Hebrides. In any case, the population of the Falklands is bound to increase with the increase of our commerce with the Australian colonies and the American ports on the South Pacific.

But in an ecclesiastical point of view the Falklands are already far from unimportant, as we shall proceed to show.¹

The *Patagonian Society*—with an experience dearly bought by the lives of Captain Gardiner and other devoted men—has fixed a station on these islands, whither some of the savages are brought from the opposite coast of Patagonia and the archipelagos of the Cape, to be taught and Christianized; somewhat on the same plan as that so hopelessly pursued by Bishop Patteson in Melanesia.

All those who believe that the English Church is in possession of an evangelical purity to which the Church of Rome is unhappily a stranger, and who must except to the system of the latter, even as presented by a Bossuet, must feel that there is a duty for us to discharge in regard to that considerable remnant of free native pagans in the southern extremity of the New World, who have not been reached by the wave of Spanish colonization, or have held aloof from the Latin Communion. Thus far, there can be but one opinion as to the utility of the work undertaken by the Society we have mentioned; but attempts at proselytising the descendants of the Spanish colonists are to be discouraged, as being injurious to the prospect of success, in some shape or other, eventually attending the efforts of men like the Chilian priest Vigil (whose name and writings deserve to be better known amongst us), witnesses as they are for a more primitive catholicity against the idolatrous corruptions which occasion such catastrophes as that of the fire at Santiago. Putting aside the sparse and degenerate population of Spanish or Portuguese descent, there remains among the still pagan Indians of southernmost South America a legitimate field for our Church, not indeed of an overwhelming extent

¹ A gentleman, of some years' residence in the Falklands, writes to us:—"Stanley Harbour is frequently visited by Spanish vessels, the sailors in which are eager to get copies of the Scriptures from the *Society for Promoting Christian Knowledge* depôt, established there. Two or three hundred Bibles and Testaments go off in this way yearly. Spanish Prayer-Books, also, are gladly taken by some of the more intelligent officers and men. It would be a good thing, if this depôt were kept well supplied with books on the constitution, &c. of the Church of England, as those books would find their way speedily into the South-American ports."

like those of Asia and Africa, but none the less our duty to occupy. But if anything is needed to quicken us to the call, there is incitement enough in the consideration of the future destiny of these lands. It seems certain that their voids will come to be filled up by a race largely English in descent, and still more largely English in speech. Each year there is a greater influx of agricultural immigrants from England, directing its course chiefly to the tracts watered by the River Plate and to the coasts of Chili. The United States contribute also their quota; and yearly a greater number of mines in the hands of British companies attract an increase of persons to work in them from these shores. There has arisen, besides, in South America a population of Germans, estimated at 100,000, most of whom being Protestants, will tend to coalesce with the more numerous English immigrants.

The free "Indian" population in Patagonia is estimated at a quarter of a million; that in Araucania—nominally within the territories of Chili—at 100,000. Among them are now labouring five or six Missionaries of our Church, one of whom (a Crischona Brother) has recently returned to Europe for ordination by the Bishop of London.

There are now about ten chaplains in South America, having the Bishop of London's licence. The number of our countrymen there is harder to state; but some important information collected on a voyage by Bishop Hills of Columbia, will be found in the excellent speech with which the Rev. H. Mackenzie introduced his Resolution in Convocation last year upon "Church Ministration at Home and Abroad."¹ At Callao we learn from other sources the number of English now exceeds 1000. Of the 40,000 or 50,000 foreigners at Buenos Ayres, the largest portion speaks English. "In that city," according to the *News of the Churches*, "reside one Anglican minister, three Scottish Presbyterians, one American Methodist, and two German Unionists, all of whom have handsome churches and flourishing congregations. The Protestant schools are the best in the place, and are much used by the Roman Catholics, who are not at all strict here." Our readers will notice in this citation the large excess over our own of the religious provision made by Scottish Presbyterianism. Why is this? One great cause of it we take to be the circumstance, that virtually the English Church in the South American ports is destitute of episcopacy, and

¹ "That a respectful representation be made to his Grace the President, asking him to appoint a committee, to consider and report in what way the Church of England may establish and retain systematic superintendence over the congregations of her members residing in those foreign parts of Christendom with which she herself is not in communion; and, further, to inquire and report in what way her services may be made more available than at present for the devotions of foreigners, in their own language, when sojourning in this country."

this which, if the normal condition of her existence, might suit her health as well as it does her *soi-disant* sister of Scotland, proves well nigh fatal to her. She cannot hold her ground while her theory remains so grossly at variance with her practice. While her chapels and cemeteries remain unconsecrated, and her catechumens are never confirmed, many in her congregations will easily run off on light occasions to ministrations where there are less palpable deficiencies and inconsistencies of system. Episcopal visitation is gravely required for the South American chaplaincies,—not merely an occasional flying visit, but regular superintendence ; otherwise, the evils now patent will wax wider and worse as time goes on, and the opportunity will have been lost for retaining in our communion many of those English settlers who are largely dividing with the Spaniard the lands he has inefficiently, and but imperfectly, filled himself.

When the see of St. Helena was founded at the instance of the Metropolitan of South Africa, an expectation was held out that its Bishop would visit our chaplaincies at the Falklands and the South American ports. That expectation has not been realized, and no one would ever have entertained it who knew the course of the trade winds, and that the Bishop of St. Helena, in order to visit South America, would probably have first to make for the port of London. The see of St. Helena can be of no use to that continent, and the only British possession which could give a site and title to a bishopric for it is the Falklands. It has been suggested, indeed, that the highest Order should be conferred on some chaplain at a port of South America itself, but this would be an innovation in our episcopal system, for which no precedent could be adduced, except, perhaps, the Jerusalem anomaly and Dr. Luscombe's transient and ineffectual episcopate at Paris. As a *pied à terre*, the Falklands would serve as well for their quarter of the globe as Gibraltar does for ours ; nothing can exceed their facility of communication with the whole mainland, and they have the advantage of special proximity to the chief fields of British immigration and missionary enterprise.

The proposal is feasible enough. We are informed that the Home Government will interpose no difficulty, and we trust that the friends of the Patagonian Society, in vigorously supporting it, will avoid for the future such expenses and delay as was involved in Mr. Schmidt's having to return to England for ordination. On the avoidance of the Colonial chaplaincy of the Falklands, that post could be united with the bishopric—as is the case at St. Helena and Sierra Leone—giving a sum of 380*l.* per annum and a residence towards the bishop's income.

An endowment yielding 400*l.* a year, in addition, might suffice, if a stipend were found from home for the support of a curate to remain on the Falklands during the episcopal visitation tours. We have reason to believe that the present Colonial chaplain, the Rev. Charles Bull, would facilitate the erection of the bishopric by his own immediate resignation.

A bishopric for South America is not all that is needed in the interests of our missionary enterprise, and of the thousands of our countrymen settled and settling there; but universal experience must convince all that it is a thing which, if translated from the realm of proposals to that of facts, would be calculated to attract those other blessings which remain to be desired. Why, then, we would ask, any further delay in the matter?

P.S. In illustration of what we have said above upon the field open to our Church among the free native Indians of South America, we subjoin a passage, copied by the American *Spirit of Missions* from a Buenos Ayres paper. The Church in the United States has unfortunately just withdrawn her solitary Missionary from the Southern Continent; but we are glad to learn that the Patagonian Society has complied with the cacique's request:—

“The American clergyman here, Rev. Mr. Goodfellow, has entirely recovered his health, and is now assisted in his extending work by Rev. Mr. Carter, just arrived from New York. Last Sunday evening an Indian cacique, named Negron, attended the services in the American church, and at the close addressed the people in Spanish, which all present could understand, asking the people to send to his people a Missionary. He spoke calmly and clearly, urging them to consider the destitution of the Araucanian tribes, without schools and without Bibles or churches, and declared that he would not go home without a Missionary. He preferred the Protestant forms, but if Protestants would not go he would apply to the Roman Catholic authorities. He promised to build a church as good as that in which he was speaking—which is a commodious edifice, holding 400 persons. It was a novel thing for a pagan to stand up in a Christian assembly asking for teachers in religion.”

The Secretary of the *Patagonian, or South American Missionary Society* has just favoured us with recent numbers of “*The Voice for South America*,” from which we are enabled to glean some further particulars. The Society has ten Missionaries now at work, six of them clergymen, and three more will soon go out. The Pacific Steam Navigation Company give 400*l.* a year to the Society, and the Pacific Mail Company and the Panama Railway Company give facilities to its Missionaries in travelling. The Rev. E. A. Sall is going out in connexion with it to Panama, where 100*l.* a year has been subscribed by thirty or forty families of the better class, and another 100*l.* is found by the New York Pacific Mail Company. Two new stations

are contemplated in the more especial field of the Society, at Mendoza, at Bahia Blanca, and at Rosario. From the last-named place, a railway, now commenced by English contractors, and destined to cross the Andes and join the Pacific, will attract a large number of English, both workmen on the line and settlers on the belt of land three miles wide which is conceded to the Company. From Lota several out-stations are now formed, the most distant being at Antilgué. British immigration to the fertile and temperate regions lying between 35° and 45° south latitude has already so greatly increased, that in 1863 a thousand of our countrymen immigrated into the Buenos Ayrean State alone. The heads of that Government were very favourable to the Mission. "Go," they said, "and try the Cross with the Indians (who are troublesome to the colonists); for it is either the Cross or the sword, and if the sword is unsheathed, it will be a war of extermination." Hence the present time was a crisis both for the Mission and for the Indians. There are 15,000 Germans now at Port Mountt, on the Pacific side of the continent, on a spot where, thirty years ago, not a man was to be seen, except scattered hordes of savages. Besides Germans, there are also a good many Swedes settled in various places. The following letter recently received from Gothenburg, in Sweden, shows that the Scandinavians at home are also taking a friendly interest in the labours of the Society, as well among the natives as among the immigrants:—

"Since I, some years ago, on a voyage for the recovery of my health, visited some places in South America, and also saw the storm-beaten shores of Tierra del Fuego, I have longed to see the pure Gospel of the holy Cross preached in those regions, which are wild as well as beautiful. I thought it a holy duty of the Christian Church to procure a more worthy monument to the great Missionary hero and his fellow-martyrs, over the graves of whom only the winter gales and breakers were singing their funeral hymns. I tried to get the Mission friends in Scandinavia to select those parts of the world for their field of Mission, but in vain. Now I beg you, dear sir, to allow me hereafter to send for your Mission in those parts what little it may please God to let the poor people of the west coast of Sweden, through my hands, give for the spreading of the Gospel amongst the heathen. If not too old and weak, I would gladly offer myself; but I think I, perhaps, might do you more good as your humble collector. What I now send you is, for the most part, received from poor people—from schoolchildren of the Swedish pilots and fishermen, and their parents. If you would tell me the cost per annum for one Missionary in the field, and also what English books will give the best and most thorough information of all things in regard to your Mission field—and, in the first place, about the life of Captain Gardiner—then I would be very glad, and with all my might, in praying and working, try to show you my thankfulness.

I pray that God our Lord will bless you, sir, and all your holy work, with His most rich blessing.

Your most sincere and humble,

K. KARTEN."

Correspondence, Documents, &c.

FRIENDLY DISPOSITION OF THE RUSSIAN CHURCH.

(From the New York Church Journal.)

SOME months ago, the Rev. J. F. Young, Secretary of the Russo-Greek Committee appointed by the United States General Convention of 1862, having occasion to go abroad, embraced the opportunity, at the request of the Committee, to extend his tour into Russia, in order the more successfully to obtain the information which was the object of appointing the Committee. His return gives us a more accurate knowledge of the present condition of the Russian Church, and also furnishes us with proof of the friendly disposition of her chief prelates and leading laymen, and of their readiness to respond to any overtures for intercommunion, provided no concession be expected of them which should trench upon the fundamental principles of truth and order.

After making the acquaintance of the Russian chaplains resident in London and Paris—both of whom were anxious to further the movement to the utmost in their power—Mr. Young arrived in St. Petersburg, and waited first upon the Vice Procureur-Général, Prince Ourousoff; through whom, and in whose presence, he obtained an interview with the Procureur-Général. These gentlemen are the Emperor's representatives in the Holy Synod, without whom nothing can be done—being equivalent to what is called, with us, the "Lay Element." The Procureur-Général, who most cordially received Mr. Young, said that, being laymen, it was not for them to express an opinion on the theological aspects of the question. He therefore referred Mr. Young to the aged and truly venerable Philaret, Metropolitan of Moscow, as being pre-eminently the man whose utterances on such a point might be regarded as the voice of the whole Russian Church, and whose opinion touching this matter would greatly influence the action of the Holy Synod.

At Moscow, Mr. Young enjoyed two interviews with the Metropolitan Philaret, of some three hours each, the Vicars of the Metropolitan (Bishop Sabas and Bishop Leonide), together with the Rector of the Spiritual Academy of Moscow, and two interpreters, being present on both occasions. The Metropolitan's reception was most courteous, and nothing was said on either side that in the slightest degree ruffled or disturbed the friendly tone. The substance of the conversation was chiefly the asking and answering of questions as to the state of facts, touching the Anglican Communion on the one side, and the Russian Church on the other. It was arranged that the chief portions of our Prayer Book should be translated into the Russian language, and published, so as to give a more definite idea of the doctrine and worship of our Church. The Metropolitan, at the close of the final interview, expressed his gratification at the letters which Mr. Young had brought from the American Bishops, asking Mr. Young, in return, to "bear the kiss of peace from him to the whole venerable hierarchy of the American Church, assuring them of his warmest sympathy and love, and of his earnest prayer and hope that we may soon

be one in mind, as we are already one in heart in Christ Jesus." At parting he gave Mr. Young his Episcopal benediction, together with the most cordial adieus. During his stay in Moscow Mr. Young found that the movement was already known among the leading circles of the laity, and the warmest desires were expressed for a successful issue.

On his return from Moscow to St. Petersburg, he had an interview with the Metropolitan of St. Petersburg, who is also President of the Holy Synod, the Archbishop of Moghileff, a member of the Synod, being also present. His reception here was no less warm and cordial than by the venerable Philaret. He expressed great gratification for himself and on behalf of the Russian Church at the movement thus begun, and assured Mr. Young that any step which our Church might see fit to take would be met by the Russian Church in the spirit and love of Christ. He thought it very judicious that a Committee of Inquiry should have been appointed in the first instance, as it would afford the opportunity for a better knowledge of one another before more formal negotiations should be begun. He read the letters from the American Bishops with care and evident interest. Their sentiments and wishes, he said, could not but meet with warm sympathy on the part of the Russian Church, which ever prays for the reunion of Christendom, and is ever ready to negotiate with those who desire to stand on the ground of Apostolic truth and order, and are willing to admit the Apostolic dignity of the Russian Church. He stated that he would lay these letters of the American Bishops before the Holy Synod on the following day, and invited Mr. Young to visit the Synod at the same time; remarking, also, that replies to these letters would be sent to the American Bishops. At the close of the interview the Metropolitan expressed the sincere hope that the movement begun by the American Church might prove to be the work of our blessed Lord Himself, and that, through His grace, it might result in the great consummation so much desired by both Churches. In parting, he also gave to his visitor the Episcopal benediction.

The next day, in accordance with the invitation given, Mr. Young visited the Holy Synod, and was introduced by Prince Ouroussoff to the several members of it, by all of whom he was most courteously and cordially received. At the request of the Procureur-Général he left the letters of the American Bishops to be deposited in the archives of the Holy Synod; and at the request of the President of the Holy Synod, he wrote the following Note to accompany the letters, giving an epitome of the origin and aim of the movement:—

"To his Eminence ISIDORE, Metropolitan of St. Petersburg.

MY LORD METROPOLITAN,—I have the honour to present to your Lordship the accompanying letters of commendation and fraternal salutation in the Lord from several Bishops of the Episcopal Church in the United States of America, which is, as your Lordship is well aware, an offshoot of the ancient and venerable Church of England.

His Excellency the Procureur-Général of the Holy Synod suggested, when I had the honour to lay these letters before him, that as they are the first which have been written to the Hierarchy of the Oriental Church

by the Canonical Bishops of any independent National Church since the Great Schism, with reference to reunion, it would be very gratifying to the Synod if, on my return to America, I would leave them to be deposited in its archives. With this kind suggestion it gives me great pleasure now to comply, begging to assure your Lordship that many others of our Bishops would have had great pleasure in joining in these greetings, had they known in due time of the opportunity for this which my contemplated visit would afford.

The letters accompanying are from the following seven of our forty American Bishops:—The Right Rev. Dr. McCoskry, Bishop of Michigan; the Right Rev. Dr. De Lancey, Bishop of Western New York; the Right Rev. Dr. Alonzo Potter, Bishop of Pennsylvania; the Right Rev. Dr. Burgess, Bishop of Maine; the Right Rev. Dr. Williams, Assistant-Bishop of Connecticut; the Right Rev. Dr. Horatio Potter, Bishop of New York; the Right Rev. Dr. Stevens, Assistant-Bishop of Pennsylvania.

Standing alone, amidst the numerous Protestant Communions by which she is surrounded, because of her tenacious adherence to the Apostolical Succession of her Priesthood, her Catholic Liturgy, Creeds, Traditions, and Ceremonies, the great Anglican Communion, of which the American Church is a considerable part, ever since her release from the thralldom of the Papacy, has regarded with interest and lively sympathy the venerable Orthodox Church of the East.

This sentiment was strengthened by the publication in our language, some fifty years ago, of Platon's 'Catechism,' Dr. King's 'Rites and Ceremonies of the Greek Church,' and some other similar works. But it has received a greater impulse more recently by the publication of the 'Primer' and 'Catechisms' of the Russian Church, Mouravieff's 'History' of the same, and other standard Russian works, together with the well-known and invaluable labours of the Rev. Dr. J. M. Neale.

Yet the occasion for calling forth the expression of these sentiments by any action on our part was wanting, till the settlement of a considerable number of Russians in San Francisco, and the desire of several of them for the ministrations of our Priesthood (in the absence of their own), with the prospective increase of this intercourse on the Pacific, admonished us that the time had arrived when the two Churches should enter upon the consideration and definition of their mutual ecclesiastical relations.

Remembering our Redeemer's earnest prayer 'that they all may be one,' and knowing the charitable spirit which has ever characterized the Orthodox Church of the East, the American Church has not hesitated to take the first step in this momentous matter: and from the many important points of agreement and few of difference between us, the hope is entertained on our part, that without the surrender of fundamental principles on either side, and on a strictly Catholic and Œcumenical basis, with the blessing of the Great Head of the Church on our mutual efforts, a harmonious understanding may in due time be attained.

The end contemplated by the movement of the American Church referred to in these letters may be stated in a few words to be:—The attainment of a more accurate knowledge of the Orthodox Eastern Church

than we are as yet in possession of, making known to her Hierarchy at the same time, as opportunities may serve, our well-established claims to recognition as an integral portion of the One, Holy, Catholic and Apostolic Church; having ultimately in view (should it appear feasible and desirable when we come to know each other better) such mutual recognition of Orders and Sacraments, as will allow members of the Anglo-American Communion to avail themselves of the Offices of the Eastern Church, with the consent of its Bishops and Clergy, without renouncing the Communion of their own Church; and as will permit members of the Eastern Church, with like consent, as occasion shall serve, to avail themselves of the ministrations of the Anglo-American Church, without forfeiting thereby the privilege of Church membership in their own Communion.

With assurances of the unceasing prayers of the faithful of the American Church for the realization of so blessed a consummation,

I beg to subscribe myself, my Lord,

Your Lordship's very humble servant in Christ,

JOHN FREEMAN YOUNG,

*Secretary of the Russo-Greek Committee of the
American Episcopal Church.*

St. Petersburg, April 21, 1864."

It will be easily understood that Mr. Young met with a vast deal to gratify the friends of the movement, which cannot be laid before the public without a violation of propriety; while other facts will be more appropriately reserved for the Report of the Committee to the next General Convention. We would mention only two incidents, each having its own bearing. The one is, that the courtesy of the Bishop of New York towards the chaplains on board of the Russian fleet that has been for a year past in our waters, in inviting them to officiate in this Diocese during their stay, and in tendering to them his good offices for procuring the use of any one of our city churches for public service with their own people if they should desire it, has been widely made known in the Russian papers, in terms of sincere gratification. The other is, that Mr. Young learned, in St. Petersburg, that immediately after our last General Convention, Archbishop Hughes wrote to a Papal journal, published in Rome, a detailed account of the movement towards intercommunion then begun; an account which thus closed:—"So the Anglican Communion is going to place itself in a worse position than ever by seeking affiliation and intercommunion with the schismatical Greeks!"

It ought to be widely known among us that one of the first acts of the present Czar Alexander, after coming to the throne, was to order a revision of the translation of the whole Bible in the vernacular, under the direction of the Holy Synod, for publication and unrestricted distribution. For this purpose it is issued in different forms, very neatly and yet very cheaply. The Holy Scriptures are now actually bought in immense quantities both by peasants and nobles. The Czar has also ordered steps to be taken for the elevation and improvement of the temporal condition of the clergy throughout his empire. In connexion with that great measure, the emancipation of the serfs, there has been a general movement on the part of

the old proprietors to establish schools for the serfs, so as to qualify them for the intelligent performance of their new duties. In Moscow, many ladies have united in organizing a general depository for all sorts of approved educational books published in the various governments of the empire. They are also enlarging the native stock of juvenile literature, by translating from foreign languages, and even by writing new works. As a wish was expressed by some of these ladies for fresh material in this department to translate, reference was made by Mr. Young to our Church Book Society. This matter was presented to the Executive Committee of the Society at the last meeting, and Mr. Young was authorized to select from the list of their publications, and send such works as he thought might be of service. It was done accordingly; and the box of books is already on its way to Russia, in the frigate *Oslaba*.

THE DEATH OF BISHOP POLK IN BATTLE.

THE Right Rev. Leonidas Polk, D.D. Bishop of Louisiana, was killed in battle in Georgia on the 14th June. The Bishop graduated at the West Point military seminary in 1827, but Bishop McIlvaine, who was then chaplain at that place, persuaded him to take Holy Orders, and he afterwards became Bishop of Louisiana. He inherited a good estate, with many slaves, and his ideas were always intensely Southern. When the present war broke out he entered the Confederate army, and was made a Brigadier-General. He never resigned his bishopric, probably intending at the close of the war to resume his spiritual functions.

The *New York Church Journal* says:—"Our strong condemnation of the Bishop's course in voluntarily forsaking the exercise of his apostolic office in order to take up the arms of earthly warfare and bear his part in the work of blood, has repeatedly been expressed during his lifetime: and neither justice nor generosity calls for a repetition of the censure over his grave. We would rather—now that death has closed the account—recall the earlier days, when the many noble traits of his personal character surrounded him with friends, and made him second to none throughout all the South in his influence for good. His manly bearing, his frank and cordial manner, his high sense of honour, his real tenderness and easily-kindled sympathy of temperament—a sympathy through which the fever of Revolution made of him an early and an easy prey—his wise and eloquent labours in behalf of education, his splendid success in advocating and furthering the 'University of the South,' his administrative ability, his fatherly affection and firmness in the government of the clergy and people of his Diocese—these are the things which we would most willingly recall, now that he is dead and gone. Or if his military career cannot be altogether ignored—and alas! who can forget it?—we would rather remind our readers of the many acts of kindness and tenderness shown by him to our sick and wounded men; of the personal dignity and purity and elevation of character which he retained undiminished, even amid the thrilling excitements and sharp temptations of the camp; of his great

conspicuous—but also a large measure of practical wisdom and judgment. He who is pre-eminently known as the Apostle of the Gentiles, saw clearly the duty of providing first for the spiritual wants of his own countrymen in foreign parts. Wherever he went, he taught *first* in the synagogues, making, as it were, the Jewish settlers and colonists a sort of nucleus from whence to extend the influence of the Gospel on the surrounding heathen. Centuries have passed away since the days of St. Paul, but the increased amount of missionary experience only serves to show more clearly the truth and wisdom of his system.

After a brief summary of the lessons he has sought “to draw from the mission life of St. Paul,” the preacher concludes with a few earnest and heart-stirring words to the younger portion of his hearers on their individual duties and dangers.

It is a little to be regretted that while proposing St. Paul as the model of a Christian Missionary, the Bishop should have omitted to touch upon two striking points in his character, to which, at least as much as to his other virtues, a great part of his success was owing. We mean his spirit of complete self-sacrifice, and his unwearied patience. And more especially we would call attention to his patience, for it is a homely and unattractive virtue that might be overlooked, whereas there is something more striking and glorious in self-sacrifice. To make a perfect missionary character, we must have both ingredients; but in the glow of self-devotion, in the contemplation, it may be, of the palm of martyrdom, let us not forget the Apostle’s words—so well exemplified in his life: “Let us not be *weary* in well-doing, for in due season we shall reap if we faint not,” but “let us run *with patience* the race that is set before us,” &c.

The sermon by Mr. Hawkins, at Oxford, is so brimful of information, that we would commend it as quite a hand-book on its topic. We willingly substitute the following words from a correspondent for a notice of it by ourselves:—

“It has been well said, that whereas the services appointed for the Sundays from Advent to Whitsuntide teach us what we are to *believe*, those used during the season of Trinity teach us what we are to *do*. It is, then, peculiarly appropriate that Trinity Sunday, the connecting link, as it were, between the two courses of instruction, and the crowning festival of the Christian Year, should have been selected for the delivery of this sermon; for where shall we find a subject which more thoroughly combines doctrine and practice than that of the Missions of the Church? The Ramsden Sermon of this year has an especial claim on the attention of Churchmen and all who are interested in missionary work, from the circumstance that the preacher is one whose name is identified with the working of the most important of the missionary societies of our Church. Not in England

alone, but in our remotest colonies, his devotion to the cause is well known, and his words on such a subject deserve our most respectful attention, for earnest and uncompromising as they may be, they are always 'the words of truth and soberness.'

On the whole, the account which the preacher is able to give of the progress of our Colonial Church is very encouraging—in some cases even beyond what we might have expected. Shall not this encouragement warm our hearts and strengthen our hands to labour more vigorously than before in those lands where, from whatever cause, our missions have either lost ground, or at any rate have not flourished according to our hopes? A few years ago a cry arose through the land for help for the heathen natives of 'dark and distant Africa.' How nobly that call was responded to, we all know. *Now*, we are called upon to come 'to the help of the Lord against the mighty'—'in the name of 180 millions of Mahometans and and Hindoos' in India; and the help that is wanted is pre-eminently that of men of talent and education—precisely such men as year by year give up their native land and go forth as lawyers, as diplomatists and statesmen, or as enterprising speculators, to win for themselves, in an earthly race, riches and renown. Are there none who will consecrate their talents to God's service? Must it be said of our rising men that they will give up home and friends and comforts to obtain the fleeting applause of this world, or to amass gold which will perish in the using; but that it is too great a sacrifice to make when the reward is an eternal crown—too great a sacrifice to make for Him who sacrificed all things, yea even Himself, for us? It is in the hope of calling attention to this Sermon, and its most important subject, that I have ventured, sir, to address these few remarks to you. I would fain hope that the words of the preacher will produce their due effect, and that before the festival of Trinity comes round again, many labourers will have responded to the call and gone forth to labour in the waste places of the Vineyard. . . . DEVONIENSIS."

A History of Christian Missions, during the Middle Ages. By GEORGE FREDERICK MACLEAR, M.A. formerly Scholar of Trinity College, Cambridge; Classical Master at King's College, London; and Assistant-Minister of Curzon Chapel, Mayfair. Cambridge and London: Macmillan & Co.

In the present day—when so much is said and written on the subject of missions, and when men are so apt to be impatient at anything approaching to failure, or error in judgment in the prosecution of missionary enterprise—it is interesting, and it may be useful, to turn aside for a time from the bustle and din of this nineteenth century—where success is too frequently made the test of merit—and to carry our thoughts back to the earlier ages of Christianity to see what difficulties and dangers the missionary of mediæval times had to encounter,

and by what means the savage and unlettered nations of those days were best approached. But where are we likely to find the information we require?

There is, perhaps, no period of history so important as that which we term the Middle Ages—those ages of fusion and transition, whose influence may still be traced in so many of the laws and customs—aye, and even of the feelings and household words—of the present day; and yet of no period is it so difficult to find a readable and trustworthy history to put into the hands of the young, or the general reader. The clergyman, the archæologist, the antiquary, the persevering student of original authorities will find, each in his own department, works suited to his own particular branch of study; but to a large class of readers, such works, from their very size and learning, are sealed books. On the other hand, the short and so-called “popular” histories which meet us on every side, are proverbially dry and lifeless; where, then, may we hope to find the happy medium?

In the year 1861 the subject proposed to the competitors for the Maitland Prize, at the University of Cambridge, was the History of Christian Missions during the Middle Ages. The prizeman, Mr. Maclear, was requested, by the examiners, to delay the publication of his work in order that the numerous references it contained might be verified and expanded. Accordingly, rather more than a year ago, a quiet-looking, but somewhat substantial volume, in crown 8vo., appeared from the press of Messrs. Macmillan and Co. It was briefly noticed at the time in these pages (*Colonial Church Chronicle*, June, 1863, p. 225); but, from whatever cause, it has scarcely attracted as much attention as the importance of the subject, and its own merits, deserved. Of the plan of the work, it is sufficient to say that it is divided into nineteen chapters, each complete in itself;—thus, one chapter is devoted to “The Church of Ireland, and the Mission of St. Patrick”; another to “St. Boniface, and the Conversion of Germany”; while the last two, entitled “Retrospect and Reflections” adhere to the same rule—Chapter xviii. being a sort of review of the agents employed in the work of Christian missions, while Chapter xix. consists of reflections on the work itself. In this way the reader is presented with a series of narratives, and the tangled web of mediæval times is reduced to something approaching order. There is something very agreeable in the simplicity and straightforwardness with which the story is told. The strange old legends, taken from Northern Sagas and Monkish chronicles, are related without comment, and the reader is left to form his own opinions upon them, and to believe or reject the supernatural incidents, as suits his taste; while the gentle

and charitable tone of mind of the author may best be shown by the following quotation. Speaking of the early missionaries, he says :—

“ They had their defects, no one can deny—the defects of their day and their generation. We may question the wisdom of many of the expedients to which they resorted ; we may smile at much that savours of credulity and superstition ; we may regret that at times they were reduced to have recourse to ‘ pious frauds ’ in carrying out their work ; the extreme asceticism of Columbanus, the policy of Augustine in dealing with the British bishops, the pertinacity of Wilfred at the Council of Whitby, the devotion of every Anglo-Saxon missionary to the Roman see, all these, and many other points, may be regarded by us, in a very different age, as worthy of reprobation ; but, considering the circumstances of the times in which they lived, *it becomes us to speak kindly of men who hazarded their lives to hand down to us the blessings of civilization.* ”

To those, then, who desire to know something of the Missionary history of the middle ages, Mr. Maclear’s book will prove a safe and pleasant guide. In its pages they will find a lifelike and well-arranged narrative of Christian Missions from the fourth to the early part of the sixteenth century ; and it may be that in the contemplation of the self-devotion of a Columbanus, a Boniface, or a Raymond Lull, they may learn a lesson of patience under sufferings, and perseverance under failures ; and that, seeing how many centuries were necessary to the evangelization of Europe, they may in future be less disposed to cavil at the work of Missionary Societies of the present day, because the Dyaks still make war, and the natives of Central Africa are not yet converted and civilized. To those actively concerned in the work, this book will be doubly interesting, as it puts before them in a reasonable space and with vivid colouring, the lives and labours of their predecessors in the mission field. They will see how, from the earliest times, the surest way to success lay in the establishment of schools and colleges for the training of a native body of teachers, and in the translation of the Bible and the Church’s services into the languages of the various heathen races ; and when they consider the small beginnings from which such great results have sprung, they will the more readily take courage, and hope against hope, labouring even unto death in their Lord’s cause, although it may not be given them to see any immediate result of their toils.

Parochial Mission Women.—By VICE CHANCELLOR SIR WILLIAM PAGE WOOD. London : Faithfull. 6d.

Those of our readers who are not thoroughly acquainted with the details of this interesting branch of Church machinery, need not grudge

sixpence in the purchase of the very clear and interesting pamphlet which Sir W. P. Wood has published.

It was written as a paper for the Manchester Church Congress ; but was not read in *extenso* on that occasion, owing to the press of matter with which that very remarkable meeting was overweighted.

It must, we should imagine, strike our readers as something especially worthy of notice, that a person in the position of the Vice-Chancellor, with time occupied to the utmost, and with a mind keenly alive to all the topics of the day, should yet find the opportunity, and still more should have the inclination, to write a comprehensive account of what may seem to many an insignificant part of the great work of the Church now being carried on in our populous towns. None, however, who know Sir W. P. Wood will wonder at his taking any trouble which might serve, in however small a degree, to promote the great cause of true religion.

We do not propose to make long extracts from this admirably-written paper : we trust all our readers will possess themselves of it. The "following principles" are said by the Vice-Chancellor to be those upon which the Parochial Mission Women Association was founded—

"1. That the Mission should be part of, and be subordinate to, the Parochial System of our Church.

2. That the Mission Woman (being, of course, a member of the Church of England) should be selected by the Incumbent of the parish from amongst the poor ; and that her work should be superintended not only by the Incumbent, but by a lady of education, also to be named by him.

3. That no direct relief in the shape of alms should be given, but that the Mission should be the extension of Christian civilization (the only true civilization) among the poor—that they should be instructed and encouraged in habits of Christian love and courtesy, in self-discipline, and self-support."

If these principles seem to our readers, as they do to us, to be those of sound philanthropy, as well as of Christian order, we trust they will give to this Association the help it so much requires. The advertisement, which will be found elsewhere, will show where money can be sent.

We believe our readers will admire with us the concluding paragraph of the Vice-Chancellor's paper, which we subjoin :—

"I believe the work has commended itself to our Bishops, our Clergy, and to the lay supporters of the Society, no less than to our poorer brethren, by its simplicity and its appropriateness. In a beautiful sermon of one who has been lately added to the distinguished Clergy of the North, I find a passage particularly applicable to this labour of love:—'The condition of success in heavenly things is still, as it has ever been, not

ingenuity, but devotion; not hurry, but patience; not self-confidence or presumption, but earnest prayer and invincible faith.'—Vaughan's *Lessons of Life and Godliness*, Sermon xiii."

From Messrs. J. H. & J. Parker we have received (1) the Parts for Easter, Whitsuntide, and Trinity, of the new series of *Tracts for the Christian Seasons*. (2) A Sermon, by the Rev. S. J. HULME, Rector of St. Martin's, Oxford, on *Christ the Revealer of the Will of God*; preached before the University of Oxford. A good exposure of the sentimental nonsense of Renan's notorious book. (3) A *Visitation Sermon*, preached at Shrewsbury, by the Rev. T. W. MOORE, Rector of Hordley (on 2 Tim. i. 6, 7). (4) "*We Know in Part*." An Act Sermon, preached at Dublin, by the Rev. C. S. LANGLEY, Vicar of Kilworth, in Cloyne. (5) *The Duty of Fathers concerning the Education of their Children*. "A Short, Plain Sermon addressed to the Working-classes," by the Rev. T. L. CLAUGHTON, Vicar of Kidderminster. Very sharp and very true.

Messrs. Mozley have lately published two nice little books: *Grantham: a Lancashire Tale*; and the *Story of Hans Egede*, by his Son-in-law, Jens Olaf. The latter is a true story of Danish missionary work, but as interesting as a romance. The *Events of the Month*, by the same publishers, is carried on with ability.

Messrs. Rivingtons have sent us a copy of their new English edition of the *Imitation of Christ*; very handsomely printed and bound, with red initial letters, &c., and well suited for a gift-book.

Colonial, Foreign, and Home News.

SUMMARY.

A "DECLARATION," identical, except the few words necessary to adapt it, with that lately presented to the Archbishop of Canterbury, with over 11,200 signatures of clergy in England, is now being signed extensively in the United States. Only one Bishop—Dr. Whittingham of Maryland—has hitherto declined to subscribe his name, stating why as follows:—

"First: while most cordially and entirely concurring in every word following the word 'declare' in the printed paragraph sent me, I do not 'hold it to be our bounden duty to the Church of England and Ireland and to the souls of men' to declare, viz. at the time and in the manner, or any otherwise than in regular and lawful synodical action, duly and regularly instituted, to affirm and publish dogmatic decrees.

Secondly: I regard the mode of procedure in this instance, as a precedent of exceedingly dangerous consequence, against which as a member

of the American Episcopate it is my bounden duty to make solemn protest. No part of doctrine or discipline would be safe, should the collective voice of the Church be thus disintegrated, and superseded by private canvassing, and isolated individual action under pressure of the apprehension of being exposed to the odium of making factious opposition to an assumed general mind and will.

I am the more free thus to oppose myself to the procedure in the present instance, on account of the heartiness and unreservedness with which I am able to accept the formula which it is proposed thus irregularly to make an utterance of the American Church. At a proper time, and in a proper way, there is no degree of stringency into which I am not willing to commit myself, and—as far as I am entitled to be her representative—the Church Catholic, to the contents of that formula.”

SALARIES OF CLERGYMEN IN THE UNITED STATES.—The statistics reported to the last Convention of the Protestant Episcopal Church of Pennsylvania, show the annual salary of the clergy in that Diocese. In the city of Philadelphia, thirty-eight report the rector's salary as follows:—in eleven of the largest churches the average is \$2,791; in twenty-seven, the average is \$974; in the whole number, the average is \$1,497. In the country parts there are sixty-four parishes, which average \$1,000. In some of these parishes the salary of the rector is from \$200 to \$300. One poor man in the Diocese reports his salary at 200 per year, and for two years the only payment to him was \$10.

THE Bishop of NOVA SCOTIA has returned to Halifax from his westward tour, having visited nearly forty parishes, administering the rites of Confirmation, Ordination, and Consecration during his progress through that portion of his diocese. We are pleased to notice that his Lordship is very much improved in his general health, and that he was enabled to fulfil his appointments in so extended a visitation.—*Halifax Record*.

THE twenty-third annual meeting of the NEWFOUNDLAND Church Society was held at St. John's, on June 23. The position of the Society was favourable, notwithstanding that 1863 was a year of very poor success for the business of the islanders. Announcement was made of the appointment of the Rev. R. Temple to White Bay and the French Shore, a portion of the diocese hitherto abandoned to the Romanists; and an intention was expressed of next year sending a Missionary to the Bay of Islands, where a large population is settling from Cape Breton, who, though in part Presbyterian, have asked the Bishop for a clergyman and offered to contribute to his maintenance.

IN the Synod of the Diocese of HURON the Bishop, Dr. Cronyn, stated his conviction that both the Patent of the Metropolitan and the Provincial Synod were alike “illegal and unconstitutional,” an opinion for which he had obtained the support of two Toronto counsel; and he succeeded in carrying, by a considerable majority of Synod, a Memorial, praying the Crown to withdraw the Metropolitan's Patent! Delegates for the Provincial Synod were *provisionally* elected. The Bishop and Synod gave in their adhesion to the “Declaration,” already signed by the rest of the Church

in Canada; adding, however, a new clause in defence of the doctrine of "Justification by Faith."

THE Tenth Annual Session of the Diocesan Synod of ADELAIDE was opened on May 2d, with a Pastoral Address by the Bishop. Bishop Short, in commenting on the *Essays and Reviews* case in the home Church, took nearly the line of the Bishop of London as to the so-called judgment of the Privy Council Appeal Committee. His Lordship urged the local claims of Bishop Patteson's Melanesian Mission to Australian support. Three inhabitants of the diocese have been ordained during the past year, and this, with some other additions, raises the number of licensed clergy to thirty-three. The Rev. Mr. Craig has done good service as Missionary Chaplain, and the Rev. Mr. Pollitt as an itinerant clergyman. "Other clergy have likewise undertaken some missionary duties from time to time, their expenses being defrayed by the congregations which they thus serve." The Poonindie Institution, for the natives, was going on well. We are sorry to add that the "General Church Fund" has fallen off.

THE Bishop of GIBRALTAR, during his late sojourn at Constantinople, was invited by the English at Galatz to visit that town, where a minister of Anglican ordination is rarely seen, except occasionally the Rev. C. G. Curtis, from Constantinople. There were five candidates presented for confirmation; and a cemetery, containing many English dead, was consecrated by the Bishop—acting as Commissary for the Bishop of London—the consent of the German Protestant community of Galatz, which possesses equal rights in the cemetery with the English, having been readily obtained. Bishop Trower stayed at Galatz over Sunday, June 26th, celebrating the Holy Communion, and preaching in the room usually employed by the English for religious services. He is probably the first Bishop of the Anglican Church who has visited Galatz. We wish speedy success to the efforts making there to obtain the permanent ministrations of a clergyman of our communion.

A CORRESPONDENT of the *Church Review* writes:—

"Gibraltar Cathedral was built in 1832. The style is Moorish! The interior has recently undergone a thorough alteration. The tall pews have given way to open benches, the throne is placed in its proper position, and the pulpit lowered. The altar, as well as credence, is of entirely new construction. The whole building has been elaborately coloured, after the Alhambra. In the east window has been placed by subscription a representation of our Lord's death, and it is intended to fill with the figures and symbols of the Apostles the other windows, of which there are twelve. Already four of these have been presented; the first by the present Bishop, in memory of his predecessor, Dr. Tomlinson."

THE Colonial Bishops' Council has decided to carry the amount hitherto paid as stipend to Dr. Colenso, as Bishop of Natal, to a separate reserved account, pending a final and authoritative decision of the question of the legality of the Bishop of Capetown's judgment.—*Standard*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, July 15th.* Archbishop of Canterbury in the chair. Present, the Bishops of Oxford, Gloucester and Bristol, and Columbia, Earl Powis, &c.

The special subject for consideration was the extension of the Society's grants with the view of supplying the ministrations of religion to British residents in India. Practically the Society has hitherto confined its operations to the conversion and superintendence of the natives of India. The time has now, perhaps, arrived when India should be considered on the same footing as the colonies; the stimulus supplied by railway, canal, and commercial enterprises having attracted immense numbers of permanent settlers from Europe.

The Memorial on this subject addressed by the European and Eurasian community of the diocese of Bombay to the Society having been read, Mr. Loftus Wigram proposed, and the Bishop of Columbia seconded, a resolution pledging the Society's funds to the extent of 1,000*l.* in each of the three Indian dioceses to met the sum of 5,000*l.* collected as an endowment fund from local contributors, which was carried with only one dissentient.

On the application of the Bishop of Columbia, the Board granted to the Ven. Samuel Gilson, the new Archdeacon of Vancouver, 200*l.* for his passage, and 800*l.* towards the erection of a house, out of the interest of the Archdeaconry Trust Fund. Grants of 25*l.* each were made to the Rev. R. Temple and Mr. Ulric Rule, towards the first expense of establishing themselves in the new Missions, which with so much devotion they had offered themselves to undertake, on White Bay and the Bay of Islands, Newfoundland. The Rev. J. M. Noel succeeds Mr. Temple at Ferryland. The Rev. J. Weatherstone was appointed to a Mission at Nassau; the Rev. C. Webb to the Chaplaincy of Codrington College; and Mr. R. M. Clarke to be a Catechist and Schoolmaster for the Diocese of Capetown.

The Rev. Dr. McMurray, who is still engaged in England in collecting funds on behalf of Trinity College, Toronto, writes to correct an error in our *Chronicle* for May. We then said that the Board of this Society agreed to "the Standing Committee's recommendation that 500*l.* be granted in aid of the endowment of a Professorship of Divinity at Trinity College, Toronto, provided that 5,000*l.* be raised *in the colony* for the general purposes of the College."

We should not have said, *in the colony*, but "*from other sources.*"

The appeal for this college states, that the money raised when the Bishop of Toronto was in England, in 1850, has been spent in the site and the erection of the present buildings. "The land given by way of endowment is still in a wild and uncultivated state; but a considerable revenue may hereafter accrue from the sale of the lands if, by an improvement in its finances, the present drain upon the capital of the institution can be checked. The deficit last year was 560*l.*; it is hoped, therefore, that 8,000*l.* sterling would place the College at once on a sound and permanent basis."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, July 5, 1864.* The Bishop of Gloucester and Bristol in the chair.

A letter from the Rev. F. S. Spring, dated Bombay, March 11, stated that the Bombay Committee had made a grant of 5,000 Rs. towards the erection of a school-house for the Christian schools in the Fort. The Government had given the site, and also 7,000 Rs., on condition that an equal sum should be raised from other sources.

A grant of 2,000*l.* was made by the Society in April, 1847, towards a Church College for the diocese of Melbourne. Of this sum 700*l.* was afterwards appropriated temporarily to the erection of a Grammar School, and the remainder towards an iron church, exported to Melbourne. Both these sums have been repaid, and the original grant is now available for its proper purpose. These particulars had been laid before the Standing Committee of the Society by the Bishop of Melbourne, previous to returning to his diocese.

On the recommendation of the Bishop of Capetown, in a letter dated in Natal, 50*l.* was granted to the Rev. R. Robertson, towards the erection of a church at the chief station in Zulu Land. Friends in England and Scotland were contributing towards the work, from whom 80*lbs.* weight of nails, brick moulds, &c. had been received: the natives would do their part in brick-making, thatch-cutting, &c. Mr. Robertson had obtained great influence with King Panda and his son, a matter of importance as the colony had repeatedly been in danger from the Zulus threatening hostility. The Zulu Mission is the extreme of their Mission north of Natal; and, since the Zambezi has been abandoned, will now probably become the point of departure for that field, which, Mr. Robertson said, he can never contemplate being long left.

A sum of 25*l.* was voted towards the enlargement of St. John's church, Pine Town, Natal.

The Bishop of Grahamstown had written for assistance, which was granted as follows:—50*l.* to St. Matthew's, Keiskama Hoek, where there is a boarding-school of from fifteen to twenty children; and 25*l.* to a chapel for the German immigrants at Panmure, who, like those at the Hoek, were exerting themselves much to maintain a school and catechist. The Bishop stated that some of the manuscript of the Kaffir Common Prayer-book would be forwarded by this mail for the press. Some portions were being printed first at Grahamstown, in order that there might be some more opinions obtained on certain points.

On the application of the Ven. Archdeacon Kitton, of British Kaffraria, 15*l.* worth of elementary books were granted, both for European and for Mission schools.

A letter having been received from Bishop Crowther (lately consecrated to preside over our Missions beyond the limits of the diocese of Sierra Leone), asking assistance for building places of worship, and for the translation of the Holy Scriptures and Prayer-book into the numerous languages spoken on the banks of the Niger, the Board granted towards the former object 200*l.*, and agreed to express to Bishop Crowther the readiness of the Society to aid in the publication of translations. On the statement put forth in behalf of the "West African Native Bishopric Fund," the

hope was expressed that this appointment of Bishop Crowther will mark an era full of hope for the extension of Christianity in those regions by a native Church under a native episcopacy. Bishop Crowther will still continue in connexion with the *Church Missionary Society*, receiving his salary from its funds, and acting in concurrence with it in all its work.

A memorial from the Rev. S. B. Ardagh, incumbent of Barrie and Shanty Bay, in the diocese of Toronto, applied for aid towards building a new church at Barrie. Fifteen years ago, the Society granted 100*l.*, and this grant stimulated the poor settlers to the erection of seven churches, at least six miles apart. Mr. Ardagh has laboured in his mission for twenty-two years; it was at first a desert, but is now dotted over with neat wooden churches. In answer to his request, the Board granted 25*l.*

A letter was received from the Bishop of Huron, which stated that the churches, for the erection of which he made promises of assistance from the funds of the Society formerly placed at his disposal, have been nearly all completed.

A letter from the Bishop of Newfoundland stated that he had lately consecrated three churches; four others were nearly ready, and five were in course of erection. The failure of the seal-fishing, and the loss of some thirty vessels in the ice, had caused great distress; and from the delay and difficulty in commencing the cod-fishing, particularly in Labrador, made them apprehensive of still worse suffering in the ensuing winter.

In compliance with a letter from the Rev. C. G. Curtis, British Chaplain at Constantinople, on the behalf of himself and Dr. Pfander of the *Church Missionary Society*, a grant was made to them of Common Prayer-books in Turkish, and of all the Turkish Tracts published by the Society, to the value of 10*l.* Mr. Curtis wrote that much inquiry was going on now. On the 11th of June, in the presence of the Bishop of Gibraltar, he baptized a convert from Mahometanism, who, with nine other converts, were afterwards confirmed by the Bishop.

On the recommendation of the Standing Committee, the Board granted 25*l.* towards the new English Church at Brussels.

In accordance with the proposal of the Rev. J. B. Hawkins, Chaplain at Marseilles, it was resolved to establish a dépôt for the Society's publications at that place, in Mr. Hawkins's house.

Several other grants were made to various applicants.

The yearly Report of the Foreign Translation Committee was presented to the Board. It hence appeared that the Society had brought out during the past year new editions of the Spanish New Testament, and the Spanish and German Prayer-books; and that it has published portions of the New Testaments in Arabic, and of the Prayer-book in Turkish, and in Malagasy. Two other African versions of the Prayer-book are in progress—in Susu, by the Rev. J. Duport, Missionary at Fallangia; and in Amaxosa Kaffir, by the Rev. H. Woodroffe, of Grahamstown.

The Bishop of Honolulu had forwarded to the Society a copy of the Prayer-book in Hawaiian, by the late King of Hawaii, and requested it to print a new and more correct edition of the work. In a more recent letter the Bishop said that by the death of the late King a "nursing father" had been taken from their infant Church, but that his successor and his

widowed Queen would continue the protection and sympathy which were received from him ; and he added, that one of the highest chiefs, quite competent to the task, was at that moment going on with the revision and completion of the Liturgy, which he hoped this Society would consent to publish for them. This version is accordingly now preparing for publication.

The Foreign Translation Committee also report as follows :—

Some interesting communications with the North of Europe have induced the Committee to undertake the publication of portions of the Book of Common Prayer in the Russian and Swedish languages ; and, as the knowledge of English is spreading and is much encouraged in those countries, they have adopted the recommendation made to them to print these portions in the diglott form, similar to those issued two years ago in English and German, and in English and French.

Such diglots of the Order for Morning Prayer, the Litany, and the Communion Service, in English and Russian, are now in the printer's hands, and similar portions in the English and Swedish languages are in the course of preparation.

A demand for the Society's Danish translation of the Prayer-book, for distribution in Denmark, having drawn attention to this version, some errors of translation were observed ; and these, having been pointed out to the Committee, were immediately corrected, and the necessary cancels inserted. The Rev. J. Vahl, of Jetsmark, near Aalborg, in Jutland, who has taken great interest in distributing copies of this version among the Bishops and other ecclesiastics of the Danish Church, has alluded, in his correspondence with the Committee, to the closer intercommunion which subsisted between the English and Scandinavian Churches in former times, when the Danish Chaplain in London was one of the earliest members of the *Society for Promoting Christian Knowledge*, and Danish clergymen were among the first of the Society's missionaries in the East.

HOLLAND.—According to the last census, the population of Holland was 3,291,575 souls. The following has been given as authentic returns of the numerical strength of the various religious bodies of that country :

Dutch Reformed, 1,808,311 ; Walloon Reformed, 9,689 ; Remonstrants, 5,270 ; Christian Separatists, 63,470 ; Baptists, 41,863 ; Evangelical Lutherans, 54,318 ; Restored Lutherans, 9,822 ; Moravians, 334 ; Anglo-Catholics, 576 ; Roman Catholics, 1,225,171 ; Old Catholics or Jansenists, 5,337 ; Jews, 63,500 ; without definite Creed, &c. 3,000 or 4,000.

The difficulty of obtaining a correct religious census is proverbial. But the point to which we would call attention is the progress being made by the Church of Rome in Holland, as shown by the above returns. That the Church of Rome is gradually reconquering a large part of the truest religious life of Germany, there is, we apprehend, little doubt. And wherever unbelief, under the specious name of Protestant Liberalism, finds a fostering home, the result must always be, sooner or later, the same. Any creed will always be welcomed as preferable to none by all who have any real religious earnestness in them. So that our modern *liberals* in religion, who hope to combine religious life with a practical rejection of

our Lord's Divinity and of the truth of holy Scripture, are not only aiming at an ultimate impossibility, but are in truth educating the rising generation to embrace *any* form of religious belief, provided only it be *definite*, that may be warily and persuasively offered to them. We know that this lesson is a stale one; but in these days it is well worth repeating.—(Georgetown *Monthly Church News*.)

GUIANA.—The proceedings of the Guiana Diocesan Synod for 1864, commenced with service in the cathedral at Georgetown on Jan. 28th. In his Charge, Bishop Austin observed that he had, during the past year, visited all the churches, chapels, and chapel-schools, through all of which good order reigned, with but one considerable exception. As to the attendance of children in the day-schools, there were on the books in 1861, 4,424; in 1863, 5,456. Of these upwards of 500 were born of heathen parents, Indian or Chinese. The Bishop spoke of the increasing benefit derived from the adoption of his recommendation of the weekly offertory, and of his desire that the system of pew-rents should cease. The income of the *Diocesan Church Society* had increased, but was still inadequate.

The Missionary Stations in the outskirts of the diocese were in a satisfactory state, especially those in the Pomeroon and Morocca rivers, where there are 126 regular communicants, all aborigines. To the Rev. W. H. Brett had been granted great success. "Would," proceeds the Bishop, "that I could speak with the same tone of confidence in regard to the heathen from India. The number of the Coolie children in our schools may be an earnest of better things to come; but the adult Hindoo and Mahometan still resolutely—save in very rare instances—withstand all invitations to unite with us in the fellowship of the Gospel. We are indebted to the liberality of the Legislature for a Missionary to the Coolies—a native of India, educated in Bishop's College, Calcutta, whose labours I cannot but hope will yet be abundantly blest." The Legislature has also offered to maintain a Missionary conversant with the Chinese language, but hitherto the Bishop has not succeeded in obtaining such a person. The last census gave a return of 29,000 heathen immigrants at that time residing in the colony: the number has probably increased by some thousands in the last three years.

Bishop Austin, who has presided over the Diocese of Guiana for twenty-one years, has, during his present visit to England, held confirmations for the Bishop of London at Dieppe, and other places.

JUBILEE COLLEGE, ILLINOIS.—The intention is to carry out substantially the plan set forth by the Bishop of Illinois in his Address of 1862. The present proposal is, however, to locate the academic department in the city of Peoria, in a beautiful block of ground which the Bishop holds in trust. The generous owner is still living, and assents to this appropriation of his gift. Several other places have made offers of land or buildings, but the effort will be first made at Peoria, as requiring no alteration of the charter, and where wealth and enterprise are sufficient, we hope, to give a fair start. The present buildings on the hill will be remodelled and fitted for the female department of the College.

NEW SOUTH WALES.—The consecration of St. Mark's Church, Darling Point, took place on the 25th April, and of St. Mary's, Waverley, on the 19th May. Steps are being taken for the building of a church at Jamberoo, and a new church at Manly Beach. St. Barnabas's Church, Paramatta Street, Sydney, has lately been enlarged at a cost of about 1,500*l.* The Eighth Annual Meeting of the *Church Society* was held in Sydney on the 17th May: its report showed that the receipts (with balance from previous year) amounted to 7,340*l.* the disbursements to 7,030*l.* The Bishop of Goulburn has been making a tour through the county of Georgiana, and has everywhere been warmly welcomed by the settlers. Divine Service was held at Bokong (this was the head-quarters of the notorious bush-ranging gang), Binda, and Crookwell—at all of which places meetings were held, and subscriptions made for the building of churches.

ST. AUGUSTINE'S COLLEGE. MIDSUMMER EXAMINATION, 1864.

THEOLOGY.	CLASSICS.	MATHEMATICS.	HEBREW.
<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>
Taylor (prize).	Cooke, } prize. Taylor, }	Taylor (prize).	Cooke (prize). Abraham.
<i>Second Class.</i>	<i>Second Class.</i>	Jones.	Taylor.
Fairclough.	Abraham.	<i>Second Class.</i>	<i>Second Class.</i>
Roffe.	Bice.	Campbell.	Roffe.
Campbell.	Fairclough.	Fairclough.	
Cooke.	Roffe.	Warren.	
Jackson.	Smith.	Williamson.	
Jones.	Williamson.		
<i>Third Class.</i>	<i>Third Class.</i>	Abraham.	
Warren.	Burrows.	Ball.	SANSKRIT.
Williamson.	Campbell.	Roffe.	<i>First Class.</i>
	Jackson.	<i>Third Class.</i>	Taylor.
Abraham.	Jones.	Chisnall.	<i>Second Class.</i>
Ball.	Wyatt.	Cooke.	Fairclough.
Chard.		Jackson.	
Lewis.	Ball.	Pilot.	
Pilot.	Chard.		
Rawson.	Pilot.	Bice.	
Smith.	Rawson.	Burrows.	
Walters.	Walters.	Rawson.	
Wyatt.		Walters.	
<i>Fourth Class.</i>	<i>Fourth Class.</i>	Wyatt.	
Anderson.	Anderson.	<i>Fourth Class.</i>	
Bice.	Chiswell.	Anderson.	
Burrows.	Lewis.	Chard.	
Chisnall.	Saturley.	Chiswell.	
Chiswell.	Tennear.	Lewis.	
Saturley.	Warren.	Saturley.	
Tennear.	Chisnall.	Smith.	
		Tennear.	

Appleby } excused the examination.
Francis }

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

SEPTEMBER, 1864.

THE SOUTH AFRICAN CHURCH AND THE METRO-
POLITAN OF CAPETOWN.

No event has occurred in the history of the Church of England since the establishment of the Colonial Bishoprics Fund, more important in itself, or more pregnant with results for the future, than the exercise, in all its plenitude, of the spiritual jurisdiction appertaining to the office of Metropolitan, which has been forced upon the Bishop of Capetown by his late unhappy Suffragan of Natal. A new era has commenced in the Missionary expansion of the Anglican Branch of the Church Catholic. It was a great step, indeed, in advance, when, under a sense of the miserable inefficiency of the system of sending out a few stray Missionaries and Catechists, it was resolved by the Church at home to place the whole of her Missionary operations in every part of the world under the supervision and control of Apostolically ordained Bishops. And it was a further and a most judicious step in the same direction, when the Dioceses so founded were gathered together into Provinces, and Metropolitans appointed to take the oversight of them. But there was something still lacking. The title of Metropolitan so revived was looked upon more as a dignity of precedence than as a real office of authority. What powers were inherent in the office, no one seemed to know. Even those professionally conversant with the law ecclesiastical had very indistinct notions of the extent of the authority possessed by a Metropolitan over his Suffragan, of the nature of his jurisdiction over them, and the mode of exercising it. The precedents were, happily, few ; and the uncertain and con-

fused state of the Ecclesiastical law, being a nondescript compound of Canon Law and Statute Law, left it very doubtful how even the Primate of All England could or would deal with a delinquent Bishop. So much was this the case that an impression prevailed that the Bishops were virtually a law to themselves; that in their ecclesiastical capacity they could not be reached by any law or legal process. While the powers of a Metropolitan at home were thus problematic, those of the newly created Metropolitans in our "foreign plantations" were still more indefinite. Their office itself being a novelty, it was by no means clear how far it carried with it powers analogous to those of the Metropolitan in the Mother-Church, even if those powers had been, which they were not, accurately ascertained. Under these circumstances there is no telling how long a time might have elapsed, how many inconveniences might have been put up with, how many irregularities connived at, how many difficulties slurred over, but for the imperious necessity created by the extravagance and impetuosity of Dr. Colenso. After the daring attack made by him upon the very foundations of the Faith, and the incontrovertible evidence he had given of his unfitness for the Episcopal office, it was impossible to leave him in possession of his See; the question by whom and in what way he should be dispossessed became one to which an answer must be found.

In the good providence of God it was happily so ordered that the task of grappling with that question should devolve upon one so well qualified to deal with it as the Bishop of Capetown. The Charge delivered by that prelate, on the occasion of the Metropolitan visitation of the Diocese of Natal,¹ furnishes ample proof how deeply the Church is indebted to him, how great cause there is for gratitude to the Great Head of the Church Who has raised up such a man for such an occasion. Even the Bishop of Capetown, however, we may be sure, would not, but for the extreme urgency of that occasion, have taken in hand the solution of the many knotty points which surrounded the question of Metropolitan jurisdiction in the outlying provinces of the English Church. By a singular—and of course providential—coincidence, it so happened that a body the least likely to clear up intricacies of Ecclesiastical law came to his aid by a judgment which, while adverse to him on a point of Diocesan jurisdiction—unintentionally, as there is every reason to suppose, and unconsciously—placed his Metropolitan jurisdiction beyond the reach of cavil or impeachment. The sentence which pro-

¹ A Charge delivered to the Diocese of Natal, in the Cathedral Church of St. Peter, Pietermaritzburg, at his Primary Metropolitan Visitation, May 18, 1864, by Robert, Lord Bishop of Capetown, and Metropolitan.

nounced the authority supposed to have been derived by him from the Ecclesiastical law of the Established Church of England through the Letters Patent a nullity, threw him back at once upon the ancient Canon law of the Church Catholic, which in the nature of things is the law of every branch of that Church, when viewed simply as a voluntary religious association, independently of all connexion with, or interference by, civil enactments and the secular power. The definition given of his own position, and of that of the Church over which he is set to rule, by the Committee of Privy Council in the Appeal case "*Long v. the Bishop of Capetown*," Dr. Gray has not only frankly accepted, but he sets it forth with great clearness and precision in his Charge as the basis on which the recent proceedings of his Provincial Synod were founded.

Having introduced the subject by some remarks of a general nature on the powers and functions of the Metropolitan "as defined by the Canons of the Church," which in his position are to be his only guidance, he adverts to the alleged invalidity of the Letters Patent, and summarily disposes of the objection to his jurisdiction founded on that plea. His observations on this subject are brief, but remarkably to the point :

"If Dr. Colenso claims to be Bishop over the clergy and laity of this diocese, he can scarcely question my authority as Metropolitan over him. We derived our respective jurisdictions from precisely the same source, with this only difference—that it was with his express concurrence and consent that I became his Metropolitan, but it was not with the expressed concurrence and consent of the clergy and laity of this diocese that he became its Bishop."

Proceeding thence to consider the relation in which the Church, when not established by law, stands to the civil power, the Bishop examines the principles laid down by Lord Lyndhurst in the case of *Dr. Warren*, and expressly recognised by the Judicial Committee of Council, and expresses his hearty assent to them :—

"With our highest Court of Law, I believe that in these words are laid down true principles for the guidance of all Civil Courts with regard to all causes brought before them by members of religious bodies not established by law. They have only to inquire whether, according to the rules of a particular religious association, certain parties are entitled to sit in judgment upon certain causes. If they decide that they are, and there is no evidence of '*mala fides*,' there the function of the Civil Court ends. If it proceed further, and inquire into the merits of a particular cause, more especially in matters relating to the faith, it invades religious liberty. It constitutes itself a judge on matters of which it is not entitled to take

cognizance, and its assumption of such a right should, and wherever there is life in a Church would, be resisted.

To these principles the Civil Courts of America strictly adhere, and there are, consequently, no collisions between religious bodies and civil authorities. In England, I may venture to observe that the establishment of the Church has so habituated the minds of civil judges to entertain ecclesiastical questions, and of the people generally to acquiesce in such a state of things, that there is some danger lest the Courts, when matters involving temporal rights are brought before them by religious bodies in the colonies, should overlook the fact that civil judges are not judges in ecclesiastical causes for non-established Churches, and while professing to adhere to the principles involved in Lord Lyndhurst's judgment, should gradually and insensibly set them aside, and thereby violate religious liberty. That ecclesiastical causes should be tried and decided by ecclesiastical judges, has been the law of the Church from the beginning. It is embodied in the Canons. Freedom in this matter was secured to the Church from which we have sprung by the provisions of Magna Charta. '*Libera sit Ecclesia habeatque sua jura libertatesque illas.*' The right is recognised in the preamble of the great Statute of Appeals, which is the foundation compact between the State and the Church of England, at the Reformation. Its maintenance is essential to the independence and religious liberties of those voluntary religious associations which exist in the colonies, and it has never been surrendered by them."

Making the application of these principles to the circumstances of the South African Church, the Bishop continues :—

"Our colonists, when they go forth from the motherland, carry with them all that it is possible, under the circumstances, of the Church of their fathers. They are not, in the home of their adoption, the Established Church of the country. They do not carry with them the Statute law of England, by which the Church is established there. They carry with them their Bible and their Prayer Book ; and with them the laws of their Church embodied in the Canons, so far as these are applicable to their new circumstances. It is the Canons which define the relations of the Priest and Deacon to the Bishop, of the Bishop to the Metropolitan, of the Metropolitan to the Primate, and at present, as it would seem, the *de facto* Patriarch of all Churches of the English communion.

Each of these possesses in or over the Churches in our various dependencies the spiritual authority given to him by the Word of God, or by the Canons of the Church ; and the Crown, by Letters Patent, assumes to grant external jurisdiction—i.e. coercive power, as distinguished from authority, to each of these offices in the Church, in exact accordance with the functions as defined by the Canons. There is thus secured by the Canons and by the Letters Patent, in cases of discipline, an appeal from the Bishop to the Metropolitan, from the Metropolitan to the Patriarch. In the case of Dr. Colenso, an appeal was allowed by the sentence to the Archbishop of Canterbury, as *de facto* Patriarch of the Church, because to him the Letters Patent seemed to assign authority over the Metropoli-

tan, who was to exercise his office 'subject to the general superintendence and revision of the Archbishop of Canterbury for the time being, and subordinate to the Archiepiscopal See of the Province of Canterbury.'

With regard to the share which the Bishop apparently assumes that the Letters Patent from the Crown have in conferring jurisdiction, we do not feel sure that we can quite follow the train of his argument, or give an unqualified assent to the conclusions at which he seems to have arrived. In all that he says respecting the Canon Law, and its continued validity as the law of the Church, even where it is not endorsed by any civil sanction, we most fully agree. No man can acquire the status of a clergyman, nay, even of a layman, in the English branch of the Church Catholic, without coming under certain obligations imposed by the Canon Law, not only the ancient Canon Law, which is of universal validity, but the specific modifications of it adopted by the synodical authority of the Church of England. To repudiate those obligations is *ipso facto* to renounce membership of the Church, and *a fortiori* to forfeit all official position and authority in the Church. Even the indelibility of Orders cannot do away with this necessary consequence of revolt against the Church's law. The spiritual character impressed upon the person consecrated to the work of the ministry remains, it is true. But it does so only as affecting the individual himself, who is not, and never can be, relieved of the tremendous responsibilities attached to his sacred calling. In relation to the Church, on the contrary, that spiritual character becomes null and void; the revolter against her law has no right or power to assert, in opposition to her, the spiritual character with which she has clothed him. He remains liable to all the spiritual penalties with which the law of the Church visits unfaithfulness in her service; but he is debarred from the exercise of all the functions, and the enjoyment of all the privileges, incident to his office.

That such must be, to any one occupying a public station in the Church, the consequence of departure from her principles and violation of the solemn obligations he has incurred towards her, is obvious. This result, from the very nature of things, holds good in reference not to the Church alone, but, as was made evident in Dr. Warren's case, to every religious association. The only difference between the Church and other religious communities is, that whereas the latter, as they sprang up from time to time, framed laws for their own government according to their own judgment and good pleasure, the Church has, coeval with her origin likewise, a code of laws, which rests not upon human authority alone, but derives a higher, a divine sanction

from the authority committed by Christ to His Apostles, and by them transmitted to their successors. But since the Kingdom of Christ is not *now* of this world—the time when “the kingdoms of this world shall become the kingdoms of the Lord and of His Christ” being yet future (Rev. xi. 15),—it follows that, as far as the Canon Law, that is, the law emanating from the Church, and the authority committed to her by Christ, is concerned, it can carry with it no coercive force, no control over anything that falls under the jurisdiction of the temporal power. The latter may, indeed, having voluntarily embraced the Church’s profession of faith, adopt the principles and laws on which the government of the Church is based, and give to them a civil sanction, and therewith an outwardly coercive force. Such an arrangement may be made, and, as a matter of fact, has been made, with reciprocal advantage between the Church and the State. But it cannot and ought not to endure longer than the State adheres to the profession of the Church’s faith. If that adherence is relaxed, if it becomes merely formal and nominal, instead of being hearty and real, numerous inconveniences, as the experience of late years has abundantly shown, cannot fail to arise—inconveniences to which it is the duty of the Church to submit with patience and forbearance towards the State to any extent short of the surrender of her Faith.

The case, however, is very different when, as in the South African colonies, the State has formally renounced all connexion with the Church. Under those circumstances, the State has not and cannot have any right to intrude its authority into her government. By allowing those colonies to frame their own constitution, and to make their own laws, without any reference whatever to the legal status which the Church has in the mother-country, the Crown of England has abandoned all claim to interfere in the government of the Church in those colonies. This has virtually been affirmed by the Crown itself, through the Judicial Committee of Privy Council, by declaring, as it did in the case of “*Long v. the Bishop of Capetown*,” that the Letters Patent issued by the Crown have no force or validity in the Cape Colony; that in conferring, or professing to confer, jurisdiction upon the Metropolitan and the Bishops of South Africa, the Crown has proceeded *ultra vires*.

“What, then,” it may be asked, “is the effect of the Letters Patent? Are they of no force at all? Is all that they have effected utterly null and void? And if so, what becomes of the position and authority of the Metropolitan and the Bishops of the South African Church?” The answer to these questions is, that we must distinguish between their effect at the Cape and their effect in this country. At

the Cape, it cannot be too strongly affirmed, they have no force or validity whatever. There the royal supremacy over the Church is ignored altogether. The Metropolitan and his Suffragans appear there simply in the character of Missionary Bishops sent forth by the Church of England. How they came by that character is a matter of indifference to the civil power at the Cape, which can only deal with the fact of their existence as recognised office-bearers of a certain religious association which has branched off from the Mother-Church of England. Very different is the aspect which these Letters Patent assume in reference to the Church at home, from which the Church in South Africa is an offshoot. By virtue of the relation subsisting between Church and State in England, the Archbishop of Canterbury and his Suffragans require the concurrence of the Crown to the exercise of their authority as Bishops of the Church. For this purpose the Letters Patent are perfectly valid. They give the royal sanction to the creation of a mission organized on the principles of the Church by the appointment of a Metropolitan and suffragan Bishops for its government. That part of the process taking place in England is rightfully subject to the royal supremacy. But with the accomplishment of that process the effect of the Letters Patent terminates. The Metropolitan and his suffragan Bishops, once appointed, enter upon their functions in a country where the royal supremacy, having been abandoned by the Crown, is ignored ; and there is an end, therefore, alike of the authority conferred upon them, and of the control reserved over them, by the Letters Patent. There is no connexion whatever between the South African Church and the Mother-Church of England, in so far as the latter is an Established Church. The only link between them is the canonical link, arising out of the fact that the Metropolitan and his Suffragans derive their authority from the English Primate, that they received their consecration, and accepted the position to which they were appointed, at the hands of the Archbishop of Canterbury.

It is of the greatest importance that this apparently intricate, but in reality very simple, state of things should be rightly understood. And that for two reasons : first, with reference to the question of an appeal from the sentence of the Provincial Synod of Capetown ; and secondly, with reference to the appointment of a successor to the vacant See.

So far as the appeal is concerned, it is clear from the position of the South African Church, as explained above, that no appeal can possibly lie to any ecclesiastical court exercising jurisdiction in matters concerning the Church by virtue of the royal supremacy. This was clearly felt by the Judicial Committee of Privy Council on

the occasion of the presentation of Dr. Colenso's petition for an inhibition against the Bishop of Capetown. The court refused the inhibition on the express ground that it would be assuming a jurisdiction which it does not possess. There was, indeed, another reason why the inhibition should be refused, namely, that there was nothing that the court could inhibit. The sentence of the Provincial Synod being a purely spiritual sentence, free from all assumption of jurisdiction over temporal matters, is not, in its nature, a subject on which a civil court is competent to adjudicate. This is evidently the view which the Judicial Committee took of the matter *primâ facie*; and there can be no doubt that it is the conclusion at which that tribunal will, on fuller consideration, arrive, in the event of the question being pressed upon it by a renewal of Dr. Colenso's application.

There are, indeed, interests indirectly involved, over which the civil courts, whether in the colony or in the mother country, unquestionably have jurisdiction. The temporalities of the See of Natal, whether at the Cape or in England, may come into dispute. The late Bishop of Natal may be so ill-advised as to lay claim to them, notwithstanding his deposition; and the Diocese of Natal has a just claim to them seeing that they have been provided expressly for the support of its Bishop. Both these claims—the unjust claim of Dr. Colenso, and the just claim of the Diocese—are liable to the adjudication of the civil courts. They may, should they see fit in the exercise of their authority to do so, deprive the Diocese of the property set apart for the maintenance of whoever shall occupy the See of Natal; but even in the highly improbable case of the civil courts being guilty of such an abuse of their power, the result would be no more than a pecuniary loss to the Church, a spoiling of her goods. No sentence which any civil court can pronounce, can restore Dr. Colenso to the position, and reinvest him with the office, from which he has been deposed. On this point, the Bishop of Capetown observes in his Charge:—

“With questions of property the sentence of deposition does not directly interfere. It simply pronounces the Bishop to have erred from the Faith, and to be deposed from his spiritual office. With that sentence the Court of Queen's Bench could not, and would not, interfere. It might give, or it might withhold, lands or moneys; that is, within its jurisdiction. I have no fear that it would deprive the living Church in this land, which means to abide in the Faith of Christ, of endowments given by myself, and by others whom I have induced to provide them; but if it did, we should but be in the position of the Church for the first three hundred years of its existence, not only unsupported but persecuted by the world; with the right, however, still allowed to us, of placing true and faithful pastors over that portion of the flock that resolved to abide in the Faith of Christ.”

And in a note, with a view to calm the apprehensions entertained by some minds, he adds :—

“ The fear is expressed that a civil court might send back Dr. Colenso as Bishop of this Diocese, because there is no *legal* power in the Metropolitan to deprive him. The question, however, is not whether there is a legal power, *i.e.* a power conferred by some civil law, but whether there is any *right* in the Metropolitan to deprive, and whether I am Metropolitan. I have shown above, that by the joint action of the Church and the State I am Metropolitan; and that the Metropolitan has power by the laws of the Church to deprive. I do not believe that any civil court would deny this; because, first, by so doing it would declare that the Church, or, if the term is preferred, the ‘voluntary association’ in this country called the Episcopal Communion, is the only religious association, or the only society in this land of any kind, that cannot remove an unfaithful officer from his office: for if the Metropolitan, with the aid of the other Bishops of the Province, cannot do it, no power on earth can. The Archbishop of Canterbury cannot do so. The Crown cannot. Were a Bishop to become an Atheist, or were he to believe in Mahomet, or to teach all Roman doctrine, it would by such a sentence be affirmed that there is no redress, no power of removal. And next, it would thereby declare that the Church in this colony, which is a branch of the oldest corporation in the world, shall not be governed by its own laws,—laws which it inherits from the Church from which it derives its origin. I will not believe that any civil court on earth would so openly violate the religious liberties of any denomination of Christians. But if it did, it could only deprive the Church of its property. It could not give spiritual authority to any man. Christ has not given this power to kings or civil courts. He has given it only to His Church; and if any Church were to surrender this power to civil courts, it would un-Church itself,—cease to be a Church.

The Church in this present case dare not leave the flock to be devoured by the wolf. It would betray Christ. It would forfeit, and deservedly forfeit, His presence and blessing if it did. If this diocese, therefore, were to be deprived of its temporalities by an unrighteous decision, the Mother-Church would provide means for the support of another Bishop, and send him out to minister to the faithful in the land. I would myself, were life and strength spared, undertake to return home, and rouse it up to the discharge of this duty; and would, with my episcopal brethren, consecrate another Bishop to minister to the flock, and to witness for Christ, and His word, and His truth, in this land.”

With regard to the appointment of a successor to the deposed Bishop, adverted to in the concluding part of these observations, the course to be pursued is not clearly indicated in the Charge. Possibly Dr. Gray may have deemed it premature to come to any decision, or to express a decided opinion, upon it. The alternative seems to be between an appointment to be made by the Church at home, with the

concurrence of the Crown, and the selection of a Bishop by the Church of South Africa, where the consecration might take place independently of the Crown. There may be reasons in favour of either of these two modes of action, on the examination of which, since the Metropolitan of Capetown has abstained from discussing them, we deem it more becoming not to enter at present, but content ourselves with transcribing from the Charge the Bishop's "one word as to the future :"—

"This is a widowed Diocese. The whole flock is without its pastor. The clergy without their guide, counsellor, friend. The Church without its ruler. What are our present common responsibilities? The duty of my office compels me, *sede vacante*, to take charge of this Diocese. I have come among you for the express purpose of doing so. During the vacancy, the clergy will look to me for instructions as to all points of duty. They will hold themselves responsible to me. It is my earnest desire, my reverend brethren, to render you every assistance in my power, to share your anxieties and labours, to counsel you, and, so far as in me lies, to strengthen your hands in the discharge of the duties of our common ministry.

It will not be long, I trust, before another shall be appointed in the room of him who has fallen from the Faith, to fill his vacant seat, and witness for Christ and for the Faith in this land. 'His Bishopric shall another take,' is the Spirit's rule for the Church in every age.

But should there be delay, as, in circumstances which are, happily, of so novel a character, and in which so many, and such complicated interests are concerned, may possibly be the case, I shall hold myself in readiness to visit you again, if my other duties will admit of my doing so.

Meantime, until another Bishop shall have been consecrated, I have appointed the Very Reverend the Dean to act as Vicar-General. And I may add, that I have asked J. W. Turnbull, Esq., Barrister-at-Law, to act as Registrar; and have placed in his hands the formal withdrawal of the power of attorney under which the late Bishop administered the property of this Church vested in the See of Cape Town."

On the heretical character of Dr. Colenso's opinions it might seem superfluous to dwell, after their formal condemnation by the Provincial Synod of Capetown, and their informal condemnation by the Episcopate of the Mother-Church. Nevertheless, to avoid the possible inference that the stain of heresy attaches only to those portions of his writings which were selected in support of the charge preferred against him before the Metropolitan of Capetown, Dr. Gray has deemed it incumbent on him, especially with reference to the Diocese of Natal, to take a more general survey of the errors involved in the theory of its late Bishop. For his observations on this head we must refer our readers to the Visitation Charge itself. There are, however, some of his remarks which, considering the attempts occasionally made to

evade the difficulties which beset the question of inspiration by damaging compromises, it may be useful to transcribe, on account of the unambiguous manner in which they expose the dangerous character of Dr. Colenso's views, and bear testimony to the importance of maintaining the ancient foundations of the Faith unimpaired :—

“The Christian Faith is derived wholly from Christ,—rests altogether upon Him. He is the source of it. If it proceeds from a fallible being—from one so liable to error as to be corrected by Dr. Colenso, upon so grave a point as whether the earlier part of the Revealed Word, which is bound up with all the rest, came from God, or did not,—what is it worth? What claims has it to our devout and reverent acceptance? If our Lord was incompetent, mistaken, in error, all that derives its authority in any way from Him may be equally mistaken and unworthy of credit. If He were not infallible, how can the Scriptures of the New Testament be the certain repository of Divine Truth? If the Church was not in its earliest days the pillar and ground of the truth, how could it ever be? Of what value, if the Saviour's words are not to be trusted, is His promise that He would, when He ascended up on high, send down upon it the Spirit of Truth, to guide it into all truth? or that He Himself would be with it always, even unto the end of the world? If we may neither look to our Incarnate God, nor to His written Word, nor to the Church, guided, inhabited, by the Spirit,—to what can we look? Is all dreamy uncertainty—are we still at sea without a compass, as to matters of deepest moment to us?

You have heard the answer, and to what it leads. Man's spirit is the ultimate judge before whose bar all that claims to be Revelation must be brought. He is to be a guide,—a Revelation to himself. One man may believe that the letter of the Bible is the ‘revealed word of God;’ another's conscience may bind him to the ‘dicta of the Church.’ Both are wrong. ‘Having the Spirit ourselves, an unction from the Holy One that we may know all things, having the promise that we shall be guided into all truth, we are to ‘judge for ourselves whether this or that portion of the Bible has a message to our souls or not,’ ‘though a thousand texts of Scripture should be against us.’ (Comm. 187—8.)

Your late Bishop's theories, my brethren, are destructive of all Revelation,—of Christianity itself; and they have not been put forward with that modesty and reverence which a good man should have felt in dealing with a book which, for thousands of years, Jew and Gentile have alike believed to be the Word of God,—but with that reckless arrogance which marked the infidels of the preceding century. There has been no careful balancing of opposing arguments,—no fair appreciation of the weight of external testimony against his speculations; scarce a word of reply to those who have exposed his many errors, but one strain of self-complacent triumph over the success of his performances,—the vigour of his assaults upon the Faith of Christendom. But upon these points I will not dwell, further than to observe that while all would have felt sympathy for a mind oppressed with difficulties which it could not surmount, and seeking earnestly to know the truth, they cannot but be repelled by the language of the boaster and

the scorner. It is for the publication of works subversive of the Christian religion that he has been tried and condemned, and you will, I am sure, feel with me that no other course was open to the Church but to depose him from an office which ought long since to have been freely surrendered by himself.

How far he may yet go I know not. One who regards his own dim perceptions as 'the light of the Divine Word, as the voice of his Lord,'—may follow wherever his distempered imagination may lead him. Already, though he seems scarce conscious of it, his religious standing ground appears to be that of pure Deism; and whether he will rest there none can say, for he has thrown from him all objective truth, derived from an external infallible Revelation,—and is, as we have seen, really his own revelation,—a law unto himself. There is a downward tendency in each successive publication. How one who still believed in Christ at all could have written the closing paragraph of his second part on the Pentateuch, is to me incomprehensible. He there expresses a hope, not that 'the Hebrew race,' 'shaking off the superstitious belief of ages,' shall believe in Christ, and embrace Him whom they have too long disowned, for their Lord and Saviour, not this, but 'yield to the demands of modern science, and give up the story of the Pentateuch;' and then, manifestly without embracing the faith of Christ, 'may missionaries of their race go forth, as well as ours, far and wide, as *heralds of Salvation*, proclaiming with free utterance the name of the living God,' (not the faith which is in Christ Jesus also,—not that 'we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.' This forms no part of the message of the mission. It is wholly unnecessary, if not untrue)—but only 'the name of the living God, whom their fathers knew and worshipped, telling the nations of His grace, His truth, His righteousness.'

Could one who had not really, if unconsciously, abandoned Christianity have written this? What! a Christian Bishop invites the Jew—not to believe that the Scriptures of the New Testament, and the Saviour whom they reveal, are worthy of all acceptance—but to cast off his belief in the Old Testament as a superstition, and then go forth with him—the man who regards the Christ as an impostor and deceiver, with the man who believes Him to be his Incarnate God, the Saviour of the World, and has bound himself by the most solemn oaths to witness to the world of Him—as joint heralds of salvation; proclaiming in the ears of a listening world, not the Gospel, but a re-publication of natural religion; the being, unity, love, majesty of God,—not the incarnation of the Son of God, which the Jew abhors still, and denounces as a lie—not the Love of the Atonement, upon which he pours contempt—but that only which the Jew, who has rejected Christianity, has believed all along and believes to this hour.

The world has never seen a sadder sight than this. A Christian Bishop, not building up and seeking to enlarge the faith of the Jew,—not leading him on through the study of his own Scriptures, to Christ, of whom they are full; but seeking to destroy his faith in those Scriptures through which alone, humanly speaking, he can be led to discern the Christ. Alas! that Jews and even Mahomedans should have had occasion to vindicate, as they

have done, the authenticity and inspiration of the Word of God against the unbelieving assaults of a Bishop of the Church of Christ."

After this masterly sketch of the purport and tendency of Dr. Colenso's theories, a justification of the proceedings against him, and of the sentence passed upon him, could hardly have been necessary. The Bishop of Capetown, however, is not unnaturally anxious to show that in dealing with the case he has not only steered clear of all collision with the legitimate authority of temporal courts, but that he has been guided by the highest dictates of moral justice, and by the principles laid down in Holy Scripture. To make this evident, he traces the line of action pursued towards Dr. Colenso from the commencement, and as his narrative brings to light several facts hitherto not generally known, we shall conclude our present notice of the subject by transferring it to our pages :—

"Amongst yourselves, brethren, there are those who have privately pleaded with your Bishop, and sought to convince him. Upon the appearance of his first work, assailing the faith through his commentary, I wrote a letter, earnestly entreating him not to publish; and when too late to hinder publication, sought to point out to him wherein he had taught amiss. When unable to convince him, I referred the book, and our correspondence, to the Fathers of the Church at home, who met, at the call of the late Archbishop, now with God, to consider it. Before I could receive their answer, the death of the beloved Bishop Mackenzie compelled me to proceed to England. I there received the concurrence of the Bishops generally in the course which I had pursued; and on the arrival of your late Bishop shortly after me in England, I communicated their views to him. At the same time I entreated him to meet three of the most eminent Bishops of our Church, who had expressed their willingness to confer with him on his arrival, and discuss his difficulties with him, hoping that he might thereby be induced to suppress his book so full of error. He however declined. He would not meet more than one, and then not as if he were in any error, but only as a common seeker after truth. At that time he had not published his open assault upon the Word of God; but hearing that he had printed, for private circulation in the colony, a work reputed to be sceptical in its tendency, I besought him not to put it forth in England until he had met and discussed his views with the Bishops. But this also was declined, and the work was published.

Then came the appeal to him from the Bishops, resolved upon at an assembly of all the English, Irish, and Colonial Bishops, summoned by the Archbishop of Canterbury, calling upon him to resign a post which he could no longer with honour fill. Then, upon his refusal to resign, their inhibition of him. And last of all, the charges brought against him by the Clergy of this Province, the trial, and the condemnation.

Time was allowed for the Bishop to consider his position, and to withdraw, if he saw fit, the teaching which, I may truly say, not I alone, but the whole Church, has condemned.

All, however, has been in vain. He perseveres in maintaining and propagating heresies, greater and more numerous than have ever been imputed to a Bishop before; and he has publicly declared that he will treat all spiritual sentences of the Church as a nullity, and attempt to resume the exercise of sacred functions and government over the Church of God, without renouncing his errors, and without being restored, either by the Metropolitan or the Archbishop of Canterbury.

Should he carry this threat into execution, not only will the clergy and the faithful laity stand aloof from him, and hold no communion with him; but all other methods having failed, it will be the duty of the Church to fulfil her Lord's command, and separate, by solemn and open sentence, from the communion of the faithful, one who in spirit and belief has already separated himself from them."

Looking at this history of the endeavours made to bring Dr. Colenso to a better mind, no one can charge the Metropolitan of Capetown with persecution or precipitancy, if, for the protection of the Church committed to his charge, he finally proceeds to pronounce and publicly to promulgate the sentence of excommunication, in obedience to the Apostolic command, "A man that is an heretic, after the first and second admonition reject."

Correspondence, Documents, &c.

CONTRIBUTIONS TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN THE DIOCESE OF LINCOLN.

(FROM A CORRESPONDENT.)

To bear in mind the ecclesiastical divisions of our country when thinking of Missionary effort is surely wise, and tends to promote that love of the brethren which is the characteristic and duty of all who love the Gospel and enter into its spirit. Christian charity is not narrowed, rather the contrary, by our sometimes localising the object of its attention, and considering what is being done by a particular province, diocese, deanery, or parish.

Some time ago, a few remarks were admitted into the pages of this *Chronicle*, on the contributions of the diocese of Lichfield to the income of the *Society for the Propagation of the Gospel*. Perhaps the work of that Society may be assisted in some small degree by a short notice of the similar work of the adjoining diocese of Lincoln, during 1863, as made known by the official "Contribution List" put forth by the Society.

The diocese of Lincoln embraces the two counties of Lincoln and Nottingham. Nottingham has its populous towns of Newark and Nottingham, its swarming collieries in the north, and its factories in the south. Lincolnshire, the second in area of the counties of England, has, notwith-

standing its wold and fen districts, several towns of considerable population ; while its newly-discovered large tracts of iron are only waiting to be worked. To help the Bishop in the oversight of this large diocese, there are three Archdeacons, with jurisdiction over districts of very unequal extent. There are now about fifty-nine deaneries, the number of these continually increasing by their subdivision. The number of "churches" is set down in the Society's list as 896, and the number of benefices in Parker's "Church Calendar" is stated to be 796, or about one hundred less ; a difference arising from the frequency in this diocese of consolidated livings.

The Society's statement informs us that during 1863 the diocese of Lincoln contributed the sum of 2,343*l.* to its funds. This is an increase of nearly 500*l.* over the previous year, and of 250*l.* over the year before that, when the depressing influence of the Lancashire distress had not made itself felt in the country generally. The average annual contribution of each inhabitant is a little over *three farthings*, and every thousand persons, on the average, send 3*l.* 6*s.* 4½*d.* Any one may easily think of some neighbour whose entire neglect to contribute even a penny *pulls down the average*; and a parochial clergyman may judge whether the remittance from his own parish be above or below the average. *Verbum sat.*

The annual increase in the total diocesan remittance to the Society is the more encouraging when we consider that it appears to be owing not to any spasmodic and special effort, but rather to the quiet working of those better principles respecting Missionary effort, which it is hoped are making way in the Church of England. The friends of Mission work in their own sphere, whether that sphere be a parish, a deanery, or a family, seem, in many cases, to bestir themselves more actively, and this without putting themselves at all out of their place : a happy result, due in great measure to an improved and improving organization. And let us hope that new organizing secretaries, permitted to enter into the labours of predecessors who had to contend with much apathy and suspiciousness towards the work, will not only make a good start, but, as far as in them lies, continue the gradual improvement, year by year, until Lincoln distances even Oxford.

One encouraging feature is the increase in the number of *remitting churches*, though that number is still too low, being 44½ per cent. of the whole number. The increase, too, is fairly and generally distributed ; the small archdeaconry of Stow, though stationary this year, has increased four from the year 1861, and each of the other archdeaconries has likewise increased, though only one of them gradually from year to year. As might be expected, some of the deaneries have increased in this respect, and some decreased ; but, on the whole, the comparison is pleasing, especially as in some deaneries, though there is a decline in the number of remitting churches, there is an increase in the sum remitted, and only seven deaneries have altogether declined in the total remittance. The deanery of Walscroft is a good example of this ; three very small agricultural parishes have failed, and two additional names occur in the list, while three of the older parishes have sent smaller, and four have sent

larger remittances; the result of all this being that the whole amount sent is 45*l.* as against 28*l.* the year before.¹ It may be interesting to know that the increase is largely owing to one parish which had a good "collection," and sixteen fresh auxiliaries—surely valuable irrespective of mere money results—in sixteen children, who obtained 16*s.* 2*d.* May there not be a connexion between the labours of the children and the better collection?

The increase of collections by Missionary Boxes, and of other small amounts obtained by means scarcely thought of, or cared about, a few years ago, is another favourable and hopeful sign in this as in other dioceses. Herein, perhaps, we may have learnt wisdom from other associations claiming to have a Missionary aim. Thus, in one parish which has been well worked (by comparison) for some years, there has been, from boxes and sums under four shillings, an increase of 12*l.*, within 8*d.* In another (a country) parish, the vicar put forth "a special appeal," which produced the sum of 2*l.* while the increase of the year in the amount raised by that parish was just over 3*l.* Is not this an example which many parochial clergymen may imitate, to the advantage of the Society's income, and to the strengthening of happy relations between pastor and people? There is also an entry of 12*s.* 10*d.* for interest. This suggests the recommendation to treasurers of associations of this Society to make use of Post Office Savings' Banks, if they live near to such; especially if they have small sums on hand for other societies also, as small balances of all being deposited over 1*l.* might be obtained so as to bear interest, which should of course be fairly apportioned. Perhaps, if collectors in a town-parish would each bring the amount of their collections about the 29th of each month, it might be at once put in the bank, and bring interest from the first day of the calendar month following. Nor ought any one to despise the amounts because very small, who remembers what Scripture says of giving two mites and one cup of cold water.

As specimens of what may be obtained by small sums, several entries may be quoted—such as thirteen subscriptions, 6*s.* 2*d.*; in another parish, fifty-seven donations, 19*s.* 11*d.* Is not this better than a 1*l.* donation sent to the office, which will be less than 19*s.* 11*d.* net, as postage of acknowledgment, paper, and secretary's or clerk's time has to be deducted? And besides, the one donation may altogether cease at any time, from the death or even caprice of the donor: this is much less likely to be the case with the whole of the fifty-seven. But without calculating contingent values, how happy it is for the Church of England that she has clergy in the sequestered country haunts, who can enlist her peasant children into practical interest in her service. Another case is that of a town-parish, in which the amount collected in the year rises from 17*l.* 12*s.* 7*d.* to 62*l.* 10*s.* while the number of guinea subscribers is *exactly the same each year*, and only one of the additional subscribers gives more than ten shillings. The venerable incumbent of a country parish, whose death is just announced at the advanced age of seventy-nine years, though a member of a rich and old family of noble rank, was not ashamed of the work of Missions.

¹ It ought to be mentioned that 5*l.* remitted in 1863 was collected the year before, so that the amounts really stand 40*l.* against 33*l.*

From his parish, besides his own and other lay subscriptions, he remitted nine subscriptions of half a crown each, two of 1s. 6d., fourteen of 1s., and six subscriptions of 6d. each—the aggregate of these thirty-one small subscriptions being 2l. 2s. 6d. From another parish, which appears to have no resident gentry, and where the rector's is the only large subscription, 2l. 12s. is obtained from fourteen subscriptions and one donation of 2s. 6d. each; twelve subscriptions and two donations of 1s. each; and one subscriber of 6d. These agricultural parishes contrast strongly with a small corporate market town, well known to the writer, having only one subscriber, who gives the usual guinea!

The per-centage of remitting churches has been already stated as 44½ very nearly. This is slightly *below* the average of England. One cause of the low average is the marked neglect of some of the rural deaneries, whereby the results of the whole, however excellent others may be, are pulled down. A map of the diocese, each deanery coloured according to its position in this good work, would fix attention on such disparities, and at the same time please children; it would show every variety of colour, from vivid red, displaying the deanery whose remitting churches are 100 *per cent.*, to the gloomy shade covering its laggard neighbour, whose rate is only 15 *per cent.*

Taking the archdeaconries separately, that of Lincoln is a good first, touching just over 50½ *per cent.*; and perhaps in a few years, when one or two backward deaneries are looked up, the whole archdeaconry may be, what several deaneries are already, on the brighter side of 75 *per cent.* Stow comes second, with 41½, and in the rear is the compact archdeaconry (and county) of Nottingham, with 30½ *per cent.*, *not one* of its large deaneries containing 35, and *two actually under 30 per cent.* remitting churches. It will be observed that Lincoln archdeaconry, which is quite large enough to be a diocese, is over the average of England generally. Three contiguous deaneries stand respectively 100, 86, 85 *per cent.*, while eight of its twenty-four deaneries stand over 60. In some of these parishes, however (it is to be borne in mind), the clergyman is the only representative of the remitting "church." Nottingham appears to be the weak part of the diocese; none of the officers of the Society there are known to the writer, who would greatly regret to say this to cause them any pain. Perhaps *they* could say whose fault it is; certainly he dares venture on the statement, it is *not wholly theirs*. There is, whoever be to blame, a too great number of defaulting churches in the whole diocese. Had the Bishop of such a huge diocese time to think of the matter, he would often be grieved to reflect that if he visited it in a certain order, he would find one, and indeed frequently both, of every two parishes he came to, doing nothing for a Society, whose principles and practice entitle it to the support of all sound-minded Church-people. Alas! in the Lincoln diocese, even rural deans are to be found who discourage it. How different this conduct from that of their Bishop, who will not know the party spirit so many are successfully tempted to carry with them in their work for God!

Evidently more care has been taken with this year's report of subscriptions, &c. than with the last, which contained many inaccuracies

through not distinguishing parishes and deaneries. Even this year there are some inconsistencies, as in one case, the number of churches sending remittances is given as nine, while particulars are elsewhere given of remittances from ten parishes in that deanery. It might be well hereafter to try and give the new deaneries in each diocese when that can be done, and also *the date* of sermon or meeting in all cases. In the "Summary," might not the "Totals" be put directly under the columns they represent, and the four columns thus obtained be used to express the numbers or amounts of the previous year? The figures thus standing alongside each other would often "speak volumes."

But the best improvement will be figures expressing largely increased numbers in every column, except that of expenses, especially if with this there is good hope further of an increase of praying friends of the Society, who, though glad to be able to give, and, in some cases, to largely give, do not forget that the work in which they are thankfully helping is one concerning which those words of Scripture may be quoted, "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

K. T.

THE ANGLICAN CHURCH IN THE EAST.

THE Rev. Ernest Hawkins has addressed a letter to the *Times*, with reference to the recent arbitrary proceedings of the Turkish police against the English Church Missions, showing that they were not provoked by any rashness or imprudence.

He says:—"My special object in writing is to vindicate the character of an absent friend, the Rev. C. G. Curtis, who for the last eight years has occupied the very difficult position of senior Missionary of the *Society for the Propagation of the Gospel* in the Turkish capital. Among other high qualifications for his office, Mr. Curtis possessed in an eminent degree the gifts of prudence and caution. The Bishop of Gibraltar, writing from Constantinople at the end of May, says:—'It is impossible to speak too highly in praise of Mr. Curtis. I have rarely seen any one who has more impressed me with a conviction of his regular, quiet, unpretending, uninterrupted attention to duty, and everything connected with his school and ministration is thoroughly satisfactory.' Such a man is not likely to preach a crusade against the Prophet in the streets or khans of Stamboul. Mr. Curtis, however, was arrested, though soon afterwards discharged, his meeting-rooms closed, and sentinels posted at the doors.

He had, however, shortly afterwards the satisfaction of receiving from the Ambassador, Sir H. L. Bulwer (who seems to have exerted himself most energetically on the occasion), a note to the effect that the 'police authorities had found nothing to which they could object among the books and papers found in his room.'

Mr. Curtis, in writing to the *Levant Herald* to vindicate the Missionaries and converts under his own superintendence from certain imputations

of fanatical zeal, says that in no case 'have they entered upon, still less "invited," far less "provoked" controversy; but, on the contrary, have systematically avoided needless discussion. The substance of their addresses during a long period may be read by any competent inquirer. Then, as to our school, I may say that it has been frequented by several Mohammedans, adult and young; but it has been my rule to bid children under age to get the permission of their parents or guardians before becoming regular or even temporary pupils; and to request of lads under authority, such as students of military or naval colleges, an assurance of the consent of their superior officers. If you can name any day during the year I shall most probably be able to furnish you with some account of what was said and done on that day, and to give you the number of persons, adult or young, who were present, either in the meeting-room or in the school-room.' The above simple and candid statement must surely convince every reader that the Mission of the *Society for the Propagation of the Gospel* at Constantinople has been conducted with very remarkable prudence and circumspection; and I have no reason to doubt that the missions of other Societies may prove themselves equally undeserving of the charges and suspicions to which they have been subjected."

The steps taken by the British Embassy have resulted in the liberation of but four out of the six Missionaries known to have been put in custody at Constantinople. These two, the Turkish Government affirms, would be in danger if released, but it offers to do so if the British Embassy would undertake the responsibility—a strange proposition, equivalent to a refusal to set them free. The statement of some journals that these confessors are to be sent as a compromise to a British consular station to remain there awhile under Consular protection, appears premature. The *Times* correspondent himself regrets that in this disagreeable affair "the Turks have put themselves in the wrong," and "taken action without consulting with or warning the representatives of the Powers interested in the question." "As it is, they have been obliged, to a certain extent, to disown their own proceedings, they have given pretext for agitation, and instead of disposing of the question in a manner favourable to themselves, they leave it in a position which may again involve them in difficulty."

In our article of last month on "The English Church in the East," we took notice of the request made to the Bishop of Gibraltar, at Constantinople, that he would ordain an Armenian minister. We are reminded in a contemporary that the ordination of an Armenian is not an unprecedented thing. "Dr. Tomlinson, the first Bishop of Gibraltar, admitted an Armenian to the orders of deacon and priest, the Rev. Antonio Tien; and the present Bishop of Gibraltar has paid that gentleman the compliment of appointing him one of his chaplains. He is one of the most useful of the Malta clergy; and now, in Valetta, he is constantly seeking opportunities to discourse upon sacred subjects with the Arabs and other Eastern strangers who visit our harbours in great numbers, and who gladly avail themselves of intercourse with one who can hold edifying converse with them in their own tongues. From his lordship's experience, then, of the value of an Armenian by birth and education, as an English priest, the

Bishop may well be supposed to entertain favourably, as he is said to do, the application made to him lately by Armenians at Constantinople, that he should now admit to the grace of ordination another, who is already a minister of that body. The present application, however, is not exactly analogous. The person for whom ordination is sought will, for all that appears, remain still an Armenian. In the case of Bishop Trower's Armenian-born chaplain, the Armenian has become thoroughly incorporate into the Anglican Church."

THE DIOCESAN SYNOD OF NOVA SCOTIA.

THE Diocesan Synod of Nova Scotia was opened in the Bishop's Chapel, Halifax, on the 6th of July last. The number of clergy present was 43; of lay delegates, 32. The Bishop expressed his gratification at meeting such a numerous body of clergy and laity, especially after the opposition encountered since their last session, and he congratulated them on the improvement in their legal position and prospects. He explained the course he had taken with the local Parliament in consenting to the Act it had recently passed for defining the *status* of the Synod; but that Act was only an instalment of what the Church fairly claimed. In the opinion of a Committee of the Synod of Toronto, comprising some distinguished lawyers, very few English Acts affect the Colonies, not even the Act of Uniformity,—14 Car. II. c. 4; and the Privy Council, in Mr. Long's case, has declared that the law is extremely doubtful in its application to the Colonies. A further Act of Legislature was therefore required, in order to relieve the members of the Anglican Church from the difficulties peculiar to their position as an unestablished Branch of an Established Church. "We are in an anomalous position, and really know not what we can do and what we cannot do, and need something for guidance. We want doubts cleared up. The law gives other bodies power to control not only their temporalities, but to alter, if so disposed, their constitutions, and we ask for much less."

His lordship thought that the Council did not intend to wrong the Church; there was no hostility, only they were influenced by the statements of three or four Churchmen in that body, and of the waning party of persons in Halifax who still ignored and opposed the Synod.

His lordship then alluded to the Duke of Newcastle's despatch to the Governor of Capetown, respecting the legal authority of the Synod there. "That has not so much legal authority as we have. It is merely a voluntary Association, but it is to be officially recognised as representing the Anglican Church. The Duke moreover states, by the advice of the Crown lawyers, that a Bishop may make adherence to the Synod a condition of ordination. Thus the whole of the clergy would sooner or later be brought into union with it, and under its control.

"People asked, What benefit is derived from Synods? If no other good is done, at least they bring the clergy and laity together, and tend to increase the life and energy of our parishes." His Lordship then read

from our pages the statement lately made by the Bishop of Melbourne, at a meeting at 79, Pall Mall, of the benefits which had resulted from the legal establishment of a Synod in his diocese.

His lordship continued, "The Act passed implies a great deal more than it states. It does, in some respects, more than the Act applied for would have done. This Act just takes *the body already existing*, and recognises its *status*, giving the powers of a corporate body, and establishing it for ever as the Diocesan Synod of Nova Scotia. The last clause does not restrict us—it was taken from the Roman Catholic Archbishop's Incorporation Act."

Among the matters dealt with by the Synod, were the voting of an address to the Archbishop of Canterbury, and of one to the new Lieutenant-Governor of Nova Scotia, Sir Richard G. MacDonnell, whose conduct in Church matters during his rule of South Australia our readers will doubtless remember. The following is a portion of the latter of these addresses, as presented by the Bishop and Synod:—

"Your Excellency is probably aware that this is the oldest Colonial diocese in Her Majesty's dominions. For more than a quarter of a century before the creation of this see, the Church of England was by law the Established Church of the province, and continued to be so, until the year 1851, although at that date the Establishment was merely nominal, unattended by any substantial advantages.

We have no reason on our own account to regret that this invidious distinction has been cancelled, and we are quite content to occupy the position lately assigned to us by the Committee of the Privy Council, only desiring that since we enjoy no peculiar privileges, we may be relieved from the restrictions by which our freedom of action may be impeded, and from the difficulties to which we may be subject as an unestablished Branch of an Established Church.

A Diocesan Synod is no novelty to your Excellency, and we have learned, with much satisfaction, that at the time when some of the highest English authorities entertained doubts as to the legality of such Synods (now universally recognised), you were able to discover the merits of the case, and from the first countenanced the formation of a Synod in your late Government. We trust that your opinion will here be confirmed, and we desire always to conduct our proceedings in such a spirit, that they may tend to prove the accuracy of your judgment and foresight, and that in accordance with the despatch of the late Secretary of State for the Colonies, your Excellency may be able to 'recognise the Synod officially' and to 'treat it as being what it virtually is,' the representative of the Anglican Church in Nova Scotia."

The *Halifax Church Record* informs us that "His Excellency in answer stated that, while in his official capacity he must regard all denominations alike, as an individual he had no hesitation in declaring his steadfast attachment to the Church of England. Upon the reference in the address to his support of the Synod at its commencement in the Diocese of Adelaide, he stated that he had perceived that in a new country, where it had none of the advantages of an Establishment, the Church of England

could not compete upon equal terms with the denominations surrounding it, without such an organization."

It appears that the receipts of the "Church Endowment Fund" for Nova Scotia have amounted to \$52,000.

Reviews and Notices.

Ten Months in the Fiji Islands. By Mrs. SMYTHE; with an Introduction and Appendix, by Colonel W. J. SMYTHE, R.A.; late H.M. Commissioner to Fiji. Oxford and London: J. H. & J. Parker. 1864.

Fiji, or, as the name is more commonly pronounced by the inhabitants themselves, Viti, possesses so far comparatively less interest for the English Churchman than some of the other islands of the South Pacific, as it forms no recognised portion of our Church's missionary field, and has no immediate political connexion with this country. It was expressly excluded, for all ecclesiastical purposes, from the Melanesian group, by the Bishop of New Zealand, who, on Apostolic principles, preferred "to preach the Gospel in the regions beyond, and not to boast in another man's line of things made ready to his hand." The Fiji islands, it is well known, have been for several years past a favourite Mission-ground of the Wesleyan denomination; and that community may be fairly proud of the amount of success which, with many drawbacks, has attended on the whole the labours of their zealous and devoted Missionaries there. By a statement in their "Missionary Notices" (November 25th, 1862), it appears, "Two Missionaries have charge of twenty-eight islands, on which are about four thousand persons meeting in class, and upwards of eight thousand in the schools. Our system," it is added, "is most admirable for setting to work every one that is able and willing to do anything; so that there are in this Circuit twelve hundred native agents employed as Assistant-missionaries, Teachers, Local Preachers, Exhorters, Catechists, Prayer and Class Leaders." While fully admitting the practical wisdom of this plan of turning to account all available methods of mutual evangelization, we shall have occasion to show presently, by an extract from the volume now before us for review, that such an indiscriminate employment of authorized religious teachers is not, however, without counterbalancing disadvantages of a very serious kind.

Most of our readers, probably, will have a sufficiently accurate knowledge of the geographical character of these islands, and of the ethnological features of the aborigines. These latter fully share the ferocity and cannibalism peculiar to the savage inhabitants of all the islands to the west of the meridian 180° , as distinguished from those to the east. Their big bushy heads, coarse wild countenances, gigantic frames, armed with the terrible club, are as familiar to readers of illustrated "Travels" as the tropical character of the surrounding scenery, the bright lagoons and coral reefs, the luxuriant and umbrella-like foliage, the yams, bananas, bread-fruit, and cocoa-trees, the tremendous hurricanes and thunder-storms. Of all this kind of local detail, there is an ample store of graphic description in the very interesting letters to friends at home which form the bulk of Mrs. Smythe's volume, made still more vivid by "chromo-lithographs and wood-cuts from sketches taken on the spot." Her husband, a Colonel in the Royal Artillery, who adds a valuable introduction and appendices to the letters, was in 1860 deputed, as her Majesty's Commissioner, to visit and report on the commercial and political advantages offered by the Fiji group, in case the sovereignty of the islands, tendered by the native king, should be accepted by her Majesty. Mr. W. T. Pritchard, "a son of the Rev. George Pritchard, of Tahitian fame," had "busily urged the importance of this offer, of which he was the bearer." The Duke of Newcastle, as Secretary for the Colonies, took up the question, and despatched Colonel Smythe to inquire into the circumstances of the case. The volume before us is not the least valuable fruit of his inquiry. For reasons, into the merits of which it is beside our present purpose to enter, the proffered protectorate was eventually declined. But since then, as we are informed by a paragraph which has gone the round of the newspapers, "the sovereignty of the Fiji Islands has been offered by King Thakombau to the French Governor of New Caledonia, who has provisionally accepted it. A private letter says that the matter was arranged on the part of the Fijians by Messrs. Swanston and Brewer, and that it has arisen partly from a feeling of soreness against England, and partly from disgust at the Wesleyan Missionaries, who are believed to have influenced Colonel Smythe in his recommendation that we should reject the proposed protectorate." It is but just to add, that there is nothing whatever in the present volume which leads to the supposition of an undue influence on any part, but that the decision was grounded on unbiassed personal observations; while it is evident, from letters from Missionaries on the spot, published in the accredited Wesleyan organ, that whatever opinions in the matter were evinced by them, must have been in the opposite direction.

The following extracts describe the present condition and method of the Mission :—

“The Missionaries in Fiji belong to the Wesleyan Methodist Society. In the year 1835 they first established themselves at Lakemba, the principal of the small islands which form the eastern, or windward, division of the Group. Three years later they boldly penetrated into the middle of the Group, and formed a station at Rewa, on the south-east coast of the island of Viti-levu. At present there are in the Islands eleven Missionaries, two training masters, and one Mission printer, all either from England or the colonies : and the native staff consists of ten Assistant-missionaries, and several hundred local preachers and school-teachers. Until a chief renounces heathenism, very little, it seems, can be done with his people. It has therefore been the constant practice of the Missionaries to fix their stations near the dwellings of the principal chiefs, however undesirable such localities might be in other respects. We shall probably touch at all the Mission stations in the course of our cruise, when I may have something more to tell you about them. . . .

On the two Sundays that we have spent here we have attended the English Wesleyan service, held in the native house which is used as the schoolroom during the week. About twenty white persons were present, including four of our crew. The Missionary stationed here conducted the service. It consisted of, first, one of Wesley's hymns ; then an extempore prayer ; then another hymn ; followed by a short prayer, and a long sermon. We returned each afternoon to witness a native service. From 150 to 200 Fijians were present, including men, women, and children. They appeared to be very attentive, and when the Lord's Prayer was said they all repeated it in a pleasing chant. The first Sunday, at the conclusion of the native Service, a couple of Fijian converts were married. The figure of the bride raised an involuntary smile. Over a neat-coloured calico dress an immense quantity of *tapa*, or native cloth, was wound round her body until her shape resembled a silkworm's cocoon. We afterwards learned that this *tapa* was the dowry she was bringing to her husband, to whom, doubtless, her ample proportions appeared in no wise ridiculous. Before we left the schoolroom the half-caste children sang ‘God save the Queen’ and some hymns very prettily.”—Pp. 20, 22, 23.

The above is not the only passage which serves to illustrate the natural love of religious musical recitation and ceremonial. For example :—

“Their mode of singing, or, to speak more correctly, of chanting, is very curious. They keep the most exact time with their hands, and often illustrate their songs with suitable action of their bodies.

We saw a very pretty example of this one evening at Kandavu. All the native school-children came up to the Mission-house to give us a *meke*, or concert. They were about sixty in number, and they came bringing for me a little offering of yams, sugar-cane, and cocoa-nuts, which they piled, Fiji fashion, in a small heap on the ground. Forming then into two companies of three rows each, they sat down on the ground facing each

other. The mekes consisted of short songs or chants, either from some Scripture subject, or some event which had recently happened on the island. These they chanted, clapping their hands, bowing their heads, and moving their bodies in all sorts of ways. At one time the whole six rows would put their heads down to the ground, striking it with the palms of their hands, then all rise together, and the chant take some new turn of action. One of the songs represented the meeting of Joseph with his brethren; another, St. Paul raising Tabitha to life again: this one concluded very abruptly by sixty little dark figures sitting bolt upright, and chanting 'Au sa mbula!' (now I'm quite well again!) The Mission horse, the only one the children had ever seen, was the subject of another very lively song: they all got on their knees and imitated the action of the horse with great spirit."—Pp. 55, 56.

Again, especially :—

"The next day was Sunday, and we attended a native Service in the great chapel. It was nearly full, and a strange and pleasing sight it was to see these people all seated on the ground, quietly listening to the reading of the Scriptures in their own language, or to hear them chant a prayer or hymn. When they pray they fall down on their hands and knees; they also make this reverence on first coming into the chapel. On one occasion I saw a woman at prayer in this position with her little child playing on her back."—P. 31.

The "great chapel" itself is described at page 29, with an accompanying illustration :—

"We found ourselves in front of the great chapel which Thakombau, after he became a Christian, had built. It is really a noble work of art, and would shame many a building at home of more pretensions. It is 100 feet long, 46 feet high, and 40 feet wide. The roof is very highly pitched, and the extremities of the ridge-pole which project at each end beyond the gables are thickly encrusted with white cowrie shells. Inside, the ridge-pole is supported on five huge trunks of trees, fixed in the ground at equal intervals; smaller stems form the uprights of the walls and the rafters of the roof, the intervals between being filled in with bamboos and reeds. Perhaps the most curious thing in this building is the ingenious manner in which all its parts are *tied* together. Sinnet (a very strong cord made of the fibres of the husk of the cocoa-nut) takes the place of nails, and binds fast everything, large or small. These tyings are so artistically made that they are quite ornamental. Many of the tree-stems are further decorated by being entirely fluted with dry reed-stalks, which are bound on with fine sinnet; and in some places different coloured sinnet is used to form handsome patterns over the reeds. All is genuine ornament, no two patterns being exactly alike. The building is lighted by the doorways, which are simple openings closed by mats raised or let down at pleasure. The chapel has thus the advantage of being always open."—P. 29.

We have already alluded to the questionable employment of half-taught natives as authorized and official teachers ; the following extracts serve to illustrate and justify our meaning :—

“ The men often become Teachers and Local Preachers, and on Sundays may be seen dressed in a clean white shirt, black cravat, a few yards of tapa wrapped round the body, a book in the hand, and perhaps under one arm that much prized and useful ornament, an umbrella ! Sometimes a light black alpaca coat is added to the above costume, and happy is the wearer if he can complete his toilet with a pair of spectacles ! Thus equipped, he sets out on his day’s occupation to preach in the neighbouring villages. . . .

Fiji is not without her popular preachers. A few Sundays ago, one of the most eloquent of the local preachers officiated in the native chapel here. The subject he selected for his discourse was the vanity of riches. Of course, in addressing a congregation using and desiring the scantiest of clothing, and scarcely one of whom had ever seen a piece of money, it would have been as little profitable to speak of the worthlessness of gold and silver, as of a store of fine garments. His eloquence, however, was not to be stayed for want of an illustration. To the mind of a Fijian the grandest idea conceivable of wealth and power is represented by a man-of-war (made a native word, as *manawa*). And the preacher in a burst of rhetoric told his hearers that though they should possess *fifty manawas*, without being truly *lotu* it would profit them nothing.

There is often a good deal of simplicity and apparent inconsistency in the conduct of the local preachers and teachers, due no doubt in a great measure to a yet imperfect acquaintance with their new religion. At Lakemba, a lawless white man, an American, named Q——, had shot and carried off a pig belonging to a native. The people being Christians, instead of retaliating, asked their teacher Obadiah to go and remonstrate with Q——. Obadiah put on his black coat, went to Q——’s house, and with much earnestness pointed out to him the great wrong and injustice he had been guilty of ; and concluding by saying, ‘ Just make the case your own : suppose a Fijian had killed and carried off a pig of yours, what would your feelings be ? ’ Q——, who had listened with the most respectful attention to Obadiah’s exhortation, replied that he felt very grateful to him for so kindly coming to speak in the manner he had done, and that he now saw his conduct in quite a new light : ‘ but ’ (he added, after a pause) ‘ the pig is now dead and we cannot bring it to life again, shall we throw it out and let it go to waste ? or, as it is just baked and you have not breakfasted, shall we not sit down, and you will ask a blessing ? ’ (putting on a serious face). Obadiah, taken by surprise by Q——’s penitence and the compliment paid to his own clerical functions, and swayed perhaps a little by the irresistible love of all Fijians for roast pork, bowed his head and reverentially said a long grace, after which the two set heartily to work on the pig. When he had eaten as much as he could, Obadiah went off complacently to report to his Missionary the success of his labours as a reprover of evil, and was as much amazed as confounded when Mr. —— exclaimed, ‘ What ! and so you’ve shared the stolen pig ! ’ ”—Pp. 156—158.

We must conclude with a lengthened, but very interesting and important, "summing up" of the writer's missionary experience :—

"I mentioned in a former letter that the Wesleyan Missionaries had established themselves some five-and-thirty years ago, in the Friendly or Tonga Islands ; whence, a few years later, they boldly made an entrance into the larger Group of Fiji. In both places they have been very successful ; the whole of the inhabitants of Tonga, 20,000 in number, and about 60,000, or one-third of the population of Fiji, being now professing Christians.

The Missionaries in Fiji confine their efforts almost entirely to imparting religious instruction, making little or no attempt to teach the arts of civilized life. They have neither fields, nor gardens properly so called, and their houses formerly were, and the greater number still are, only native dwellings of a better description. It must be remembered that the teaching of the mechanical arts involves a very considerable expense, and if religious and industrial education cannot be combined, the former should undoubtedly have the precedence. It is natural, too, where subscribers to Mission Societies are so expectant of highly-coloured reports, and so clamorous for a yearly tale of converts, that the Missionaries should rather direct their efforts to collect recruits than to train soldiers.

In insisting that all its Missionaries should be married, the Wesleyan Society has, it appears to us, not acted wisely ; for this rule not only occasionally leads to hastily-formed and unsuitable unions, but adds an extra burden of care and anxiety to the sufficiently heavy duties of the Missionary ; to say nothing of the additional expense which is thereby incurred. Doubtless the example of a Christian household is not without a wholesome influence on the minds of the natives ; but why not also leave room for a few devoted men and women who would be willing for a season to forego the pleasures and comforts of home-life, and give themselves entirely to the work of evangelization ? The Missionary's wife cannot, either, take any considerable share in the labours of her husband, as her time is of necessity chiefly spent in household matters, and in the care and training of her children, who, from the time that they begin to understand the native language, (which they do before they can speak English,) durst not be left with the half-reclaimed domestics without imbibing much that is extremely hurtful to their tender minds.

There is a wonderful difference between the outward appearance of the Christian natives and that of their still heathen brethren ; the clothing (little as it is) and the absence of the fantastic and horrible adornments of savage life have probably much to do with this, but there is also a visible improvement in the expression of their countenances, and in particular, you miss the wild rolling eye of the regular heathen. At the same time it appears to us that these converts presume a good deal on their profession of Christianity, and are not a little forward and self-sufficient—defects which seem to be principally due to the introduction among them of the office of local preacher, which tends to foster vanity in ignorant minds ; indeed, we cannot help thinking that the love-feasts, class-meetings, and similar parts of the Wesleyan system, all act in the same direction.

In spite of these drawbacks, we are nevertheless of opinion, that of all the Nonconformist Societies with whose missions we are acquainted, the Wesleyan Methodist Society has done most good. It possesses an excellent code of discipline, great *esprit de corps*, and a general uniformity in the details of its instruction and management. In these respects it contrasts very favourably with the Independents as represented by the London Missionary Society, whose agents not only in the same group, but even on the very same island, may be inculcating different observances.

But while giving all due honour and credit to other religious bodies, the conviction has been deeply impressed on our minds that in nothing more decidedly than in missionary work does the Church of England show her superiority. When we speak of a Church Mission, however, we mean, not a few scattered clergymen doing a little good here and there, under the direction of a committee separated from them by half the globe,—but a mission complete, with a Bishop at its head. The presence of a Bishop, independently of its necessity in a religious point of view, for the administration of the rites peculiar to the office, possesses the greatest advantages in giving unity and direction to the labours of the Missionaries, in providing for their employment according to their several qualifications, and in admitting of the ready introduction of such changes as new circumstances may require. One great cause why people do not subscribe more liberally to missions is, perhaps, to be found in a sort of feeling that the money given is not usefully expended, and that they do not exactly know where it goes. Again, the cost of missions must generally be great, and many expenses which local necessities render absolutely indispensable will appear extravagant in the eyes of subscribers at home. Now all this mistrust is removed by a mission having at its head a man of eminence and tried judgment, who is responsible for its entire management. A further and noticeable advantage in a complete episcopal mission is its stability. A native See, once formed, is for ever in communion and fellowship with the Church of England throughout the world; while the Dissenting Societies may sink as rapidly as they have risen, and then their Missionaries being withdrawn, their converts will either relapse into their former heathenism or become very degenerate Christians.

To the South Sea Islanders the presence of a bishop would be specially acceptable, as they can hardly conceive of any kind of rule without a chief at its head.”—Pp. 172—175.

1. *The Selection and Training of Missionaries.* A Paper read at the Church Congress, July, 1862. By the Rev. J. E. PHILIPPS.
2. *The Supply of Ministers for the Colonial and Missionary Church.* Read at the Church Congress, October, 1863, by the Rev. F. HESSEY, D.C.L.
3. *St. Augustine's College Calendar.* Spring, 1864.
4. *Fourth Report of the Bath and Wells Missionary Candidates' Association.* 1863.

THAT branch of missionary work which is concerned with the calling out, education, and training of missionary labourers, is, year by year,

assuming greater and more distinct prominence. This is another healthy sign of the growing faithfulness of the English Church in discharging this part of her Lord's great commission.

Too much importance cannot be attached to the movement, now so happily in progress, for calling labourers for the vineyard out of the class of promising young men who would not ordinarily be presented with any providential call to the ministry of the Church at home.

A great test of sincerity is to be found in the fact that it is for the hardships of the missionary work abroad that such are called to enlist; on the other hand, the facilities which are daily multiplying for the economical education and training of such missionary candidates render it far more easy to secure, out of the middle and lower middle classes, godly and able men for the ministry of the Church. A double benefit is thus secured. Not only is the supply of Missionaries and clergy for foreign service largely increased, but a bond of connexion between the ministry of the Church and the great bulk of its members is cemented. Every missionary candidate selected from these classes interests, in a most direct and personal manner, a large circle of relations and friends in the Church's missionary work. The happy result is obtained of a clergy raised, by careful training and discipline, to the high level of missionary work, from out of the lower strata of English society. Even the mitred head may in due time emerge from out of the workshop and the factory, while it will not cease to be raised also in courts and palaces. If the Church of England is to retain her character as the nation's Church, her clergy must be replenished from all ranks and classes of the nation. This result, we conceive, can most safely be attained, with security against lowering the tone of clerical piety and learning, by drawing largely upon the class of religious young men who now seem to furnish the largest number of our missionary candidates, and by their careful education and training in missionary colleges, in preparation for ordination.

The publications which we have prefixed to this article all give pleasing testimony to the progress of this movement, while they prove that it is at present but in its infancy, and that a just reproach yet needs to be wiped off from the Church of this great nation.

Well does Mr. Philipps remark :—

“ Our own Church in Christian England and Wales has about 18,000 pastors, and these are found too few; the missionary clergy of our two great Missionary Societies, sent forth to evangelize well-nigh a world, number only 687! The students in our two home missionary colleges do not amount to 100. St. Augustine's has only 42, Islington not more than 55. Such is the Propaganda of our English Church! I am not unmindful that we have also some few colonial colleges.”

Again :—

“That University men, and men of gentle birth, make the best Missionaries we cannot for one moment doubt; the better the material the better the Missionary. As yet, however, Oxford and Cambridge have not supplied their due quota for the Church’s work abroad. With some most bright exceptions, their sons have not hastened to the help of the Lord against the mighty. The *Society for the Propagation of the Gospel* lately founded four Exhibitions, two at Oxford and two at Cambridge, of the value of 150*l.* per annum, for those graduates who desired to qualify themselves for the work of an evangelist in India. A day of election was fixed and announced, but not one single candidate in either University appeared. . . . We must turn our eyes elsewhere, and beat up recruits in other quarters. We must go to other classes of society, and see what they will give us. Here lies an almost untilled field—supplies as yet hardly drawn upon at all. Dissent has found in the middle class her preachers and emissaries; in the great influential middle class has lain hitherto her strength. Here she has found men of great earnestness and power and vigour; men willing to spend and to be spent for Christ. Here we shall find an almost inexhaustible supply for missionary work. Here is an opening, a vent for young and ardent minds eager to do God’s work. They are ready to work for the Church if the Church will let them. If she won’t, Dissent will. . . . An eminent colonial bishop of our Church well said, ‘The great difficulty of the English Church was to get across the counter.’ Here seems a way of getting them to come across the counter to us.”

Nor is Mr. Philipps one of those who are contented to theorise on such a subject. He established, in the year 1860, a Mission-House in his parish at Warminster, for supplying a most serious want, which at that time was found to exist, of a place of preparation for missionary candidates previous to the age of twenty—before which time it is not desirable that they should enter at St. Augustine’s. Of its results he was enabled, in April, 1863, thus to write :—

“As a separate institution, the Mission House works, I am thankful to say, well; our present pupils are of ages varying from sixteen to twenty-three, and they are of many classes of society. We have the son of a clergyman, of an ironmonger, of a publican, a farmer, a master mariner, a professor of French, and a surgeon. . . . There are at present thirteen. Four have already left us—one for Codrington College, Barbados; two for St. Augustine’s College, Canterbury; and one for the Church Missionary College at Islington.

We have good ground for stating that upwards of twenty devoted clergymen, in various parts of England, have been found to follow the example of the Rev. J. E. Philipps, and of the Rev. C. D. Goldie of Colingbrook, and, at great personal sacrifice and self-denial, to assist in

the training of missionary candidates, by receiving them at their own houses, and giving them the benefit of tuition at a cost so low as to make their effort all but a pure gift.

Dr. HESSEY's paper is a careful and interesting conspectus of all that has been done, both at home and abroad, to supply a ministry, and especially a native ministry, for our colonial and missionary Churches.

It is gratifying to find that 260 clergy have been trained expressly for missionary work, in the College of the *Church Missionary Society*, at Islington, since its foundation in 1827 ; and 100 at St. Augustine's, since 1848. In proportion, also, to the increase of the colonial episcopate has been the increase of natives of the colonies and native Christians, converted from among the heathen, who have been ordained abroad. We believe the diocese of Madras, which now numbers thirty-eight native clergy on its roll of Missionaries, bears the palm in this important respect.

The "Calendar" of St. Augustine's for 1864 presents us with a goodly list of thirty-one English and three native students, now in residence, in addition to the hundred who are now labouring in all parts of the world. It also enumerates no less than seventeen English dioceses, having Missionary Candidates' Associations, which thus become the best feeders of the noble institution at Canterbury, viz.:—Bath and Wells, Chester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, London, Manchester, Norwich, Oxford, Peterborough, Rochester, Salisbury, Worcester, York. Of these, Exeter, Hereford, Lichfield, and Salisbury have nearly as many branch associations as there are archdeaconries. The diocese of Bath and Wells appears to have an association for each deanery, in connexion with a central diocesan committee at Wells.

If we are to judge from the terms of the last report of this association, this subdivision of associations in a diocese seems to work well and to produce a generous rivalry in all parts of the diocese. It is very gratifying to find that within the short space of four years, the Bath and Wells association is able to report that four of its candidates have been ordained, and are now at work abroad ; that it has eight now in training, and three more under application—all Somersetshire men ; and none of whom, in all human probability, would ever have offered themselves for the work of the ministry but for the existence of this association. With such encouragements around us, we hope speedily to see the day when every diocese in England, if not every archdeaconry, will have its own Missionary Candidates' Association, and when not less than one hundred trained Missionaries will be sent from England annually, for the work of Christ abroad.

An Address delivered to the Members of the Church of England: By the BISHOP OF SYDNEY, February 23, 1864, on the occasion of his return to his Diocese after a visit to England. Sydney: Cook.

THIS address has all the interest that belongs to anything which shows us to ourselves as others see us. As in secular matters we are generally interested to see what foreigners think of us, and in looking at a foreign newspaper or periodical often turn first to the notices of England, so we believe that the impressions of an Australian Bishop will be read with considerable interest, showing us the appearance which we bear, in spiritual matters, in the eyes of those who, though not foreigners, are by circumstances strangers to us, and who can observe our growth or our decline with more facility than belongs to us who daily live and move amongst the things which we desire to estimate. We have no reason, in the present instance, to complain of the tone of our visitor's remarks, nor do we observe in this address any lack of due discrimination, which is, perhaps, a still greater compliment.

The Bishop of Sydney was pleased with the progress which the Church had made in London :—

“ In the metropolis I was struck with the increase in the number of able men amongst the clergy. On every side good appointments had been made. The churches which I attended were all full. Whether in the most crowded part of Westminster, where Miss Burdett Coutts has built and endowed a church, or in the suburbs, or in Stepney, or Hampstead, or the Regent's Park, everywhere the same, the churches filled. Westminster Abbey and St. Paul's were overflowing at the evening services. The latter is the most beautiful sight of the kind I ever beheld.”

And here, again, is the impression left upon his lordship's mind by the external appearance of religion throughout England :—

“ This spirit of Church building and of Church restoration pervades the whole country. Cathedrals—Worcester, Hereford, Chichester, Lichfield, Carlisle, St. Patrick's, Dublin, the last by the munificence of one individual, Mr. Guinness; parish churches, in the large country towns, village churches innumerable—give evidence of the liberality and public spirit of individuals or of parishes. I assisted at the laying of a foundation stone for a Church in a densely populated part of Liverpool, of which the site had been presented by one of the members for the county, at a cost of 2,000*l*. My first act in my former parish of Edgehill was of a similar kind; the church was the fifth in a district where, when I first took charge of it, there was only one. In the only three parishes with which in my ministry in England I was connected, the same work has been going on; new or restored churches, new schools, more clergy—evidences of sound, satisfactory progress, and of spiritual good. There

never was a period in the history of the Church in England in which so much was being done for the supply of the ordinances of religion. I am well aware that evils, great evils exist—nay, may connect themselves with this very movement. Church buildings may be undertaken from other motives than from a desire to edify the Church of Christ, but no one can contrast the miserable apathy of the beginning of the present century, with the spirit which now pervades the land, without rejoicing at the change."

Yet he does not fail to observe the deficiency in the number of candidates for ordination, though this he looks upon, and we trust rightly, as a temporary evil, and one which may easily be set right; he looks boldly in the face the unsettling tendency of much of the popular religious teaching of the day, and he certainly paints in the darkest colours (darker, we venture to believe, than even the dark reality) the wretched condition of our great metropolis in the matter of attendance upon public worship; for we read, "and yet it is a melancholy fact, if, indeed, it be as represented, that when all places of worship—cathedrals, churches, chapels, schoolrooms and even theatres—are filled, not more than three persons in a hundred attend a place of worship at all." Undoubtedly, if all *were* filled, this would be far from the truth; but, unfortunately, we know too well what the popularity of Bishop Barker's preaching prevented *him* from perceiving, that existing Houses of God are *very* far from full; and yet, even so, we trust that his lordship's figures are excessive.

We could easily quote more from the Bishop's address; there are, as might have been expected, expressions and sentiments in which we cannot concur, though we desire to repeat our satisfaction and gratitude for the tone of the whole. We are glad to see that the Bishop recognises a fact, tardily acknowledged, yet inevitably certain, that the Colonies must look mainly to themselves to supply the living agents who are to minister to their own spiritual wants. And we are happy to observe that there is none of that narrowness of spirit, in dealing with the question of Church Synods, which has disgraced the writings and the speeches of many well-meaning persons at home.

We must conclude with a passage which will, we trust, have the effect of encouraging our readers to maintain their interest in one of the most useful devices of recent years:—

"The Manchester Congress, held in the magnificent Free Trade Hall, was a wonderful sight. One thousand clergymen from every part of the United Kingdom were present. A vast number of spectators, male and female, attended the sittings, which were held three times a day for part of three days. At the evening meetings five thousand persons were present. The proceedings commenced with service in the Cathedral, and

an historical sermon by the Dean of Chichester, Dr. Hook. The Bishop of the diocese presided; the Bishop of Oxford took the chair at certain sectional meetings; papers on subjects connected with the ministry and the church, ecclesiastical law, church synods and open churches, education, church music and architecture, were read by eminent clergymen and laymen; speakers appointed by the Congress committee discussed the subjects, commenting on the papers, and adding the result of their own experience and observation. Missions and the Colonial Church came in for their share in these discussions, and one of the most valuable speeches made there was by my right reverend brother the Bishop of Melbourne on the constitution of church synods, while he also assisted me in the discussion upon the supply of a native clergy. The Congress appears to me to be a more real representation of the Church of England than Convocation. It avoids, indeed, coming to any decision at all upon the questions brought before it. But this I regard as an advantage: since in the mere discussion of principles and in the expression of sentiments, which are not to be embodied in a resolution, men can afford to be more calm and dispassionate than if some important practical question was to be decided by vote. At all events it is good for Churchmen of different sentiments to meet together and to learn by actual observation what manner of men their brethren are. Prejudices are removed, and respect gives place to suspicion and dislike. Collisions may occur, but they will be fewer at each succeeding congress. Men will learn, in the wise language of the Bishop of Melbourne, to reason and not to declaim, and possibly to reserve the expression of their assent or dissent till they have heard all the speakers had to say. It will be seen that I regard the Church Congress as one of the most important of modern institutions. I used any influence I had, to induce my friends to attend, and to give a practical turn to the discussion."

Elemosina e ricchezza; trattato del Sacerdote FILIPPO BARTOLOMBO, e un discorso dell' istesso Autore contro il Protestantismo, che tenta insinuarsi in Messina, ed in altre città d' Italia. Messina, 1864.

THIS is a very remarkable publication. It is the work of a Sicilian priest, who has been known as an author for a quarter of a century. It is divided into two Parts; the former Part is a treatise on almsgiving, the latter is a warning against the encroachments of "Protestantism" in Italy.

In the former portion, the author draws a picture of the present condition of the Church in Italy. In page 74 he thus speaks: "It is an undeniable fact, that in Italy the Episcopal Sees of the Successors of the Apostles are occupied by nonentities. A bishop endowed with moral and intellectual qualities is an exception. The cause of this is to be found in the encroachments of the absolutism of kings on the rights of the clergy and people to elect their own bishops."

The author dilates for several pages on the pernicious consequences of the concordats between sovereigns and popes—consequences displayed in a clear light by the celebrated Abate Rosmini, in his “*Cinque Piaghe della Chiesa*.” The appointment of unlearned bishops in Italy, he shows, has led to a total decay of theological learning (p. 84). “The Catholic faith languishes, and Italy is becoming a prey to heterodoxy and unbelief.” “The Episcopate is helpless; it is incompetent to maintain the truth, and to resist the aggressions of Error. Protestantism and infidelity triumph, through the ignorance, feebleness, and worldliness of the Episcopate.”

The wretched condition of the Ecclesiastical seminaries, the moral and intellectual degradation of the clergy, the worldliness, ignorance, and laziness of the monastic orders, have been the natural results of the degeneracy of the Episcopate; concerning which some details, almost incredible, are given in pages 88—92, and pages 100—108.

The result of the author's description of the present condition of the Church in Sicily is this: We need a REFORMATION—a Reformation in the teaching of the Church; a Reformation in its worship, a Reformation in its polity, a Reformation in its discipline (pp. 109—129). But it must be a Reformation from *within*. And this proposition leads the author to the second Part of his Essay, which is of a polemical character, and is directed against the attempts of “Protestantism to insinuate itself into Messina, and into other cities of Italy.”

We have not room for an analysis of this second part of the author's volume; but the earnestness with which he contends against what he terms Protestantism gives greater value to his avowals of the urgent need of Reformation in the Church of Italy. Few of our readers, we suppose, would dispute his assertion that this Reformation ought to come from *within*.

This volume, therefore, proceeding from a Sicilian priest of intelligence and experience, with its candid and courageous acknowledgments of an urgent need of Reformation of the Italian Church from within, and with earnest and indignant protests against obtrusive enforcement of Reformation from without, affords cheering encouragement to those who, by gentle and fraternal intercourse with the clergy and laity of Italy, are endeavouring to promote unity, on the common ground, and in the peaceful atmosphere, of Holy Scripture and primitive Antiquity; “not as having dominion over their faith, but as helpers of their joy.” (2 Cor. i. 24.)

We have received from Messrs. Rivingtons (1) *Lectures on the Prayer-Book*, delivered in Lincoln Cathedral in Lent, by F. C. MASSINGBERD, Chancellor, and Lecturer in Divinity. A little volume eminently worthy of its subject, and conveying the results of profound learning and research in a simple and familiar manner. (2) *A Letter to every one who will know his Bible*, and especially to those entering God's Ministry, by a B.A. Oxon. (6d.) (3) *Sermons on Various Subjects, chiefly practical*, by the late Rev. T. AINGER. A suitable memorial of a good pastor. (4) *Questions on Scripture History*, by JAMES BEAVEN, D.D. formerly Professor of Divinity in King's College, Toronto. Fourth Edition. (5) *Science and Faith*, a poem of considerable merit, by "W. F. H. Chaplain to the Forces." (6) *The Church Builder*, Nos. 8, 9, 10.

Mr. Wright has sent us a valuable manual "for use in schools and churches, at Confirmation lectures, and at home," *The Catechist*, or "Questions to try whether children repeat the Catechism merely by rote;" this well brings out the Church's sense.

Hymns for the Church of England (Longmans) have again undergone revision by their indefatigable corrector.

DEAN GOODWIN, in his two Sermons at Ely, *The Doom of Sin*, and *The Inspiration of the Bible* (Deighton, Bell, and Co.) warns the general, and reminds the mathematical reader that two quantities may be infinite and yet not equal; "and while he "deems it wicked to encourage a hope that repentance might be found in the grave, or that the sentence of the Judge would be anything less than final," he yet rejoices that certain persons recently "did not feel compelled to prevent a clergyman from venturing to express the hope that the ultimate pardon of the wicked may be somehow found possible for God."

The Clergyman in Social Life, is the title of the new BISHOP OF ELY's Address to his Candidates at Ely on Trinity Sunday (Deighton and Bell).

From Messrs. J. H. and J. Parker (1) *The Past, the Present, and the Future*; a manual for the use of those who are about to be confirmed. By the Rev. W. H. KARSLAKE, M.A., Incumbent of St. Andrew's, Hove, Sussex, late Fellow and Tutor of Merton College, Oxford, Author of "An Exposition of the Lord's Prayer." Eight sound and practical Lectures. (2) *The Saintly Life of Mrs. Margaret Godolphin*, by JOHN J. DANIELL, Curate of St. Peter's, Langley Fitzurse, Chippenham, Wilts. Compiled from "The Life of Mrs. Godolphin," by John Evelyn, edited by Samuel, Bishop of Oxford, and from other sources. Second Edition. (3) *On Modern Scepticism, and some of its Fallacies*, a reply to an Essay entitled "Modern Criticism and the Four Gospels," in *Fraser's Magazine*, January, 1864, by Rev. J. GREGORY SMITH, of Tedstone, Delamere, late Fellow of Brasenose. (4) BISHOP TAYLOR's *Golden Grove*. A new edition, with

rubrics. (5) *Evening Words*, "Brief Meditations on the Introductory Portion of our Lord's last Discourse with His Disciples." (6) *Short Readings for Sundays*, by the Author of "Footprints in the Wilderness." (7) *The 14th Year of St. Mary's House for Penitents at Wantage*, with an Appeal for Assistance towards its completion. By the Chaplain. (8) *Prayers for the use of young persons in Families and Schools*, compiled and arranged by Rev. T. YARD, of Ashwell, Rutland. (9) *University Tests*. The substance of a speech delivered in the House of Commons, July 24, 1863, by the Hon. F. LYGON, M.P. &c.

The following Sermons also we must acknowledge (1) *Pentecostal Fear*, in Cuddesden Parish Church, preached on the College Anniversary, by Rev. JOHN KEBLE. (2) *The Perfected Work of the Spirit*, and *God the Fashioner of the hearts of His People*, in St. Giles's Church, Oxford, by Rev. P. G. MEDD. (3) *The Use of Forms*, at St. Michael's, Ryde, by Rev. E. N. DUMBLETON. (4) *The Encouragements of Ordination*, in St. Paul's Cathedral, by Very Rev. Dr. STANLEY. (5) *The Sacraments of the Gospel*, in Ripon Cathedral, by the Ven. ARCHDEACON DODGSON, with a correspondence, &c. with Dean Goode. (6) *Witness for Jesus*, by Rev. H. P. LIDDON, at a special Service in St. Paul's. (7) *The Profaneness of Pharaoh*, at All Saints', Margaret Street, by Rev. C. GUTCH. (8) *The Duty of Christian Fearlessness*, at Putney, by Rev. C. C. ALDRIDGE.

From Messrs. Mozley (1) *Sunshine in Sorrow*, by the author of "Sunshine in Sickness." (2) *The Monthly Packet*, Vol. XXVII. (3) *The Monthly Paper of Sunday Teachings*, No. 45 (1d. per month). (4) *Magazine for the Young*, No. 271 (2d. per month). And (5) the following tales:—*William Goodenough*; or, *Do not Do as I Have Done. John Faithful*; or, *One that stuck to an Old Friend. Helen and Isabel*; or, *the Confirmation. The Stone Maggot*, by the late Mrs. H. CANDY. (6) *Events of the Month*, No. 7.

From Mr. Macintosh, *Words of Peace*; or, *the Blessings and Trials of Sickness*, with Meditations, Prayers, and Hymns, by Rev. ASHTON OXENDEN.

Colonial, Foreign, and Home News.

SUMMARY.

The Lord Bishop of NEWFOUNDLAND held an Ordination on Trinity Sunday, in St. John's Cathedral; when the Revs. G. H. HOOVER, Missionary of the S. P. G. at La Poile, G. GARDNER, of Heart's Content, and F. C. JAGG were advanced to the Priesthood; and Messrs. J. M. NOEL and W. C. SHEARS, both of the Theological College in St. John's, were ordained Deacons. On May 24th the Bishop consecrated a church at Bread-and-Cheese Cove in Bay of Bulls. "It is the first Church ever built by, or

for, the Protestants of that Bay, though formerly their number was considerably larger; but, until lately, the visits of their Clergy have been few and far between, and in consequence they have, one after another, joined the Church long established and regularly served in their settlement." It is chiefly due to the zeal of the present Missionary of Ferryland, the Rev. R. Temple, who, "in the short space of two years, has been instrumental in building and furnishing two beautiful Churches for the scattered flocks in his extensive mission."

The Missionary work in the diocese of TORONTO has sustained a great loss by the death of the Rev. Peter JACOBS, missionary at Mahnetwhaning. From the entire neglect in Canada of the languages of the aborigines, it is feared that an Indian-speaking Missionary cannot be found to supply his place.

A "Mission House" has been opened in the Diocese of OHIO, at Gambier. Its first Principal is the Rev. J. G. AUER, for many years a Missionary to West Africa, and himself an *alumnus* of the Basle Mission House.

Bishop BROMBY, the recently consecrated Bishop of TASMANIA, is asking help from home towards the Mission to the islanders in Bass's Straits. The Colonial Government offers 250*l.* per annum towards clergymen, for this neglected population, provided the Church will find the same amount. He also invites contributions to the cathedral which is to be built at Hobarton, according to Mr. Bodley's plans.

SANDWICH ISLANDS.—A letter from Mr. Wyllie, Minister of Foreign Relations to the King of Hawaii, affords a gratifying proof of the earnestness with which the present King identifies himself with the English Mission:—

"Leaving Hanalei in the Royal yacht, the King, foreseeing a long and uneasy passage to Nawiliwili against a trade wind, which was blowing with the force of a gale, and a heavy sea running, ordered the yacht to square away for Waimea, off which his Majesty arrived at 8 A.M. on Sunday, the 29th June. The yacht, being becalmed, did not arrive at the anchorage till half-past 9 A.M. Being Sunday, the King did not land. After seeing the yacht properly anchored, and sending off a boat for the judge of Waimea, he ordered all hands to prepare for worship. It was about twelve when the boat returned with the judge. So soon as the boat's crew were on board, his Majesty ordered all the officers and men, neatly and cleanly dressed, aft for church, had the companion covered with the Hawaiian flag, placed thereon the Liturgy of his brother (Kamehameha IV.) took his station behind the companion, and read the Morning Service himself, excepting only the prayer for the king and royal family, which was read by his aide-de-camp, Colonel Peter Young. During the reading of the Service, and especially of the Litany, the responses were made very correctly and beautifully by four boys and several others of the crew, from memory; for, besides the Liturgy used by his Majesty, there was only one other copy on board. The whole Service was conducted with as much order and decorum as in a British man-of-war.

SCANDINAVIAN CHURCH AT CHICAGO.—The Rev. Jacob BREDBERG, who, it will be remembered, is in Swedish orders, is now, with the Bishop of Illinois' sanction, sole Rector of St. Ansgar's, Chicago. His vestry lately agreed on the following resolution:—

"That we claim, as our highest and dearest privilege, to express, as our earnest and unutterable wish, that our Church remain a Scandinavian Church, and that the Church Services continue to be conducted in the Scandinavian tongue."—*North Western Church.*

CALCUTTA CATHEDRAL LECTURES.—The *Times* correspondent lately wrote that the sceptical educated youth of Calcutta affected to sneer at the Lectures in the Cathedral. The *Christian Intelligencer* observes that the delivery of such lectures formed part of Bishop Wilson's original scheme when he founded the Cathedral. They were announced in the following notice:—"It is proposed to give, during the months of June and July, six Lectures, addressed especially to the educated natives of India, on various subjects connected with Christian Theology, in the west vestibule or nave of the Cathedral Church of St. Paul, Calcutta." The Lectures were to be,—1. The need of a supernatural Revelation. By the Bishop of CALCUTTA. 2. The claims of Christianity in British India. By the Rev. KRISHNA MOHUN BANERJEA, Professor in Bishop's Coll. 3. The Life of Christ treated historically. By the Rev. T. SKELTON, Officiating Principal of Bishop's Coll. 4. Difficulties in a supernatural Revelation, and in the scheme of Christianity. By the Rev. E. C. STUART, Secretary C.M.S. 5. Difficulties arising from the progress of human knowledge. By the Rev. J. H. PRATT, Archdeacon of Calcutta. 6. Difficulties connected with punishment as part of the Divine system of Government. By the Rev. J. WELLAND, Missionary in Kidderpore.

MEXICO.—The American *Spirit of Missions* says that in Mexico there is a decided movement for Church reform, on the part of many of the priests: at least 150 of them are convinced of the corruptions of Popery, and are desirous of a thorough Reformation. But it is too likely that they will escape from Scylla only to fall into Charybdis. The American *Church Review* says:—

"We have in our hands a Treatise in Spanish by a priest formerly holding in Mexico a most important position, but who is now engaged, heart and hand, in what he calls the work of 'reform.' He is aiming, he says, to restore to the Mexican Church 'the doctrines and practices of the Primitive Church, which is the Catholic, as they were in the beginning.'" This is his language. And yet, under the influence of the Baptists, one of the most unprimitive and uncatholic of all sects, he has incorporated into his Treatise many things, on which, as against the Roman Church, he cannot stand a moment. What he and his Mexican friends now need is sympathy, direction, and, in a word, they need the very counsel and support which our Reformed branch of the Church has it in her power to give. Nor is this all: they ask importunately for it. They know something of our Church now, and they wish to know more. We have private letters before us, showing what a door of usefulness is now thrown open to the

Church. Indeed, the whole of Central and South America, with its 18 or 20,000,000 of souls, so long cursed by Romish corruption, is now, by Providence, offering as an improving field to the Church."

Meanwhile, the *American and Foreign Christian Union*, with its annual income of \$60,000, and its band of Missionaries, is zealously endeavouring to meet this great want. Yet, so far from teaching a positive Faith, the following, which is a copy from its General Principles, will show how little qualified it is to speak with authority to such doubting and inquiring minds. [These principles appear identical with those of the *London Missionary Society* in England.] Thus this Society, according to its own showing, is labouring to put down, not to build up. The latter it cannot do, for it has no foundation on which its members can agree.

STATISTICS OF THE RUSSIAN CHURCH.—The *Union Chrétienne* gives a late Report of the Holy Synod of the Russian Church, which, according to custom, was presented to the Emperor. The Church, it says, laboured willingly and effectually to promote the emancipation of the serfs, expressing its joy in festive services, and mediating in the few cases where dissatisfaction was expressed. Another feature of the year was the canonization of St. Tykhon, of Zadonsk, a Bishop, who died in 1783. In 1846 his body was discovered in a state of perfect preservation, as were also his episcopal robes. After due examination of his character and of the miracles wrought at his tomb, his body was removed on the 12th of August to a cathedral, and was afterwards visited by 250,000 pilgrims, many of whom were cured of diseases of all sorts. There are 477 convents of men, numbering 5,648 monks, and 4,789 novices; and 137 convents of women, numbering 2,931 nuns, and 7,669 novices. They are generally poor, but enjoy a high character for piety and benevolence. There are 50,165 consecrated buildings for worship, and others are being built. The inauguration of the church at Paris, which is so much admired, is hailed as a sign of increasing vitality. There are 87 Bishops, 37,950 priests, 12,444 deacons, and 63,421 other clerics. With the addition of the ecclesiastics *en retraite*, the number of secular clergy amounts to 126,164. The temporal condition of the country clergy, though far from what it should be, is improving. The Orthodox population, omitting those in the army and navy, is 52,084,650; of those 37,612,978 communicated at Easter *en bons Chrétiens*. The religious condition of the people generally is very hopeful, and a large number of new schools have been founded, very much of the expense of which has fallen upon the clergy. In 1861, 9,605 converts to Russo-Catholicism are claimed; 5,519 Raskolniks, 1,019 Roman Catholics, 40 Armenians, 536 Lutherans, 8 of the Reformed persuasion, 427 Jews, 579 Mahometans, and 1,457 Pagans. Numbers of Bulgarians have returned to their allegiance. Missions in remote places have been set on foot. 8,000 families of Nestorians have petitioned for leave to join; and not a little has been done for suffering Christians in the East, who are grievously oppressed.

Erratum in our last number.—In the Article "Missionary Hopes and Fears in New Zealand," for *Albert Land* (on p. 282, line 10 from top) read *Southland*.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

OCTOBER, 1864.

THE UNITY OF THE CHURCH THE CONDITION OF ITS
PROGRESS, ILLUSTRATED BY THE ACTS OF THE
APOSTLES.

THERE are times, we all know, of declension, and times of revival in the Christian Church ; and to say so is only to repeat a truism. But it is surely far more to be remembered that "from the beginning it was not so." Life, and not decay, is the law of the Church of God. Life and love is its very being, its one idea, its necessity ; and life and love resting in and going forth from Him who is the One and the Eternal Source of both, the Life of all life, and the "One beloved," how should they not be in the Body as in the Head of the Body, partakers of one Immortality, of one eternal Power and Godhead ; not of earth, earthy ; not subject to change, to rise and fall, to heat and cold ; but, like Him, calm, strong, enduring ; seen sometimes, it may be, in different forms, yet really ever the same ; moving along a predestined course with unerring step ; now visible to all in the brightness and clearness of faith, now known and felt in the world by acts of tenderest compassion ; one while opening the secrets of men's hearts by some "demonstration of power," as by a voice out of the throne of God ; at another breathing spirit into dead bones by burning words and heroic deeds ; and now subduing all, winning all, and blessing all by "the perfect work of patience," by the precious fragrance of purity and of peace !

And so, doubtless, it has ever been, if the history of the household of God could be really written. Very mixed, very disappointing indeed is
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the story of the Church, if we are satisfied with an outward view of it ; but he is strangely blind who cannot trace throughout the silver lining beneath the cloud. The holy seed has never died, scarcely has it ever been hidden. In wild, lawless days of violence and blood it has found its shelter in the monastery and convent, in loneliness and seclusion, as its first great leader of old in Arabia, thence to go forth and subdue a world ; in its more trying days of worldly power and lofty place, it has clung, as with a child's instinct of danger, to its one only Friend and Strength and Stay, and turned away from earthly splendours to gaze upon its own King "in His beauty." Witness in one age the holy Ambrose, in another the calm, the devout, and deeply thoughtful Anselm. Witness in times nearer to ourselves the great luminous saints of God who start up, beyond all hope, as by miracle, in the darkest, saddest, to all seeming most apostate days. Think of our own Ken in that servile age refusing to allow his house to be polluted by the presence of the mistress of his king. Think, above all, of the steady, faithful, long-enduring, ever brighter and brighter pastoral care of Wilson, that father of his people, keeping alive faith and hope and love, throughout that most miserable blight of the long episcopate of Hoadley.

And now, we would ask, by what outward means has this continuity of the faith, of the life of the Church been preserved ? What has been the ruling germinant idea which has worked in men's souls, guided their actions, in a word, sustained and comforted them in the long, long trial of their battle with the world ?

We answer confidently, their one watchword has been this, "There is one Body and one Spirit." We do not of course forget for a moment the other precious truths drawn out with this in the Epistle to the Ephesians ; but all are involved in that which the apostle has put first, "the unity of the Spirit in the bond of peace." The words are very familiar, the topic may appear trite ; we doubt whether many of us at all sufficiently believe it. It is not many men that *can* hold this truth, and endure its consequences. There is one Body and one Spirit ; it is a matter of faith, and not of sight. Sight is against it, facts seem against it ; nay, Truth and Charity seem to say no ! to it. You cannot point to this one Body where it is ; you cannot, much less, deny the presence and the working of the Holy Spirit, where your human theory seems to exclude His presence and put a limit upon His working. What a faint, feeble likeness, nay, we may almost say, what a caricature of that one living, loving Church of Pentecost, that Church of St. Peter and St. John, of St. Paul and St. Barnabas, is the Church of Christ anywhere to-day ! The mountain has crumbled,

and the rocks lie apart one from the other in fragments. The valley full of bones, of the Prophet of the Captivity, not "the mountain exalted above the hills," of the vision of Isaiah, is the type to which we turn now ; and yet we can see, in the light of heavenly wisdom, the cause of that great fall, and the one only means of restoration. There must be the "shaking" first, and then, afterwards, the Spirit shall descend from above. The second great manifestation of God in that Primitive Church of the Apostles seems to be prophetic of all days of revival. Strongly, and yet gently, the gracious Spirit came down at first ; the mighty breath of a special inspiration, the fire of an unearthly eloquence, a wave of sound from heavenly harmonies passing on in loud repeated echoes even to the ends of the world, a miraculous ingathering, a nation born in a day. Only at the second great descent do we hear of the earthquake,¹ only in the later Prophet do we hear the word, "Thus saith the Lord God, *Come from the four winds, O breath, and breathe upon these slain.*"

Is it an unreal interpretation, that before the bond of peace can be restored, there must be everywhere in the dismembered Church an "earthquake," a revolution, in which traditions, prejudices, human inventions, long-cherished customs, local peculiarities, earthly thraldoms must be shattered and destroyed ? Is it a false imagining that not only from heaven, as at first, but even from "the four winds," that is, from the wide world itself, in which the Good Spirit has been dwelling, yea, from those scattered families of God's people themselves taught by long-suffering, by miserable weakness, and bitter isolation, even, as another Prophet of the latter days predicted, to mourn for their separate sins, "all the families that remain, every family apart, and their wives apart," the great deliverance must come at last ; each looking to the one Centre, "Him whom they have pierced ;" each bringing out of his very captivity and dispersion some tribute as of blood-bought experience, some thank-offering of chastened penitence and reviving love ; each giving up wholly its pride of independence, its boast of superiority, its claim of lordship, till all that old narrowness disappear in a blessed comprehension of "the breadth, and length, and depth, and height," of truth and grace, till all the emptiness of the world be lost in the one Living Body, "the fulness of Him that filleth all in all ?"

And yet one question more ; if we have ascertained, and stated as in an outline, briefly, the one idea which binds together and animates the people of God, is there any formal expression of that idea ? any

Acts iv. 31. Cf. xvi. 26, both in the Greek.

visible pattern of it? any unalterable law which sustains it, preserves it pure, hands it down for all time as the charter in which it is written, and to which all must conform?

And here the answer is plain again. The book of the Acts of the Apostles is the law of the Church. If we would learn the mysteries of that Holy Spirit of God, it is there we must read and meditate; it is from thence we must pray. If we would in our generation seek to bring one single stone to build up the shattered temple of the Church, it is there we must discern that One Body, what it is, its powers, its duties, its gifts, its beginnings, and its end; the rule of its warfare and the place of its rest.

Only in our own day, perhaps, are Christians beginning to appreciate the wondrous wisdom, the divine plan, the consummate perfectness of this precious book. It is strange, and startling almost, to hear St. Chrysostom rebuke his own generation for the neglect of this portion of God's Word, upon which, as we well know, he has left us some excellent homilies. It is scarcely surprising to observe in those dark ages of the Church, not so very remote, when men "professing themselves to be wise" in handling holy Scripture, only wrote upon it to illustrate, by a most painful contrast of narrowmindedness, its exceeding depth and riches,—how critics seem utterly puzzled to explain a method, and an order, which surely is light itself if we only place ourselves in the true point to see it. Even now we suspect many readers lose much of the power and meaning of this great testimony of the truth; they miss the direct application of the history to all ages and all climes; they have been fed upon the barren traditions that miracles ceased at some unknown period; that unity is now not intended by God's will; or, that real unity is inward, not outward too. They inquire why the book is called the Acts of the Apostles when they know only, at any length, the Acts of two, and they scarcely find an answer. They are surprised that in such a brief history some things, seemingly of small moment, are mentioned, for instance, the cure of Æneas, and that others are omitted, as the history of St. Peter after his imprisonment, or after the Council of Jerusalem. Most of all, perhaps, they are disappointed that of the beloved disciple there is only just one faint glimmer of light, and that while we know much more of St. Paul, yet his history, too, in this book ends abruptly.

Against all these perplexities we feel a strong conviction that upon no one book of the New Testament is the work of a divine order, of a beautiful completeness, more impressively stamped and graven. It belongs everyway to our subject of the unity of the Church, and its conditions, to endeavour to explain what we mean.

First, as we have said, first and chiefly it is the history on earth of the one Blessed Spirit, of the one Living Body. All true students of it, all deep thinkers have seen, as several have expressed, and, we believe, many independently of each other, that the two truths are so intertwined, that it is indifferent to call the book the Acts of the Holy Apostles, or the Acts of the Holy Spirit. "He dwelleth with you, He shall be in you; He shall witness of Me, and ye witness." These words of our Lord are verified throughout in every discourse and every act of the new creation of Pentecost. Deep inwrought in the whole texture of the faithful record is His divine indissoluble work. The Body, assuredly, is not without the quickening Spirit; but it is as sure, let men gainsay it or not, now that the Spirit is revealed, that He has taken to Himself this Body; He is not found, He is not known, certainly not in His blessed Divinity, in His blessed fulness, *without that Body.*

Observe how, this central idea once grasped, at once the dignity and the humbleness, the importance and the insignificance of the human instruments is seen at a glance. No wonder that even St. Peter's shadow is believed, and not in vain, to be a means of life and health; no wonder that a parallel glory is ascribed to the body of St. Paul; no, nor that even that one of the blessed company the most loved perhaps by all ages, St. John, is hid almost from sight; the very silence about him is the best eloquence, the truest testimony, the very proof of his abiding work and present influence. Surely the Church of Christ, in all ages, is built up to the full as much by the calmness, the heavenly contemplation, the steadfast prayers, the deep, quiet, earnest waiting and tarrying of St. John, as by the impulsive energy of St. Peter, and the large-hearted love and commanding wisdom of St. Paul. Would the history be complete without this seeming incompleteness? Would the mighty power of that manifold Spirit have been fully revealed to us, if we could not discern in this wonder-work of Christ's Church the eternal place of silent adoration, and lowly, humble worship? Surely it is not only once, but always, that the greatest of saints and the best likeness of our Lord is simply seen bowing under the Cross, receiving from above rather than giving forth to men, musing not talking, yearning forwards to the distant future, that he may make it his present stay and comfort; content to seem to the world to do nothing, while He more than all men abides to the end, and is the prophet of all time, and the opener of all mysteries. Few verses, perhaps, of this great book speak more warningly to our own country, and our own Church, yea more, to our Clergy, than this; "Now Peter and John went up together into

the Temple at the hour of prayer, being the ninth hour." Almost the only mention of St. John that we have in this great history is, that he, with his friend, joined in the stated, regular worship of God's house of prayer. So, and so most powerfully the saints build up the Church.

But now for a second line of truth and rule of perpetual working. The two histories of St. Peter and St. Paul, it is clear, divide and sum up the whole history. One the Apostle of the Circumcision, the other of the Gentiles; and so the full scheme of the Church is completed. A multitude of thoughts are suggested by this divine plan : we can only touch upon a few. First, what a protest from the first against human policies, against human ambitions ! How as in fable the mighty city of the world has its two founders, so in living truth does the Church of God own for its chief foundation, after her Lord, not St. Peter only, or St. Paul only, but both ; both its master-builders, both its strong pillars, both as we are sure its prisoners, its sufferers, its martyrs. Note what cannot be observed without a conviction of its significance, the striking parallel, in a great many points, of the here recorded history of each ; note the interlacing and yet the speciality of the work of each, but most of all do not pass over the great principle which the history so vividly teaches. St. Peter is the apostle of the Home Church, so to speak ; St. Paul of the Church of the Nations ; and so St. Peter must work first, and St. Paul after. St. Peter, "now in the Spirit," his nature changed, is the eternal Preacher of the Unity of the Faith, of its unchangeableness, of its fixed creeds, of its deep, abiding institutions, of its strong tenacity to its one home, to its one Lord. Those great and impressive words at the end of his first Epistle are the key to his life and his work, and they show that that life and work, as described by St. Luke, is of the deepest significance for all time ; "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, Himself make you perfect, stablish, strengthen, settle you."¹ Surely the very condition of St. Paul's success in Asia, in Europe, was the ministry of St. Peter in that first home of the Church, the Holy Land. Surely it is no less of Divine wisdom and Divine grace that the unstable Peter is now the Rock, the preacher of unity and steadfastness, by his own deep experience as well as by the Spirit of God, than that St. Paul passes that vast gulf between Jewish zeal and Christian love, and "he who persecuted in times past, now preacheth the faith which once he destroyed."

¹ See the Greek, in which they are much more forcible and vivid than in our translation.

Thus then the relation of the two parts of the never-ending work of the Church is established, and the bond of a great union has been made of God, never, as long as the Church lasts on earth, to be divided. Let the children first be fed, the sheep and the lambs. We know whose charge it was ; we know to whom the charge was given ; and we feel the great influence of this warning, amongst others of like import, in St. Peter's Epistles. "The elders which are among you I exhort, who am also an elder : Feed the flock of God, which is among you." Who does not recognise that this truth of truths was committed to St. Peter, wrought into his being, written out in his life, "Hold fast till I come?" Doubtless, other apostles clung to that truth too. We have intentionally quoted the words from St. John ; doubtless St. Paul held the same great conviction. But it is the life and death work of St. Peter ; it explains his mission ; it accounts for its brief history ; it accounts for that one act of timidity afterwards at Antioch ; it is the root and ground of the healthy propagation of the Truth of God in the world. Doubtless there are to be adaptations, modifications, changes in all that is local and occasional in the work and system of the Church ; doubtless the image of the expanding Church is not an indigenous tree which grows vigorously in one only spot, but the living seed which can be sown in every soil ; but as certainly the unity and the purity of the faith is the condition of its progress, and its real, living, energetic life amongst its own "children" is everywhere the one great pledge of its success with those who are yet afar off and aliens from its bosom. We know that he travelled and toiled elsewhere, but it is still first and last with Jerusalem that we connect St. Peter. What all his brethren teach, and what those of them whom we best know express by life, or word, or both, that St. Peter seems to give us as the one witness of his Lord. "O pray for the peace of *Jerusalem* ! Peace be within thy walls, prosperity within thy palaces. For my *brethren* and *companions*' sakes, I will now say, Peace be within thee."

And now observe, in connexion with all this, how St. Paul's work is at once the expansion, and yet the image of St. Peter's. An Hebrew, and yet a Hellenist, a native of Tarsus, a Roman city, with a great university,¹ and yet himself, as we all know, a disciple of Gamaliel at Jerusalem, the apostle of the Church at Antioch, that mixed and stirring city, yet ever keeping, as often as he could, the great feasts at Jerusalem ; his heart not divided between, but almost equally open and enlarged to his own brethren, and to his fresh-

¹ So Strabo tells us in his description of it.

begotten children in all lands ; yearning ever towards Rome as the one theatre of his great warfare, drawn back as often to Jerusalem as the scene of his great sin and of his shame ; uniting in one with a divine power of mastery the treasures of the old learning and of the new, the mystical knowledge of a master of Israel and the freedom of a Greek philosopher ; to apply his own words in a new sense, "not unclothed" of his national distinctiveness, but "clothed upon" with a larger spirit, even a world-wide sympathy ;¹ but far, far above all, the pattern man of God for all time, the witness of Christ's Resurrection, not so much as the rest by his bodily eye, but by his own wonderful conversion, and transfigured, renewed life ; the "great heart" as St. Chrysostom calls him, of his brethren, St. Paul surely rightly and properly fills his large space in the Book of the Acts. He fills that later half of the book, not merely as St. Peter the earlier, but he fills it in at once the same and another way. Many acts, as we have shown, are parallel ; many discourses are parallel between the two great apostles ; but St. Peter is the Rock, and St. Paul is the Pillar.¹ We see how deep the work of St. Peter is laid ; we see in St. Paul how perfect is the goodly building. The one bears the very name of Christ and of God ; the other is the one certain likeness among men of the yearning love, of the perpetual sufferings, of the Son of Man. Many, perhaps, have wondered, in those late chapters of the Book of the Acts, at the (surely designed) resemblance of the conspiracy against his life, of the trial, and the persecutions by Jew and Gentile, of the Master and the servant ; nor can we doubt that St. Luke was guided to shadow forth, not obscurely, those mysterious words of the apostle himself : "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, for His Body's sake, which is the Church."

We must forbear to enlarge further, except on one last pattern truth of the Acts of the Apostles. Many, as we said at first, have been at a loss to see any plan in the heavenly work. To us, it seems transparently clear. It is the history not so much of all the Apostles as of the great two, and those two the symbols of one great idea ; it is the history not of many Churches, but of one, in a wonderfully vivid, wonderfully full, yet because of its very scale, wonderfully clear and lucid picture. We have the beginning and the middle and end of the Church's warfare, from Jerusalem even to Rome, from the city of peace to the world-city of human power and earthly wealth, of deep corruption, and utterly godless apostasy of heart and soul and spirit.

¹ As the Church itself is. 1 Tim. iii. 15. Cf. Ep. to Gal. ii. 9.

And thither, to that Rome of Tiberius and Caius and Claudius and Nero in which now, by the help of Tacitus, we can see how tremendous, even to a heathen eye, seemed the yawning ruin, St. Paul carries onward his triumphs in Antioch and Cyprus and Lower Asia and Greece; not to proclaim the Great Tidings in the Forum; not to dispute in the school of some friendly teacher of far other lessons; not to go out to the banks of the Tiber, if haply he might find a few to listen; but to be a prisoner, for two whole years, in his own hired house with a soldier that kept him! That ever-uptifted hand chained, that foot "shod with the preparation of the gospel of peace," unable to stir on its errand of mercy; that dauntless spirit, ever catching fresh fire as he saw men's hearts debased before an idol-worship, now thrown backward upon itself, and upon its God; that voice of thunder, upon which all men would hang, silent, unless to those—surely they were but a few out of the sickening mass—"that came in unto him." And here the history ends; at least, we have come to the last verse but one of the great history; and it ends, men say, abruptly.

But is this so? is not St. Paul's work really ended, however we know it continued yet many years; at least is not the history of Christ's Church on earth ended, as far as man is in it the fellow-worker with God? What further *experience* is there for that Church? what further work than that imperial city of confusion, of apostasy, and of shame? Antioch and Athens and Corinth and Ephesus have their distinctive features. It is something that we know that a city of many races, and of many-coloured life, was the very home of the Christian name, where it spread abundantly; it is a great blessedness to be assured that in that wealthy and corrupt Corinth, God had yet much people. Even heathen philosophy yields a scanty tribute, and out of the superstition of Ephesus the "word of God grows mightily and prevails." But what is to be the harvest from Rome, the city whose philosophy is Epicureanism, whose whole life is unbelief and ungodliness, where we instinctively apply the words of the Apostle, "We wrestle (here) not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places?" That fearful time included between the eras of the Gracchi and of Nero, of appalling sin, of festering wickedness, of utterly satanic malignity, which we know darkly yet too well, and of which St. Paul himself has written in burning words a sufficient account, what could it yield for portraiture in the book of the Living God, any more than that old Canaan with its abominations for ever hid in oblivion? And yet here we know is the struggle of struggles, here is the very test of the true Church, here is the crisis

of that heavenly polity, of that habitation of the Spirit ; here is the last meeting-point, for life and for death, of faith and the world. And in this conflict St. Paul is alone, and St. Paul is bound ; and the Jewish remnant which might have come in and been a seed of life, seems to be rejected as Isaiah had foretold, and only a few chance hearers from the heathen come and go, and some perhaps come again.

It is, indeed, a contrast, and a very striking one, to all that has gone before ; the world seems to run riot and to prevail, and the Cross of Christ seems to be hid. We can fancy the desolation of heart in the disciples of Greece and Asia, as they heard of their master's prolonged imprisonment ; as they heard that he was not thought even worth a trial, suffered to teach any who might care to come, suffered to live because he was not of importance enough to be ordered to die. And think we not, too, this indifference of Jew and Gentile must have been a sore trial to St. Paul ? Who but such active minds and such loving hearts know the deep misery, the aching solitude created by such impenetrable worldliness, such dull unconcern ? Has it not been the secret grief of many a faithful pastor in some dark place of our own London ? Much more, is it not the portion, the perpetual portion it may almost seem, of many a Missionary in India or China ? And yet is there not a side of the truth not yet revealed ? Did those two years pass at Rome without a great influence upon St. Paul, or did the majestic march of the one Church pause and falter in the very citadel of the god of this world ?

Surely far otherwise. What if, beside his real oneness of mind with St. Peter, St. Paul by that imprisonment gained a deeper sympathy with the spirit of St. John ? What if the prisoner at Rome is thus linked on to the prisoner of Patmos, and that ardent spirit of divine enthusiasm is at once sublimed and sanctified further into the patience and meekness and tenderness which is the very mind of Christ ? What if the unity of the Church is more illustriously manifested, the unity of its work, the deep, rich, manifold unity of its true ministers, the unity of its beginning and its end, when we see St. Paul, the great representative of all his brethren, the pattern life of all, clinging to the last, with the tenacity of St. Peter's faith, to ancient prophecy, and steadily, boldly applying it, and waiting with absolute resignation and perfect serenity, like St. John, to be called to work or to be laid aside as useless and unnecessary any longer ; and yet, still like himself, receiving all with his perfect courtesy, with his warm affection, with his deep comprehension of all, in that humble hired house ?

Verily the "Word of God is not bound." Verily it is a full and complete history, which declares at its end, in those grand and weighty words, that the Apostle "abode, proclaiming the kingdom of God," not a sentiment, not even a doctrine, not even only a creed, but a visible kingdom in the world, to be the certain downfall in due time of that kingdom of man's power and ungodliness, "and teaching the things concerning the Lord Jesus Christ, with all freedom, all fullness, and all simplicity,¹ and without hindrance."

It is the conclusion of the first great stage of the Christian story, but it is the motto and the rule for the Church's work in all time and in every place. Unity, and perpetual progress; unity, and full and free utterance; unity, and all the world's hindrances fall away and disappear! And so Christ is preached, not the Christ of our human conceptions, but the Christ of God; Christ *with His Kingdom*, Christ *in His Kingdom*; and then, why need we be surprised if the lights of the Church on earth be withdrawn one by one, just when we know them, within the veil; why grieve we if they seem struck down before their time; why, if we have never heard them speak or teach ourselves; why, if they seem few and far between? The good Spirit is in that one Living Church, and He is all in all. Perhaps it is well, perhaps it is best for us all that the mountain of God's house should seem to be built up without hands. Perhaps it is the one miracle which is destined to impress, yea, to force the attention of a world given to idolatry, sunk down as now in bondage to material things. Only let us try to accept heartily the Divine lesson. The restoration of unity in the Church is not a dream, however far it may lie beyond our day in the secrets of the future. Not by sacrificing our true convictions, not by compromise of Divine Truth, not by idle schemes of false comprehension which have ever failed, and will fail again, not by palliating error, not by ingratitude for our own heritage nor yet by controversy, or by eager preachings for our own doctrine or against our neighbour; but by *worship*, by confession of sin, by intercession in love, by single-minded reverent study of God's most holy Word, and by seeking peace with all, we shall prevail at last. And even as we strive onwards and look upwards to Him who knows our sore needs, we shall find that there come again and again upon ourselves at home, and upon our dear brethren abroad, "the seasons of refreshing from the presence of the Lord."²

W.

¹ So we must bring out the sense of one single Greek word in the original. Cf. the effect of his imprisonment at Rome, Ep. to Philipians, i. 12—18.

² We have omitted, from the length to which these remarks have run out, the comment upon the first great fact of the Church's action; the completion of its

THE METROPOLITANATE OF CANADA.

AFTER the deplorable lapse of a chief pastor of the flock in South Africa has shown unmistakably to all men how essential is the office of Metropolitan in the Colonial Churches, the Bishop and a majority of the Synod of Huron have thought fit to pursue a course, which would, if successful, result in Canada in the subversion of the whole Provincial System. We regard this ill-advised action, however, with far more regret than apprehension, and we think that our readers will share our sentiments on reading the statements we proceed to lay before them from the documents which, with a few calm words of his own, make up the Letter on the subject recently published by the Canadian Metropolitan, Bishop Fulford of Montreal.¹

As stated in our August number, a despatch of the Colonial Secretary was forwarded to each of the Canadian Bishops, to be laid before their respective Diocesan Synods. The Bishop of Huron, on receipt of this document, informed the Metropolitan that, having in consequence "felt embarrassed as to the position of the Church in the Colony, and being unable to come to a conclusion whether the proceedings which had taken place in the Provincial Synods were legal and valid, and binding on those who took part in them," he had obtained a legal opinion, from which, said he, "it is evident that all the labour and expense incurred by the Provincial have been in vain, and that it is now necessary to begin *de novo*." Misled by this opinion, the Bishop proceeded to hold the Synod of Huron, a majority of which was prevailed upon to follow his example, notwithstanding the earnest protestations of some of its most experienced members, and to proceed so far as to resolve on presenting a memorial to the Crown, asking for the complete withdrawal of the Letters-Patent of the Metropolitan.

The Metropolitan, on learning this, consulted his Chancellor, and also the Chancellor of the Bishop of Toronto. Their whole statements are amply sufficient to dismiss apprehension as to the results of the erratic action taken by a diocese which—we cannot forget, though not a single hint in the Letter of the Metropolitan reminds us of it—

Apostolic framework, and the most critical event of the Council of Jerusalem; both ought to be studied by every honest inquirer into the history of the Church of Christ. Is not the first the basis of its unity, the last its Divine security against division? We may perhaps examine the points on a future occasion.

¹ A Letter to the Bishops, Clergy, and Laity of the United Church of England and Ireland in the Province of Canada, from Francis Fulford, D.D. Lord Bishop of Montreal, and Metropolitan. Montreal: Printed by John Lovell, St. Nicholas Street. 1864.

has already earned a dubious reputation for its measure of charity and discretion in the controversy so needlessly raised touching Trinity College, Toronto.

From the documents made public by the Metropolitan, it may be useful to give here a brief review of the proceedings of the Diocesan and Provincial Synods, and the steps that have successively been taken both before and since the appointment of the Metropolitan.

A very short time elapsed, after the passing of the Synod Act by the Canadian Legislature, before the various Diocesan Synods were organized ; and all of those Synods, with the exception of the Synod of Huron, petitioned the Queen to appoint a Metropolitan Bishop in Canada, "who might hold and preside over the General Assemblies of the Church in the Province." In accordance with the prayer of these petitions, the first Letters-Patent were issued to Bishop Fulford ; but they professed to confer powers and authorities upon the Metropolitan, which, it was said, could not be enforced by law in Canada, and were liable to conflict with the powers of the Provincial Synod, which could alone confer coercive jurisdiction within the limits which the Synod Act prescribes. At the first Provincial Synod, which was attended by delegates from all the Diocesan Synods, these Letters-Patent were submitted by Bishop Fulford, with a draft of new letters which had been sent out from England, where doubts had arisen as to the validity of the first letters, in order that the views of the Canadian Church authorities might be expressed upon their various clauses ; and an amended draft was agreed to by both houses of the Synod, which was accepted by the law officers of the Crown in England, and on which the Letters-Patent, which the Metropolitan at present holds, were based. These new letters, by an express provision, make all the "powers and authorities" conferred by them on the Metropolitan, subject to the "rules, regulations, and canons" of the Provincial Synod under the Act of the Canadian Legislature, and do not profess to confer any authority or jurisdiction, except in subordination to the Provincial Synod.

When Bishop Fulford convened the first Provincial Synod, all the Diocesan Synods elected, and sent representatives to it. He presided at the opening of the proceedings, and until so much of the Constitution was submitted as created separate houses. The Synod passed an address to her Majesty, thanking her for the appointment of a Metropolitan, and unanimously adopted a form of declaration, in which it is affirmed that the Synod was assembled "under Royal and *constitutional* authority," and in which also expression of gratitude is offered to Almighty God "that it has pleased Him in His Providence to set over

us a Metropolitan." At this first Synod a Constitution was adopted, which provides for the convening of the Synod by the Metropolitan, makes him the President of the House of Bishops, and in various other ways recognises his office and appointment. After the new Letters-Patent reached the Metropolitan, he called the second Provincial Synod, which was attended by delegates from all the Diocesan Synods, and at which an address was unanimously adopted, thanking the Queen "for her gracious compliance with the memorial forwarded from the Provincial Synod at its first meeting," in relation to the amended Letters-Patent, appointing a Metropolitan. A canon was passed constituting a court of appeal from any Diocesan court, to be presided over by the Metropolitan. A committee was struck to consider the question of the succession to the Metropolitan See, of which the Bishop of Huron was a member, and which he and one of his clerical delegates attended; and various other acts were done and resolutions adopted, all recognising the Metropolitan's appointment and office, the validity of which was never questioned by any motion or proceeding at either the first or second Provincial Synod.

Such is a brief recapitulation of what has taken place in these matters in Canada. Now, as it is distinctly stated in the Duke of Newcastle's despatch, the Crown had the right to appoint a Metropolitan by Letters-Patent, and any provisions therein which were *ultra vires*, could not affect those privileges which were within its competency to confer. Whether or not the first Letters granted really conferred, as they professed, a right on the Metropolitan to convene the *first* Provincial Synod, it is clear that since all the Dioceses chose to meet, as they were clearly entitled to by the Act of the Colonial Legislature, and proceeded to business without any objection being made either to the manner, time, or place of their assembly, they thereby formed a properly constituted Synod. Hence its acts are binding on the several dioceses of the Church in Canada under the Synod law; and hence, also, follows the legality of the proceedings of the *second* Provincial Synod.

The validity of Bishop Fulford's appointment as Metropolitan, and the legality of the Provincial Synod's proceedings have been questioned only by the Synod and Bishop of the one diocese of Huron: how far they are in a position to make any such objections, is shown by the Chancellor of Toronto, the Hon. T. H. Cameron, in his reply to the Metropolitan, as follows:—

"It is true that the Synod of Huron did not petition for the appointment of a Metropolitan; but it is equally true that they elected and sent delegates to the first Provincial Synod, that the Bishop of Huron took

his seat in the house of Bishops, that they all took part in the whole of the proceedings, that they assented to the address to the Queen for the amended Letters-Patent, that they concurred in the Declaration and Constitution. It is also true that they attended the second Provincial Synod, agreed in the address of thanks to the Queen for the amended Letters-Patent, that they joined in passing a canon for the Court of Appeal, that they assisted in the motion for the committee on the succession to the Metropolitan see, and that their Bishop, and one of their clerical delegates attended that committee. Surely no stronger evidence could be adduced of their participation in and assent to all these proceedings, which their Bishop now pronounces all 'in vain ;' and the Bishop and other members of the Church within that diocese do certainly, in reference to these proceedings, come within that part of the judgment of the judicial committee in *Long and the Bishop of Capetown*, which has decided that, 'The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better, but in no worse position ; and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body, which will be binding on those *who expressly or by implication* have assented to them.' This judgment refers to a case, where the meetings and all the proceedings were purely voluntary ; but in this Province our Synodical action has been taken under the authority of the law, and I have no doubt not only that the proceedings of the Provincial Synod have been legal, but that they are binding on the members of the Church in Huron, who have by their delegates assented to them ; and that having thus brought themselves within the constitution, which they helped to frame, they cannot now evade either its obligations or responsibilities, under the plea that the Letters-Patent are void, or that the meeting at which the Constitution was adopted was improperly convened."

The Metropolitan states that he has received letters from Clergy in the Diocese of Huron, expressing "a fear that the tendency of the course which their Synod has seen proper to pursue, will be to cut off its connexion with the Church in Canada ;" but he adds :—

"I earnestly trust that this is not likely to happen, and that we shall find we can all meet together and work together, as we believe we have done on the two former occasions, under the influences of the good Spirit of grace, advancing the glory of God and the increase of His Kingdom. And that, instead of imagining, that 'all the labour and expense incurred by the Provincial Synods which have taken place, have been in vain, and that it is now necessary to begin *de novo*,' we shall rather see reason to thank God, that amidst so many difficulties and so much uncertainty in these our early struggles for the establishment of our Ecclesiastical polity, we have been 'enabled, as in ancient days, to assemble in one body,' and have been permitted to lay a good foundation according to Catholic usage."

We cannot do better than dismiss the subject we have been noticing with these calm, hopeful, words of Bishop Fulford. But we may take

the opportunity of adding here an expression of regret at another part of the proceedings of the late Huron Synod ; we mean that which had reference to the "Declaration" called forth by the "Essays and Reviews." It seems strange that that form of words was not thought sufficient by the Huron Synod, which had been so carefully drawn up by the original framers and has received such wide approbation, not only from those who subscribed it, but from the vast majority of those who have questioned the propriety of so doing. But besides the appending of the clause concerning "Justification by Faith," we must also take exception to the entertainment of such a matter by such a body ; and, thus far, we must find similar fault with another Diocesan Synod, that of Ontario, one of whose members has sufficiently expressed some of the grounds upon which we base our objection :—

"As a Diocesan Synod we meet to *legislate* for our own Diocese, not to *dogmatize* for the Church in general. The Act by which we are enabled to meet in Synod authorizes us to 'frame constitutions and regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein . . . and for the convenient and orderly management of the property, affairs, and interests of the Church' *in our own Diocese*. In the Declaration prefixed to our Constitution we profess our determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to regulations of order. We have nothing to do with points of doctrine in the Synod. We have no right to discuss them in any way, or to pass resolutions on such subjects. Our business is confined to managing the affairs of our own Diocese."

Correspondence, Documents, &c.

MISSIONARY PASTORAL OF THE FOUR ARCHBISHOPS.

The Archbishops of Canterbury, York, Armagh, and Dublin have issued a Pastoral on behalf of themselves and the Vice-Presidents of the Society for the Propagation of the Gospel, addressed "To our beloved brethren in Christ, the Clergy and Laity of the United Church of England and Ireland," in aid of Church work in the colonies and dependencies of the British Crown. The following is their Graces' appeal :—

"We beseech you, brethren, to weigh as in the sight of God the few words we feel called upon to address to you touching the duty of our Church and nation as to the maintenance of Christian missions. We deem the obligation binding us to discharge this duty to be at this time specially imperative. The scattering of our people throughout the world, the large emigration of our own poor, who, unless we plant among them the Church of God, must lapse into heathenism ; the obligations which we contract to the heathen people among whom our emigrants settle, and to

whom they inevitably carry the contagion of our diseases and of our sins ; and the fact that our Crown holds in India a vast empire over Mussulmans and Pagans—all these things force upon us the inevitable alternative of either neglecting daily the plainest obligations or of doing heartily the work of evangelizing the world. The main present hindrance to the discharge of this work is the lack of funds."

Then follow extracts from appeals for help from the Bishops of Calcutta, Labuan, Capetown, Grahamstown, Honolulu, Ontario, Columbia, and Orange River ; and from the Dean of Maritzburg, Natal. The Pastoral then goes on :—

" Shall such calls as these remain unanswered ? If they do, must not these rejected multitudes cry unto the Lord against us, and will it not be a sin which shall be laid to the charge of our Church and nation ? We earnestly and affectionately entreat you to make a new and great effort for a large increase of our present missionary funds. Speaking in the name of the Vice-Presidents of the *Society for the Propagation of the Gospel*, we plead specially for that peculiar instrument of service. But we do not limit our sympathies to it. We are convinced that in no other way can the work be done than by every parish, as a part of its separate parochial existence, raising its own contributions for the work ; and we therefore beseech our brethren of the clergy to preach one sermon annually and make a collection for Church of England Missions ; and we pray our brethren of the laity to help them, not only by their contributions to this annual collection, but by becoming regular subscribers, if they are not such at present, or, if they are, by increasing on a new scale of Christian liberality their aid to the funds of the Societies they support, and by forming themselves into associations for the more complete effecting of this great work of God."

SOUTH AMERICA AND THE FALKLAND ISLANDS.

WE are permitted to publish anonymously the following extract from a private letter :—

" Personally, I think the time has come for us to avouch boldly that in the present disordered state of the Church, a Bishop should be a Bishop of *souls* rather than merely of *places*. If it is wrong to send a Bishop to South America because there are Bishops there with jurisdiction, it must be wrong to send Presbyters or Deacons there who do not acknowledge, and do interfere with their jurisdiction. But I acknowledge the inexpediency of giving *prominence* to this view, because there are many lax Churchmen who would grievously abuse it, and make it an instrument of confusion hereafter.

" I believe, therefore, it would be *better* to have a Bishop of the Falklands, or some English settlement, than one who should make his duty of supervising English congregations subservient to a scheme of proselytizing from other Churches. It is, however, an absolute duty laid on the English Church to *follow her sons* wherever they go. The Church of

England ought not merely to go where the Crown of England sways, but *wherever the people of England find a Home.*

"Let us then raise our cry for a Bishop of the Falklands: and let his duty be defined to oversee the congregations of all the English settled north of him, until he reaches a certain degree of latitude; north of which the Bishop of Guiana may exercise *provisional* jurisdiction, until better means of governing the sons of our Church in America may be found.

"Is it not time for the Anglican Communion—England, Scotland, and North America, and the Colonies—to consult together by representation, and girdle the earth with their Episcopate? Thus *alone* would the light of the Gospel protest against *all* corruption, and darkness be shown in its clearest form, as opposed to all overgrowth, all laxity, and all deficiency. May God hasten this time, and guide us all with His own Spirit of love, for His dear Son's sake."

BISHOP CLAUGHTON'S PRIMARY VISITATION OF THE DIOCESE OF COLOMBO.

WE condense the following from the *Kandy Missionary Gleaner*:—

"From no source can Churchmen so readily and easily obtain a complete yet concise account of the state of the Church, as from the Charge of the Diocesan. It is a rule with the English Bishops to hold Visitations triennially; but there are difficulties in the Colonies which render this rule next to impossible. The wide extent of many of the Colonial Dioceses, the consequent remoteness of some of the Clergy, the obstacles to travelling, and the limited means of many of the Clergymen placed in isolated stations, are among the difficulties in the way of calling together the Clergy as frequently as in England. The predecessor of the present Bishop of Colombo held, during his Episcopate of fifteen years, only one Visitation, and delivered but one Charge, viz. his Primary Charge, in 1847. Our present Bishop has not yet been two full years in the colony, but the activity he has exercised in visiting every place where Clergymen are stationed has enabled him to form a fair estimate of the condition of the Church in Ceylon; and he has consequently convoked his Clergy, and held his Primary Visitation. This was done at St. Paul's Church, Kandy, on June 22d; and at the Cathedral in Colombo, on June 24th. On the latter occasion, the Clergy, to the number of twenty-four, assembled a little before ten o'clock, and walked to the Cathedral in procession; the choristers leading, the Deacons and Priests following, and the Bishop, attended by his Chaplain and the Registrar, bringing up the rear. The Morning Service was then said by the Rev. W. Ellis; the lessons being read by Canons Dias and Thurstan. The Litany was taken by Canon Bailey; and the Communion Service by the Rev. G. Bennett, assisted by Archdeacon Mooyart. After the Prayer for the Church Militant, the Bishop, seated in his chair near the chancel rail, proceeded to deliver his Charge. There was a large congregation on the occasion, who remained during the

Service, and the reading of the Charge, and included many Churchwardens and Trustees, who were present at the special invitation of the Bishop. The Charge being ended, the Bishop, kneeling, offered up prayers for 'unity,' and then pronounced the Benediction.

At two, a cold collation was served in the dining-hall of St. Thomas' College. The toasts given were, 'Church and Queen,' 'The health of the Lord Bishop,' and 'Success to St. Thomas' College. The Bishop, in proposing the toast 'Church and Queen,' observed that while the Clergy gave the title 'Head of the Church' to none but one Head, Christ Himself, they owned the Sovereign as supreme in all ecclesiastical and civil affairs. After the company had adjourned to the College Library, the proceedings were opened by the Bishop explaining that he designed this conference of Clergy and laity to be a preparation for a more formal gathering in Synod. He hoped to hold his visitation every three years; but synodal assemblings of the Clergy and laity might with advantage be held at shorter intervals. Several subjects were then discussed, as in a similar conference at Kandy on the Wednesday previous; the chief being those of a provision for the Clergy under the Diocesan Fund, and of a provision for the widows and orphans of Clergy.

In his Charge, Bishop Claughton, after explaining the causes of the long interval between the resignation of Bishop Chapman and his own arrival, stated that errors had been committed both in reference to his predecessor and himself, through inexperience as to Episcopal jurisdiction in the Colonies. In a colony, distinction must be made between the *spiritual* authority and the jurisdiction or *legal powers* exercised by a Bishop. The *former* entirely depends upon his consecration, and is derived from the Church in which he ministers, being, in fact, the mode in which he is 'ordained for men in things pertaining to God.' The *latter* is his authority to exercise his commission in a particular locality, and determines in some points the manner of its exercise within that locality. This distinction it is most important to maintain, inasmuch as the suppression or non-recognition of the spiritual authority would verify the worst taunts of the Church's enemies, and subject Divine things to human law; while, on the other hand, the absence of any limitation of that authority would subject us to a spiritual despotism, which we, no more than our fathers, should be willing or able to bear.

His Lordship also spoke of the position of the Clergy, as ministering in a country where the Church is not established by the local law. To the *dictum* that the Act of Uniformity does not govern the Colonial Churches, he entirely demurred. Passing by the undoubted right of the Imperial Parliament to limit the powers of any Colonial Government, and the question of its having, whether knowingly or not, so limited them in this respect, the single circumstance of every Bishop being bound by that Act, and only empowered to ordain on the strict conditions of binding his Clergy to its provisions, establishes that Act '*in foro conscientie*' as binding on all those Clergy. What, then, he had been required by the Imperial Government to observe himself, and to impose on them, it would be an absurdity to allow an inferior Government to alter or forbid. When, therefore, any Clergyman declared his acceptance of the three Articles of

the thirty-sixth Canon, he distinctly bound himself to the English Prayer-book and its Rubrics. This was his meaning in maintaining that the Act of Uniformity was binding on them. The Clergy could not in honesty go back from that declaration; the Colonial Government could not absolve them from its conditions, their conscience would demand obedience to them, even were the Civil Power to forbid their observance. Take the case, for example, of marriage with a deceased wife's sister. In this colony, such a marriage is said to be legal; yet to the Clergy it would be an illegal act, being forbidden by the Church of England. He was glad that by one of the provisions of the new Marriage Ordinance, his Clergy were set free from the necessity of choosing between their ordination vows and obedience to a law at variance with them."

It is stated in the above account, that Bishop Claughton has visited every Clergyman stationed in Ceylon. The following extract from his diary of a recent journey will serve as a sample of the way in which he has performed that work:—

"Saturday, May 21st.—I left Kandy by the Colombo coach. At Kaigalle, I was met by Mr. Shaw, and went to breakfast at his house. Afterwards, I addressed a large body of Tamil road-coolies, who had been collected by Mr. Burleigh (the officer of the division), when they came off work. They were attentive, and I had a good interpreter, both in Mr. B. himself, and his clerk. I afterwards visited Mr. B.'s *hut*, where he lives with his mother. It was the simplest structure possible—merely bamboo-poles and talipot-leaves, fastened with jungle rope, and could all be removed in half an hour. I went to the Government-agent's house in the afternoon, where, in Mr. Saunders' absence, Mr. Shaw was my host. I held a meeting of the Church Committee in the Cutcherry, to discuss their prospect of building. We afterwards went to view the proposed site of the church, with which I was quite satisfied.

Sunday, May 22d.—I had fixed to have Singhalese Service at nine, and accordingly went to the Court-house at that hour; but owing to some mistake in the notice, it was not understood, and the congregation did not appear. At eleven, I held an English Service, fairly attended; and at half-past four, I had an excellent congregation. My visit to the station was made with very short notice, and many of the residents were absent. But I saw quite sufficient to show the good feeling that prevails here; and I have promised them to come again, if I can, before many months are over.

Monday, May 23d.—Mr. Shaw very kindly drove me to Ambepusse, where I had sent my horse. I found Mr. Herat waiting for me, and he and I rode together to Madetruwite, his native village, in which there are Christians (his own family included), who have been such from the time of the Dutch. I was expected, I perceived; for there were the usual native decorations at his father's house to welcome me, and a crowd of people who remained during the whole of my visit. After breakfast, I spoke to the people, both Christians and heathens. The Buddhist priest of the neighbouring temple came to see me while thus employed. He and I had some friendly conversation, and soon were sitting side by side (a sight I

wish some of our English friends could have witnessed) with the crowd of villagers before us. I continued my address to them, turning to him now and then with some explanatory remark. It was impossible not to admire the kindly spirit which he displayed; for although I naturally forbore to speak severely or harshly, I was, *in fact*, teaching his flock a new doctrine, in his presence. But I have always taken the opportunity, when I could, of making my first approach to the priest, to show them both that I would teach openly, and that I would not teach in an unfriendly spirit, or one of contempt, for their religion. I left my kind host in a short time, and was accompanied nearly a mile on my way by several of the villagers; there, after a friendly parting with them, Mr. Herat and I rode back to Ambe-pusse. Mr. Shaw drove me back to Kaigalle for the night."

TINNEVELLY MISSIONS.

The following paper, being a general view of the Missionary work in Tinnevelly as it presented itself to a recent observer, is taken from the *Calcutta Christian Intelligencer* :—

1. On visiting in rapid succession the several stations in South Tinnevelly, the most obvious aspect of the external work is its *sameness*. There is a homogeneity in these missions, of material, of system, and of result, which contrasts in a marked manner with what one observes in North India, or even what one may see on crossing the Western Ghâts into the neighbouring province of Travancore. With a trifling exception, the converts have been of low caste: the bulk of them are Shanars engaged in the same occupation, deriving their subsistence from a scanty agriculture eked out by the various productions of the palmyra. In religion they were all votaries of the debased superstitions of devil-worship, which in every part of India we find amongst the lowest castes of the Hindoo population, a fetish worship mingled with some fragments of Brahminical mythology, forming in the lowest deep of Hindooism a lower still. From Mahomedanism there have been no converts in Tinnevelly. Owing to this sameness of the original material the congregations have little of that composite character which pervades the native churches in North India. There is not that confusion of tongues which is a natural barrier between the Hindoo and the Mahomedan convert at Agra or Delhi. They all have but one language—their own copious and not inharmonious Tamil. The Missionaries throughout North India beyond Bengal will appreciate this advantage. Uniform however as the Christians appear to an outside observer in race and social position, and regarded as alike degraded by other classes of Hindoos, yet among themselves they have caste distinctions to which they cling with tenacity. The observances of caste which have disgraced the native church in Tanjore and Tranquebar have never indeed been tolerated in Tinnevelly; yet still there remains a deeply-rooted caste feeling. It shews itself in the fact that the Shanars, Palliars, and Pariahs, into which the converts may be divided, never intermarry. A similar distinction obtains to this day in Kishnaghur, where the descendants of Hindoo converts do not marry those of Mahomedan origin,

not even now in the third generation of their Christianity. However, these differences have no appreciable influence in determining the light in which the entire community is regarded by those who are without. They are a community of low caste or outcaste men, and the conversion of the whole body of them would not affect one jot the Hindoos who have any pretension to the social position which the magic of *caste* confers. Even before their conversion to Christianity the Shanars and their Pariah confederates were a people dwelling alone, and though they are united in a common faith which is gradually drawing them into one community, the gulf betwixt them and the rest of the population remains impassable. The few converts from higher castes have mostly been the fruit of education in English schools. These remarks apply only to South Tinnevely; in the Northern part of the Province we are told the converts have been of all castes; but hitherto the number has been comparatively few. We have dwelt upon this peculiarity of the Tinnevely Missions, because it explains what otherwise might seem inexplicable, the slow progress which Christianity makes among the heathen of the Province. We read of converts reckoned by many tens of thousands: and then we are told that the Christians are a mere fraction, not a twentieth of the population. Indeed a very short sojourn in the district suffices to force on one's notice a rampant heathenism in every direction. Its signs and marks are to be seen in every corner of the road, and on almost every forehead of the passers by. The traveller is fortunate if the inopportune occurrence of some Hindoo festival, suspending all business and plunging the mass of the people into riot and uproar, does not delay him on his journey. He then sees that the crowded churches of orderly Christian worshippers bear but an insignificant proportion to the heathen population, and that this numerical disproportion is still further enhanced by the peculiar social position of the Christians, which so completely segregated them even while they were heathens from the bulk of the people.

2. The fact that the great body of the converts are of one social class, and that of the lowest, unfavourable though it is to the diffusive influence of the Gospel-leaven through the Hindoo community of the Province, is yet attended with some obvious advantages in carrying on the pastoral work which necessarily absorbs so large a portion of the Missionaries' time. On it depends in a great measure another marked characteristic of the Missions, namely, the *thorough drill* in which they are kept. It would probably have been impossible to maintain such a system of strict order and discipline in any community originally embracing individuals of various social positions. A facile and homogeneous mass has readily received like plastic clay the moulding impression. Any one who has had experience of the disorderly hubbub which seems the normal state of Hindoos in a crowd, will not fail to recognize in the decorum which pervades the Christian congregations and assemblages of Tinnevely, the result of much careful drill of a system which, first laying hold of the child in the methodical exercises of the Infant school, never withdraws its controlling influence. The Missionary's word is still law; and though this law is, happily, a schoolmaster to bring them to Christ, yet the people are, for the most part, still children, and are treated as such. We who are

accustomed to a somewhat freer development in the North, where indeed the newly found liberty in Christ not seldom borders on licence and disorder, would be struck with the appearance of a Tinnevely congregation. Very unlike the scenes to be witnessed in our Churches, where chairs and benches give a semi-Anglicized attitude to the worshippers, the orderly rows of the people, male and female, are seated on the bare ground—usually a pavement of tiles or tessellated granite—they rise simultaneously to sing, they kneel or prostrate themselves in one solid mass to pray. When the blessing is pronounced, all remain in a devout attitude of silent prayer before they disperse, and in like manner every individual on entering Church reverently bends the knee in solitary devotion. The heartiness of the responses is a feature of the native Church which happily is not strange to us in North India, though from the vast number assembling in the Tinnevely Churches it is more striking. But the peculiar method resorted to for ensuring attention and enforcing the points of the preacher's discourse bespeaks the systematic drill which has become natural alike to the people and their instructors. It therefore excites no surprise when the Missionary suddenly arrests himself in his delivery to ask one or another of his audience to finish the sentence for him, or calls for a recapitulation of the heads of his discourse from a full chorus of school children. Certainly the readiness and intelligence of the replies thus elicited cannot but surprise the stranger, and reconcile him to a custom which at first sight carries in it something too dictatorial for the pulpit. One may observe as indicative of the submissive character of the people, contrasting again with the forwardness, or independence, with which we are familiar in the North, that the only persons who sit on chairs are the native pastors and their wives. And even the surpliced native minister reverently divests himself of his shoes as well as of his turban before he enters the Church. We confess we should in this instance rather see adopted the practice of the neighbouring Syrian Churches in which the officiating priest puts on sandals as part of the prescribed dress in which he ministers,—a custom allusive probably to the usage at the Paschal Feast, as well as to the apostolic injunction to have the feet shod with the preparation of the Gospel of peace, itself an allusion to the prophetic apostrophe, "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Besides the assembling in Church on Sundays and Festivals, there is the daily gathering in the village Prayer-house in the early morning. The service consists of reading the Scriptures, and prayers selected from the Liturgy or extemporaneous. The catechists conduct these services, which are well attended. The village system, which is so distinctive a feature of Hindoo life, is preserved to some extent in the Missions. In every village there are headmen or "elders," who meet and decide cases of dispute between the Christians. A solemnity is given to their proceedings by their court being held in the Church Porch. In the numerous villages where the Christians and Heathen are dwelling together, the former have their own headmen, who are recognised as such by the Government officials, certain duties connected with Revenue and Police devolving upon these village Patriarchs.

The Bible classes for men and women are an interesting adjunct to the Sunday congregations, and are means of maintaining something of the discipline of the school amongst quondam pupils. In most of the congregations it is customary for the adult members to unite in such classes under the direction of the catechists, the women's classes and the men's being held at different hours, before and after service. These classes are very beneficial in keeping up the scriptural knowledge obtained in school, and it is a most interesting sight to see the facility and aptness with which texts are quoted and found in the Tamil Bibles which all bring with them. In the class of young mothers, as we watched the one hand dexterously turning over the leaves of a well-used Bible, while the other was engaged in stilling the restlessness of the little semi-nude babe jealous of its mother's attention being directed otherwise than to itself, we could not but feel sanguine of the future of these little ones in the fear and nurture of the Lord, when their parents were thus eagerly desirous of the sincere milk of the Word, that they may grow thereby.

3. The almsgiving of the Tinnevely Christians is on the same systematic plan as the rest of their Church-life, and the result in the amount of money collected is a testimony to the reality of their Christian principle, as well as to the judicious management which evokes their liberality and gives it a right direction. In one of the oldest stations the Church Fund (apart from various other Funds for benevolent and religious objects) remits this year to the Parent Society some Rs. 800, being half the amount expended in the year by the Society in the salaries of the native agents of that particular district. In another the Native Missionary Association has subscribed the same amount during the year for the maintenance of ten native evangelists to the heathen villages around. In some instances the *Dhurma Sangam*, or religious association, has accumulated considerable property, the income from which is of the nature of a fixed endowment. And such endowments, it is needless to say, will be of paramount importance in securing permanence in the Native Pastorate. The number of objects which claim the liberality of the Native Church strikes one as rather unnecessary in such an inartificial state of society. It is a penalty which we in England have to pay for our extremely developed individuality, that there seems an indefinite multiplication of religious societies and charitable associations, each appealing to some particular party, or representing the favourite hobby of a few. But surely the Native Church in India might, as yet, unite *simplicity* with its liberality. In a Return required from the Missionaries of the *Church Missionary Society* in Tinnevely, we observe no fewer than *seven* distinct funds to which the Native Christians generally subscribe, and besides these there is an eighth column in the Return, headed 'Miscellaneous.' If instead of this variety of collections for specific objects, the Christians were encouraged to set apart on each Lord's day and offer in the Church some portion of their substance as God hath prospered them, and the aggregate were afterwards divided by some central board in which the Native congregations should be sufficiently represented, the practice would not be unsupported by Apostolical precedent, and the effect would be more impressive, and tend more to unite the congregations into one organic whole as a self-regulating Church of Tinnevely than the

present system, according to which, as far as we could gather, the individual English Missionaries are the responsible managers and trustees of the various funds, and account for them to the Society under which they act. This, however, is a matter of detail, on which an outsider can be scarcely qualified to give an opinion. It was certainly pleasing to observe that over and beyond the contributions as expected or required from the people, private liberality would sometimes show itself in what may be termed free-will and thank-offerings. One such by its thoroughly native character particularly interested us. A wealthy headman had beautified his parish church by the offering of a great brazen candlestick, or rather lamp-sconce, wrought in polished brass, at a cost of Rs. 150. It had seven branches, and seemed to have been designed after the pattern of the candlestick represented on Titus' Arch. The generous donor presented along with it certain land and palmyra trees, yielding a yearly profit of Rs. 25, to defray the expense of the light which is nightly burned for the evening service.

4. The educational work of the Missions is kept up to a high state of efficiency throughout the district. In other parts of India the opinions of Missionaries have been divided, and their practical efforts somewhat weakened by discussions on the relative importance which education ought to hold as a department of Missionary work. But the education about which they have sometimes differed in opinion has been the instruction of heathen children with a view to their conversion, or as a preparation for the future preaching of the Gospel with augmented effect. None have ever doubted the obligation to educate the children of converts, and this, happily, is the educational work which in Tinnevely is sufficient to occupy almost exclusively the attention of the Missionaries in this department. They have accordingly devoted time, money, and labour to it, without any misgivings, or weak withholding of hearty efforts: and the result may well reward them. The schools are thoroughly well taught, and the appearance of the children is most gratifying, and full of hope for the future progress of the Churches of which they will one day form the staple and substance. There are three grades of schools, in which the Christian youth of the district receive an education which is thoroughly religious, as well as fitted to make them useful members of the society in which they are to move. The lowest, or rudimentary germ, is the village day-school. In this boys and girls together get an elementary education, being taught, besides their Bible lessons, the three indispensable R's. In connexion with this there is in some stations a night-school, in which opportunity for further instruction is afforded to those who have left school to engage in out-door labour. Next in order come the boarding schools for boys and girls, which are to be found flourishing under the fostering care of all the English Missionaries. The native ordained brethren are relieved from this responsibility, which, as regards the children in their districts, is transferred to the nearest Missionary. Boarding schools in the Mission compound are an institution not unknown to us in North India, and in many stations they are so admirably conducted in their discipline and their studies that the Tinnevely schools could not surpass them; and in outward aspect and immediate effect, they may be said to pursue the same system, and to attain the same

successful result. But when we look deeper into the working of the system in the North and the South, we shall find an original difference in their starting point which cannot but eventuate in a widely divergent issue. In Northern India our Mission boarding schools have been mainly replenished with orphan children, the bereft or outcast offspring of heathen parents. These children are baptized and educated as Christians; but they, alas, have no home ties. No responsibilities of helping or providing for mother or sisters devolve on the boys to be a check to natural selfishness; no relatives jealous for their family honour form a safeguard to the virtue of the girls. Is it then to be wondered at that, under the fair exterior of our orphan schools, there often are developed the seeds of moral evil, and that the most anxious and watchful care of the Missionary and his wife are sometimes ineffectual to check its growth? But in Tinnevelly, the case is different. The children are only withdrawn for a time from their homes. They return to them in their holidays, and instead of being originally poor outcasts, physically and mentally brutalised and degraded, they are the most promising children of the district selected on account of their superiority in the elementary day schools. In this last respect the Tinnevelly boarding schools differ materially from those which, a few years ago, used to offer such a pleasing spectacle to the visitor of the Kishnaghur district. The Kishnaghur schools were intended to bring under instruction all the Christian children of an age to attend school; and, to overcome the reluctance or indifference of the parents, the inducement of temporal support to the children while at school was held out in addition to a free education. The principle of selection from the day schools of the most deserving scholars was not applied to winnow and sift the material for the boarding schools, so that these came to be viewed as the natural and equitable provision for the general education of the community. Thus there sprang up a system of eleemosynary education which, relieving the parents of their natural obligations to support their children, sapped the foundations of family life, and fostered a spirit of dependence on the Missionary in temporal things. These disastrous tendencies outweighed in the estimation of the Kishnaghur Missionaries the immediate results, pleasing though they were, of well-filled and orderly schools. They felt that there was an unreality in an education which needed to be thus forced, and they have wisely returned to the healthier plan of day schools for affording such an education to the Christian children as is suitable to their station in life. Knowing something of the insidious evils which grow out of such a system as has now been abandoned in Kishnaghur, we could not share the regret which some of the Tinnevelly Missionaries expressed at the reduction recently made under orders from Home in the number of the boys who are to receive gratuitous education and support in the boarding schools. We think it a wise restriction which would limit the number by the probable requirements of the Training and Preparandi Institutions for a due supply of agents to be trained for employment in the Missions.

This leads us to the last of the three grades of schools—the Training Institutions. These are indeed the crown and glory of the Tinnevelly educational system; and as they reflect the highest praise on the well-sustained labours of past years which have achieved such results, so likewise are they

full of promise for the future when these well-trained and thoroughly disciplined teachers will have overspread the whole Province. For young men there are two institutions in connexion with the *Christian Missionary Society*, both at Palamcottah, and one at Sawyerapuram for the students of the *Society for the Propagation of the Gospel*. There is also a head seminary belonging to the latter Society in Madras which draws its students partly from Sawyerapuram; and a Training Institution of the *Church Missionary Society* for female teachers at Palamcottah. All are in vigorous working order, with their full complement of students, for whom, as the Tinnevely congregations are rapidly increasing and extending, there is no fear of lack of employment, so that the institutions should be turning out more trained agents than the Missions demand—a contingency which has more than once brought to a premature close similar schools in North India. The chief difference between the Sawyerapuram and the Palamcottah Training Institutions is that English is taught in the former and not in the latter. Till recently some slight knowledge of our language was imparted to *élèves* at Palamcottah, but at present the Vernacularists have it all their own way. Whereas at the seminary of the other Society the boys are thoroughly grounded in English, and in the first class are carried on to the standard of the Entrance Examination at the Madras University. The extent to which English ought to be introduced into the course of education, especially for Mission agents, is one of the few practical questions on which the Missionaries appear to differ. We fancy that here, as elsewhere, facts will prove stronger than theories, and that both parties will be brought to acquiesce, at least as regards the training of agents; and that while the Anglicists recognise as indispensable for future usefulness a thorough mastery of Tamil composition, and acquaintance with its classical works (for such, we are assured, it does possess) so that the students may take a pride in their own vernacular and consecrate it to the creation of a Christian literature, the Vernacularists on the other hand will find that national sympathies and simplicity of character have other safeguards than merely ignorance of the foreigner's language, and that fewer men better educated and better paid will be a more efficient and not more expensive agency than a crowd of inferior teachers. We cannot leave the subject of the educational work of the Mission without noticing the eminently successful English school for Hindoos at Palamcottah. Besides its important influence for good amongst the caste people of the town, it has contributed to the Mission agency some of the best qualified and most devoted of the Pastors; while the converts of the higher castes in this district have with few exceptions been from this school.

5. The probable future of the Tinnevely Missions is a speculation in which one cannot but feel much interest when witnessing the present hopeful beginning. The questions are eagerly entertained, What prospect is there of the Mission becoming a self-sustaining Church? What hope of Christianity propagating itself from Tinnevely to other regions of the Tamil-speaking millions? To the latter question we have already in our remarks on the predominance of the low caste element supplied a partial answer. In view of the strength of Hindoo caste-prejudice, we think it would be unreasonable to expect that the heaven will work to any great

extent from the Shanars to the rest of the Hindoo community. No doubt, individual cases will occur of naturally-gifted Shanars, who as well-educated preachers to the heathen may become influential, and be the means of gaining converts higher in the social scale than themselves. But these will remain exceptional instances. The measures of meal to be leavened, be they many or few, must be in the same vessel. But caste distinctions amount almost to a physical separation. The spheres of the Brahmin or Vellala and of the Shanar or Palliar do not intersect in any one point. While the diffusive action of the Gospel is thus checked by all but impassable barriers, there is still much to be hoped for of an indirect help to the Christian cause throughout India from the growth and consolidation of a vigorous Shanar Church in the South. The Gospel has the promise of this life, as well as of that which is to come; and through its elevating influence, there is every reason to expect that the Shanars will press hard on the steps of the higher castes in the race of material and social improvement: and so becoming a real power in the nation will serve to recommend the Faith through which in all its regenerating efficacy they have obtained new life. Is the heaven then working throughout the Shanar and other kindred castes? To this question we believe the Missionaries will reply decidedly in the affirmative. True, there is not now the wholesale conversion of villages which marked a former stage of the movement. Instances of a village community placing itself under Christian instruction and discipline are now comparatively rare, and the Missionaries have become cautious in receiving such as do offer. But in a less ostensible and surer method the truth is spreading. Especially through the natural operation of family relationships it extends its fibres of influence. One or two good Christians of a family will be the means of gradually bringing into the fold others of their relations. And these generally come in groups. Individual converts are somewhat mistrusted. There is often reason to suspect something wrong at home when a single member of the family comes forward as an inquirer; and even if he is sincere, the subsequent temptations are frequently too much for his feeble character. But it is otherwise when two or three of a family offer themselves for baptism. Such cases generally prove satisfactory: and though no very deep spiritual motive may have in the first instance prompted them, their circumstances are favourable for the development, under careful instruction, of the substantial virtues of the Christian life, which has its firmest natural support in that institution of the family so expressly blest of God.

We must not omit to mention in our estimate of the diffusive energy of Tinnevelly Christianity, the Missionary work which the Churches of the South sustain in the Northern part of the Province, as well as their more distant enterprize amongst the Tamil immigrants of Ceylon and Mauritius. All these fields draw a supply of Catechists from Tinnevelly, who are partly supported by the Churches of their native province.

The other question which we adverted to is of more difficult solution. One cannot doubt the inherent energy of the Gospel to take root in every land, and to vindicate its high and unabated claim to be the power of God unto salvation to every one which receives it. And as the association of those that believe into a separate community or Church, with its appro-

prate ordinances and ministry, is as essentially a matter of Divine ordination, it might appear, under one aspect of the question, almost superfluous to inquire whether these thousands of Tinnevely Christians can form a self-sustaining Church. If any doubt remained of the capacity of Hindoos to become a self-reliant Christian community, that doubt may be at once and decisively removed by a glance at the neighbouring Church of the Syrians, which, undoubtedly, comprising only a very small foreign element, and for centuries recruited by proselytes from amongst the heathen, has in spite of persecution, and unshielded by political prestige, subsisted to this day as a duly organized and self-supporting Church. Nay, in Tinnevely itself, we discover by a letter of Mr. Hough, given in Bishop Middleton's Life (Vol. II. p. 125), that so far back as 1819 two native clergymen were zealously and successfully maintaining and extending the work commenced twenty years before by the apostolic Swartz; and this with very slender and uncertain pecuniary help from the Danish Mission. Their statistics of that year exhibit an increase to the Church of fifty-two adults and 117 children. Whence then the serious misgivings with which Missionaries in India and Committees at home ask the question, When or how is the Tinnevely Mission to become a self-sustaining Church? We think the solution of the discrepancy between the theoretical expectation and the actualities of the case is to be found in two facts, and in these two taken together. The first is the fact, which has never been concealed or disguised, that the mass of the converts were at their first admittance within the pale merely Christians in name. They placed themselves under the guidance of the Missionary, and giving up many heathen customs and adopting Christian ones, they were brought under Christian instruction, and regarded by their heathen neighbours as Christians even before they were baptized. To this day there are many such Catechumens, and even where baptism was not withheld, the admission to the Church was bestowed rather in generous hope for the future than on the test of present attainments. The Church was regarded as an hospital for the sick rather than as a sanatorium for convalescents. The Missionaries did not reject imperfect motives, so long as they were not manifestly corrupt, nor demand as a qualification for admittance within the pale that exhibition of a quickened and enlightened conscience which is ordinarily developed only under the teaching of the Church and within the *perichoresis* of the Spirit. But this fact of the origin of the Tinnevely Churches, in the operation of very mixed motives on the part of the converts, would not of itself account for the present dependant condition of the Church on foreign aid. It must be combined with the second fact, that the Missionaries have aimed, and wisely aimed, at a high ideal. The Christianity they have introduced and sought to naturalize has been of a highly cultivated type. Had they been content with the nominal Christianity of the early shoals of adherents (and here is the cardinal difference between them and the adjoining Missions of the Romish Church) they could have easily overrun the province with a half-pagan form of Christianity, with ignorant votaries supporting from superstitious fears an indigenous priesthood almost as ignorant as the people themselves. But our Missionaries chose a more excellent way. The Christianity they have

brought has been of the high standard of reformed, enlightened, and educated England; a Church system resting on the allegiance of an instructed people, and carried out in all the activities of Christian benevolence by an educated ministry. To raise such a mass of nominal adherents, unexpectedly thrown on their hands by Providential events, to the standard of a well-instructed and religious Christian community, was, so to speak, a *dead-lift* in the efforts of Christian philanthropy, which taken in all its circumstances has been an honour to Missionary enterprise, and been attended with remarkable success. The work, however, is not finished, the ponderous block which has been thus far laboriously raised from the quarry-pit has not yet been fixed in its place, and till then the scaffolding cannot be safely removed. But steps are being wisely and cautiously taken towards its removal. And this especially, in the gradual advancement of native ministers to spheres of responsible and all but independent action. Already one Shanar pastor holds independent charge of a district, and the work prospers in his hands.

This paper has already so far exceeded, we fear, the patience of our readers that we cannot at the end of it write of the native pastorate in any measure adequate to the prime importance of the subject. We would only say that we view the establishing of the Tinnevelly Church by means of an endowment for its native ministers as a question of pressing importance which ought to be no longer delayed. We should strongly urge a special movement being made in England as well as India for this object. The people are willing to the limit of their present ability, and if they are assisted to such an extent as to secure to them well-educated pastors, there is every hope that, with that Divine blessing which has hitherto rested on their Churches, they will gather strength as they grow, and soon be independent of further foreign aid. The contemplation of this *euthanasia* of the Tinnevelly Missions in their attainment to the status of a self-supporting Church, leads to the question on which we cannot enter now, of a Bishop for Tinnevelly. Suffice it to say that a very slight acquaintance with the actual condition of the Missions was enough to convince us that the question is one upon which men have decided "with equal rashness contrary ways." No cut and dry theory of ecclesiastical polity can be safely applied here. The peculiar relation between the European Missionary and the native Church with its pastors involves points of *government* in the Church, which it were impossible to ignore in the introduction of episcopal authority. And we see no other safe solution of the many questions of jurisdiction which would inevitably arise, than such a development of the Native Pastorate as would render practicable the withdrawal of the European agency simultaneously with the installation of the Bishop. Not, perhaps, the immediate withdrawal of all English Missionaries. The Bishop, even if himself one of the experienced labourers in the field, would require his archdeacons, men of experience like himself. But the Missionaries ought then to resign all their functions as pastors. Whether that day is still to be remote or will be accelerated depends mainly on these two practical points, the training of an educated ministry, and the securing for them an adequate maintenance by an endowment for the native clergy. When it does come the

present Missionaries, or their successors, in laying down the pastoral staff, will have abundant cause to thank God for having wrought through their instrumentality as thorough a work as any, we believe, which adorns the annals of the Church of Christ.

ON BISHOP COLENZO'S LETTER TO THE LAITY OF NATAL.

From the Georgetown "MONTHLY CHURCH NEWS."

BISHOP COLENZO'S "Letter to the Laity of the Diocese of Natal," dated London, 20th April, 1864, is interesting as a deliberate sketch of the line of resistance which he intends to adopt, if he should have the opportunity; and as presenting in a condensed form the advice which he has gradually obtained since the results of his trial were made known to him about the end of January last. It may be presumed to be a *précis* of the best that he can say for himself, said in his best manner.

First, he denies the legality of the trial, partly on account of the alleged incompetence of Bishop Twells, "who" he says, "has no closer relation to the Diocese of Natal than the Bishop of Jerusalem, or the Bishop of Honolulu." Bishop Colenso must know better than this. The Bishop of the Free State, it is true, neither holds the Queen's Letters-Patent, nor is his Diocese within the limits of the Queen's dominions. But he was consecrated under the Royal Licence; and at the same time, although the consecrating Bishop was the Archbishop of Canterbury, he took the oaths of canonical obedience to the Bishop of Capetown. To the fullest extent, then, that the nature of the case allowed, the Crown co-operated to establish Bishop Twells as a Suffragan of the province. It is a principle sufficiently recognised by canonists, that every duly ordained Bishop is a Bishop of the Church Universal; that the restriction to a particular diocese or province is purely a matter of positive law (*jus positivum*); and that occasion *may* arise which would justify any Bishop in overleaping the territorial limits by which the ordinary exercise of his office has been hedged in, and exerting *pro cà vice* an authority as truly world-wide as appertained to the Apostles themselves. If, then, the Bishop of Capetown had been able to gather to his assistance, as additional assessors on the trial, the Bishops of Honolulu, Colombo, and Mauritius, and even half a dozen American Bishops, it would have been a grave question for him, whether, in justice to the accused Bishop, as well as in the interests of Christendom, he was not *bound* to do so;—bound by maxims flowing directly out of the nature of Episcopacy, and antecedent to all Canon Law whatsoever.¹ Nor are we aware of anything in the Bishop of Natal's Letters-Patent at variance with these principles:—saving always the indispensableness of the Metropolitan's presence as presiding Judge, provided he were able to be present. *A fortiori* the presence of Bishop Twells, who was consecrated by Royal Licence to be a suffragan of the

¹ See Bingham's *Antiquities*, book ii. c. 5. Also Van Espen (*De Curia Episcopali*), vol. i. pp. 125—135, folio edit. Louvain, 1753.

province of Capetown, cannot have been an irregularity invalidating the trial of a comprovincial Bishop. In accordance with a resolution (No. II.) adopted in a conference of the South African Bishops, 26th December, 1860, and signed by him as Bishop of Natal, Bishop Colenso, 1st January, 1861, heard Archdeacon Mackenzie make the following declaration: "In the name of God, Amen. I, Charles Frederick Mackenzie, chosen Bishop of the Mission to the tribes dwelling in the neighbourhood of the Lake Nyassa and River Shire, do profess and promise all due reverence and obedience to the Metropolitan Bishop and Metropolitan Church of Capetown, and to their successors. So help me God, through Jesus Christ." Bishop Colenso then joined in the laying on of hands. In the same conference of 26th December, Bishop Colenso, as then Bishop of Natal, also subscribed the two following resolutions:—I. "That the time seems to have arrived for sending forth a bishop to promote the advancement of Christ's Kingdom in the regions lying beyond the Orange River. II. That the bishop to be appointed should have for his spiritual field those countries beyond the Orange River originally included in the Diocese of Capetown." —(*Colonial Church Chronicle*, April, 1861). It is worse than unfair, in the face of these records, coupled with the circumstances of the consecration of Bishop Twells, to insinuate, as this pamphlet (p. 17) does insinuate, that the Bishopric of the Free State was arbitrarily created by the Bishop of Capetown, as part of a wider and yet unfinished plan, to serve sinister ends of his own; to contrast such Bishops with the "*lawful* Bishops" [the italics are Bishop Colenso's] of the province; and to throw dust in the eyes of the laity of Natal by telling them that the Diocese of Natal has no more concern with Bishop Twells than with the Bishops of Jerusalem and Honolulu.

We cannot pursue Bishop Colenso at this length throughout his pamphlet: but to two or three points we must briefly advert. The writer says (p. 4), "I deny altogether the right of the Bishop of Capetown to sit in judgment upon me in this matter, or to exercise any kind of jurisdiction over me." If the Bishop of Capetown has not jurisdiction in the first instance over the Bishop of Natal, who has? Certainly not the Archbishop of Canterbury; nor the Queen in person; nor the Privy Council; nor the Colonial Civil Courts. The Privy Council in Mr. Long's case do indeed rebuke the Bishop of Capetown as though he had offended against the first principles of justice in not leaving it to others, "men of legal knowledge and habits," "to frame the decision which he would afterwards pronounce." But that they have the shadow of a legal ground for thus requiring the Colonial Bishops to devolve their inherent judicial functions upon Civil lawyers, and to be themselves dumb on the very judgment-seat where Christ, as we believe, has placed them, the Privy Council have nowhere ventured to imply. Nor do they anywhere say that the proceedings before the Bishop which ended in Mr. Long's deprivation were nugatory or unlawful. The whole tenour of the Judgment plainly assumes the contrary. With respect to the appeal to the Archbishop, Bishop Colenso intimates that, having a clear right to that appeal, he could not use it, because the Bishop of Capetown professed to concede it to him as a favour. Would he really have us believe this? Either it was his right, or it was not. If

it was not, it was generally conceded. If it was, the pretended concession was a form of words not worth a straw. Anyhow it is the fact that the Bishop of Capetown, after delivering judgment, declared not merely his willingness, but almost his wish, that the case should be brought under the revision of the Archbishop of Canterbury, by such process and with the aid of such assessors as His Grace might be advised would best subserve the ends of truth and justice, only limiting the time, according to all precedent, within which the appeal might be lodged. All that was then wanted was the appellant. Bishop Colenso, in not appealing, has acted of course under legal advice, and, we feel sure, consistently with his whole position, which is perhaps the strangest in which a bishop ever stood. But to attempt to excite men's passions against the three "Ecclesiastics" (pp. 2—4) before whom the cause was heard, as if it had been part of their plan that the Bishop of Capetown's sentence should be final, is to commit a gratuitous and foolish injustice, which will do Bishop Colenso no good with fair-minded people.

But Bishop Colenso's grand card against the Bishop of Capetown is the Synod at Bishop's Court of 15th December, 1863. In the second of its "Minutes," that Synod affirms (*Colonial Church Chronicle*, May, 1864, p. 183) that "Inasmuch as" the English Church in this Colony "is not, as the Church in England, *by law established*, and inasmuch as the laws of England have by treaty no force in this Colony, those laws which have been enacted by Statute for the English Church as an establishment, do not apply to and are not binding upon the Church in South Africa." The Synod, "proceeding on the grounds stated in the previous resolution," in the next place "considers that the final court of Appeal constituted by Act of Parliament for the established Church of England is not a Court of Appeal in Ecclesiastical Causes for the unestablished Church in this Colony." And, by its ninth Minute, the Synod further resolves, That, in accordance with the recommendation of the Convocation of the Province of Canterbury, the "full and proper," and, so to say, official title of the Church of this Province should be "*The Church of South Africa in union and full communion with the United Church of England and Ireland* ; subject to any decision that may be come to by the united action of the English and Colonial Churches." On these resolutions Bishop Colenso bases a charge against the Bishop of Capetown of designing, and of having long since designed, to throw off the doctrines and discipline of the English Church ; and an implicit claim in his own favour, to be recognised as the one loyal son of the National Church out of all the Bishops in South Africa. The main point at issue is one not of opinion, but of fact. The Bishop of Capetown, along with others, has always insisted that we English Churchmen in this country, with or without the Letters Patent, are not in any strict and legal sense the *Church of England*, and that it is a mistake so to designate ourselves ; that, properly speaking, there is no Church of England out of England ; and that as we certainly have not brought with us into South Africa the Church of England's peculiar political rights, or a title to a share in her endowments or to a voice in the enactment of her laws, so neither have we brought with us her peculiar civil disabilities. This

doctrine, particularly that part of it which relates to our disabilities, has from various and opposite motives been vehemently combated; and it would have been combated still, if the Judicial Committee of Privy Council had not at last been in a manner forced into settling it. What was before the chief subject of dispute has now been removed beyond the reach of controversy by the express declaration of the Privy Council that "The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better but in no worse position, and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body which will be binding on those who expressly or by implication have assented to them." The South African Bishops have taken the Privy Council at their word. Let the term *National Church*, or *Church of England*, be retained in common parlance by all means. But be it remembered after all that these terms in this country are at best inexact; that South Africa knows no national Church; that the Queen's Letters Patent have neither created one, nor have been competent to create one; that, in short, between the legal positions of the Church of England in England and the English Church in South Africa there is a gulf fixed which any member of the Imperial Parliament who pleases may measure for Bishop Colenso's satisfaction by introducing a bill to bridge it; but which all but habitual sceptics know to be impassable. Such being the facts, the South African Bishops have inferred that the modern statute which bestowed on the Privy Council its present ill-omened supremacy over the doctrines of the Home-Church is a dead letter at the Cape of Good Hope. And the better to give permanent expression to these facts, they have accepted, subject to the revision of a still higher authority, the joint recommendation of both Houses of the Convocation of Canterbury, that the Church over which they preside should henceforth be officially designated by a title significant of its actual position, instead of one which has already been fruitful of confusions, is founded on fiction, will never be allowed by statesmen to work us any good, but is singularly open to be interpreted at any moment to our harm. So far Bishop Colenso's accusation has a certain relation to facts. Beyond this point it has nothing to do with facts; it is wholly untrue; and it is hard to see how Bishop Colenso can help knowing that it is so. He can scarcely help being conscious that the Bishop of Capetown has ever been as scrupulously, steadily, and heartily loyal to the Prayer-book, Liturgy, Articles, and Canons, as he himself has been restlessly disloyal to them; and that if there is a Bishop now alive into whose heart, probably, the desire never entered that a doctrine of the Prayer-book or Articles should be altered;—whose every energy is given to the task of teaching and leading men to love and obey the Church of England as she is, in her integrity;—that Bishop is the present Metropolitan of South Africa.

We have already far exceeded our limits, having left some inviting points untouched. We have only a parting word to add. Bishop Colenso, addressing the world at large, and the Privy Council in particular, at least as much as the laity at Natal, has interwoven with his argument such indirect assurances as he supposes will benefit his cause;—"he will be

staunch to the civil power, if the civil power will be staunch to him; the Bishop of Capetown," he tells us, "is an innovator, and a rebel;—for himself, he has always been a true man, and is prepared to be so to the end." But to what end? He is devoted to the "*Christ that is to be.*"¹ This is true. The Christ whom Paul preached, Bishop Colenso has renounced. In the nineteenth century of the Christian era, he is in search of an Unknown Saviour. He charges the Bishop of Capetown with defection from the English Church, in the same breath with which he invites the laity of Natal to choose the "more excellent way" of forsaking that Christ in whom Apostles, and Martyrs, and the holy men of every age have hitherto believed, and plunging with himself into the dark!

THE MISSION TO THE SANDWICH ISLANDS.

THE Queen of Hawaii is intending to visit England, with the hope of exciting an interest in the fate of her people, and of obtaining a more efficient support to the Anglican Mission among them. This support is the more necessary at present, as the Church in the United States of America is still compelled by the continuance of the Civil War to postpone giving the Mission the aid, both of Missionaries and money, which was originally intended. The Rev. E. L. Cutts, the Bishop of Honolulu's Commissary, writes thus:—

"The present King declares that he looks upon the infant national Church as 'a sacred legacy bequeathed to him by his brother;' and it is also evident from his acts that he is as fully impressed as his predecessors with the importance of the policy of giving every aid to the English Mission to establish itself as the national Church of the Islands.

The most formidable opposition which the Mission encounters is from the French Roman Catholic Mission, which has already a large number of converts, and aims at winning the whole of the Pacific Islands to the See of Rome. The success of the English Mission has roused the supporters of the Roman Mission to redoubled exertions, and the last mail brings the news that in addition to the former staff of six priests and ten sisters, six more priests and ten more sisters of the Sacred Heart have arrived, supplied with ample funds, and are straining every nerve to win the people into their pale.

In truth, the two Missions stand in an attitude of inevitable rivalry, and their efforts assume the character of a trial between the two communions, which Church possesses the most earnest missionary spirit. It will be a great disgrace to us if, with a purer faith, and with the material advantages of the support of the King and the chiefs, and the good-will of a large proportion of the people, we find our Mission paralysed at the outset of its labours, for no other reason than the difficulty of obtaining for it the

¹ This expression is originally Tennyson's;—not a wise one, with every allowance for poetic licence. But what it means when Dr. Colenso adopts it, is to be learned only from Dr. Colenso's writings, which teach and mean, if they teach and mean anything, that the whole Bible is built upon a pious fraud.

pecuniary support of the Church of England, which sent it forth under the auspices of the Queen and the Primate.

The Mission has shown indomitable zeal and energy under many discouragements, and has accomplished a large amount of good sound work with very small means. With only a bishop, three clergy, and one school-master, it has established three flourishing mission stations in three different islands of the group. Frequent services, with crowded congregations, numerous well-prepared candidates for baptism and confirmation, a good proportion of communicants, a flourishing District Visiting Society, two lay preachers, and an offertory of more than 200*l.* a-year, are among the tangible fruits. In default of the ladies whom the Bishop long since asked for from England, the wives of the clergy and the Bishop's English governess and nurse have been turned into school-mistresses and deaconesses, and with their help 200 children are being educated in the various schools. Had the Mission had the means to enlarge its staff, and to erect some temporary chapel-schools where it has been invited to do so, it would already have reaped a larger harvest.

The present position of the Mission is critical. 3,000*l.* were raised in England for the establishment, and put into the hands of a committee consisting of the clergy and the most influential laymen in Honolulu. 2,000*l.* have already been expended in the expensive passage out, in temporary churches and schools, in a house for the Bishop, and in other necessary expenses, out of which the Bishop himself has only received 300*l.* by way of stipend. The balance of 1,000*l.* will soon be exhausted in the necessary cost in maintaining the present work."

We are ashamed to state that, in answer to the Bishop of Oxford's "Urgent Appeal" for a list of 100 subscribers of 10*l.* each for four years, only 300*l.* have yet been subscribed; of most of this sum, therefore, the Mission is at present debarred from making use. To the much-needed church at Honolulu, there is not 200*l.* subscribed.

But there are a few generous souls among us. A clergyman, whose name we are asked to withhold, has offered to give 100*l.* for three years, on condition that another 100*l.* can be raised, to send out an additional clergyman to take one of the unoccupied stations indicated by Bishop Staley as presenting every prospect of success. Surely the committee will not long call for help to avail themselves of this offer. We believe also that the Bishop of Ely has given leave to one of his clergy to leave his rectory for two or three years to help in the establishment of the new church, and gain experience for himself, a thing which the Bishop of Oxford is disposed to like and recommend. It is yet more agreeable to add, that three ladies, well qualified and trained for the work, have offered their services to the Mission. Under the peculiar circumstances of the female population of the island, the securing of such aid is of no less importance than the strengthening of the clerical element of the missionary staff. But the money is wanted to send these self-denying women out.

Let it be remembered that although hitherto no efforts have succeeded in arresting the numerical decline of the native race in these islands, their gross population is increasing, and as it increases becomes more

English in language and in blood. The Bishop of Oxford has, therefore, great reasons for the pregnant utterance in his appeal, that a timely support of the Mission is, apparently, all that is needed to make these islands *a living centre of the new life of our Church*.

INDIRECT RESULTS OF MISSIONS.

THE *Philadelphia Ledger* gives the following illustration of the indirect influence of Christian missions upon pagan nations :—

“About twenty years ago, a Mr. John H. Chandler went from the United States to Siam as a scientific mechanic, employed by a missionary society to found type for them to print the Bible in Siamese. He was a thorough Yankee in the universality of his power of adapting all his knowledge to practical uses. The King of Siam sent for Mr. Chandler, who soon established a machine shop for the king, and sent for encyclopedias, and made models and plates, and gave instructions in the arts. A young nobleman of Siam, who is now the king's factotum in all of these matters, used to come to Mr. Chandler by night, and get him to illustrate and demonstrate. The son, as the Prime Minister of Siam, has also largely enjoyed the instructions of Mr. Chandler, more especially in connexion with steam power and its machinery, and is now doing much for his country in introducing the use of steam. Such have been the labours of one good man, not a minister but a scientific mechanic. Now as to the results.

There is a large iron steamer plying between Siam and Singapore, owned entirely by natives, between Siam and China. A little time since the king sailed with quite a fleet of steamers on an excursion. He contributed two hundred and forty dollars to build a Missionary seminary, and sent a present of a thousand dollars to the widow of a missionary who had taught him English. He now employs a lady at a thousand dollars a year to teach his children English, and has established a mint, steam saw-mills, and has gilding in gold and silver performed in European style.”

Colonial, Foreign, and Home News.

SUMMARY.

THE “DECLARATION” still goes on successfully making the circuit of the Anglican Communion. In Canada, the Bishop of Quebec, after remarking that his clergymen have almost to a man signed, says :—“The wording of that document may be open to objection. It might perhaps have been drawn more happily. But I do not know. Pledges of united action must very often be wanting in pedantic precision ; and for my own part, when I can substantially agree to a man's meaning, I have long ceased

to split his words. I should not perhaps have written the Declaration myself, but I am very willing to sign it, indeed, am very glad to sign it, since these are times when we should wear our colours."

THE Bishop of COLUMBIA has appointed Archdeacon of Vancouver the Ven. S. Gilson, of Gratwick, Staffordshire, formerly Archdeacon of Montreal. He sailed for Vancouver on Sept. 8th. Bishop Hills has also secured the services of the following English clergymen:—the Revs. R. A. Doolan, P. Jenns, W. Hooson, T. Postlethwaite; and several candidates are about to proceed to his diocese for ordination. The first step has been taken towards a division of this diocese, at a meeting of the Colonial Bishops' Council on July 15th, when it was resolved, "That the Council record their conviction of the importance of separating the island of Vancouver from the Diocese of Columbia, and erecting it into a separate Bishopric, as soon as the necessary funds for its endowment can be provided." We should like to hear soon of the same venerable body taking a first step towards supplying a yet more pressing want; namely, that of a Bishop for the myriads of our countrymen in the cities and ports of South America.

THERE are now five retired Colonial Bishops, viz.:—Dr. Spencer, late of Madras, Chancellor of St. Paul's; Dr. Chapman, late of Colombo, Rector of Wootton Waven and Fellow of Eton; Dr. Russell Nixon, late of Tasmania, Rector of Bolton Percy; Dr. Anderson, late of Rupertland, Incumbent of Clifton; Dr. Aubrey Spencer, of Jamaica, who retains his see but nominally.

THE *Guardian* says:—"A scheme is said to have been submitted to the Secretary of State for India in Council for the subdivision of the existing Indian dioceses. The plan comprises the erection of three new Sees—one at Agra for the North-West Provinces; one at Lahore, for the Punjab; and one at Palamcottah for the missionary province of Tinnevely."

At Calcutta, Bishop COTTON gave a lecture to the *Bethune Society*, in April, upon "The *Clouds* of Aristophanes, with sketches of the social and literary state of Athens in the fifth century B.C." A suppressed parallel was obvious throughout the lecture between Athens and Bengal, the old Brahminical party being represented by Aristophanes and his friends, "young Bengal" by Alcibiades and the liberals of the day, and the Brahmo Samaj by Socrates and his disciples, whose failure to bridge over the chasm between the old and the new was attributed to the absence of a divine Revelation. Some complained that this parallel was only hinted, not distinctly stated. Yet the conclusion was plain enough, in which the lecturer reminded his audience that the Desire of all Nations had come to satisfy the aspirations of all who were seeking after truth and righteousness. A very large number of educated natives attended.—*Christian Intelligencer*.

IN consequence of the sudden death of Captain Speke, the proposed Ethiopian Mission has to be abandoned for the present; and the aid which

might have been rendered it from Sweden will be tendered either to Bishop Gobat in the interior, or to Bishop Tozer, who, with his party, has quitted the Zambesi region for the coast at Zanzibar.

NATAL.—The following memorial "To the Most Rev. the Metropolitan and the Right Rev. the Bishops of the Church in South Africa," has been extensively signed by the clergy throughout the Province :—

"We, the undersigned clergy ministering in the Church in South Africa, have understood that there is a probability that Bishop Colenso will return to Natal and attempt to resume the exercise of Episcopal functions in that diocese, notwithstanding his deposition from his office by the Metropolitan, acting in concurrence with the suffragans of the province—time also having been allowed for appeal to the See of Canterbury—do hereby enter our protest against any such attempt on the part of Bishop Colenso, and we do declare that we cannot recognise him as a Bishop of this Church, or hold communion with him should he return."

The following letter is from the only priest of the Diocese of Natal, who purposely absented himself from the late Visitation of the Metropolitan. The writer is by nation a Scandinavian :—

"In a letter to the *Natal Mercury*, dated May 7th, I made some remarks in regard to Bishop Colenso's case and the supposed appeal, &c. It now appears that I wrote that letter under a misapprehension, and I therefore consider it due to the Metropolitan and to the clergy, to express my regret for the course which I then adopted.—A. TONNESEN."

The Metropolitan of South Africa writes :—"Nothing can well be more deplorable than the condition of the diocese of Natal. It greatly needs more clergy; I want at this moment six. I have ordained one, and promised to ordain three more. If you hear of any, will you name them to Mr. Bullock, at 79, Pall-Mall. My visit to the diocese has, I trust, been of service. Both clergy and laity are, I trust, strengthened. They have met and taken counsel together, and feel that they have a head. I trust that if I can supply their spiritual wants soon, nearly all will stand by me and the truth."

At the meeting of the Synod of ONTARIO, in June last, the Bishop stated in his Charge that since the beginning of his Episcopate, about two years ago, eighteen clergymen had been added to the diocese, making the whole number 73. The Mission Board, with its system of missionary deputations, had been eminently successful; \$11,000 had been entrusted to it. The Bishop stated that there were but four self-supporting parishes in the diocese. There were 97 churches, four of which had recently been enlarged; eighteen more were in process of erection. This would make in all 115. The rite of Confirmation had been recently administered to 3,125 persons, a large number of whom were converts from the sects. 2,410 of these had received the Holy Communion on the occasion of their confirmation. Bishop Lewis described the recent Judgment in the case of the "Essays and Reviews" as most calamitous. A clergyman presented to a living in England might now insist upon induction from the Bishop of his diocese, while at the same time he openly declared his disbelief in

the Bible as the Word of God, and in the eternity of future punishment. "Never since the Reformation," said his lordship, "has the Royal Supremacy been presented in so offensive a shape." The only effective remedy was in the addition of one or more Articles to the XXXIX., making clear, beyond a peradventure, the belief of the Church. In order to the procuring of this, a National Synod, representing the whole Anglican Church, was necessary.—The session of the Synod lasted for three days. The principal question of general interest discussed was that relating to schools.

UNITED STATES:—The 27th annual Convocation of the Diocese of Western New York assembled at Utica on August 17. Besides the Diocesan Dr. De Lancey, Bishop H. Potter of New York was also present. The clergy attending were in number 91; and there were lay deputies from 80 parishes.

The Bishop in his opening address referred to the Conscription Law as affecting the clergy, and the necessity of a fund for the support of the widows and orphans of deceased clergy. He also asked for the election of an Assistant Bishop, on account of his own failing health. It was afterwards synodically resolved to request the President of the United States "not to insist on any of the drafted clergy entering into the military service as actual bearers of arms, but that such clergy may be assigned to special duties as chaplains, &c., seeing that they are bound in conscience and by their ordination vows to abstain from engaging in the military service as armed combatants." It was also arranged that the Diocesan should issue a Pastoral Letter recommending the raising of a general fund for the provision of substitutes for clergymen so drafted. (The present law of the land admits of no exemption of the clergy as such, but there remains an unrepealed provision from a former statute, made to meet the case of the Quakers, which it is contended by the Church, applies to the relief of her own grievance.) On the third day of the session, the Convention chose the Rev. Dr. A. Cleveland Coxe for Assistant Bishop. He received in the first ballot, 53 out of the 89 votes cast by the clergy, and 52 out of the 67 by the laity; his election was then declared unanimous on the proposition of Dr. Beach, and *Gloria in Excelsis* was solemnly sung. The annual stipend of the new suffragan is to be \$3,500, raised by quarterly collections in the parishes throughout the Diocese. The Convention deliberated and broke up in excellent spirit.

The Bishop of Missouri states in his annual address that "during the past year the number of places visited by him has not been as large as usual, while the confirmations have been much larger wherever there are clergy at work. But most of the country parishes are closed, the demands of the war causing loss of men and means and making some of them too feeble to act; and many of them will, it is feared, long continue helpless." The accounts from the other northern Dioceses are generally to a like effect. A letter says:—"Our Church is quietly weathering the war-storms. The death of Bishop Polk has settled one of our most painful and irritating questions."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

NOVEMBER, 1864.

THE PASTORAL LETTER OF THE ARCHBISHOPS AND THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

It is not without a deep feeling of humiliation that we receive this appeal from our Archbishops. That the Anglican Church should at this day still need such a warning; that terrible chastisements of Divine Providence and countless mercies to our nation should still have such a scant return of devotion and of reverence for God's holy Name and Work; that our poor destitute emigrants should still be so neglected; and that India and Africa, and the islands of the sea, should plead again and again in vain—these are thoughts full of shame and self-reproach to those of us who have not totally forgotten our duty; but to our Church surely they should come as a piercing call to rise up in earnest, at this late, who knows whether it be not this last hour of our visitation?

We shall not insult our readers by any defence of the "Letter" of the Archbishops. Perhaps the best tribute to it is that attack which was made upon it immediately in a well-known quarter, from which not only religious enterprise and zeal usually meet with a sneer, but many an admirable work, even of secular improvement, has from time to time been assailed, at first in the mere wantonness of intellectual pride, and with the heartlessness which is the doom of those who stand outside the Church of Christ, eager to denounce its shortcomings, while they never co-operate with it in one act of mercy. Enough for us that such a letter has been written, and by such authority. We grieve, as we have said, for the occasion which required it, but we

take courage in the omen that four such honoured names are attached to it.

It is a remarkable felicity of our present ecclesiastical state that Churchmen are called to work under leaders such as those who now occupy our Primatial Sees in England and Ireland. Never, perhaps, has there been a happier combination in them of tried experience, of youthful vigour, and of ripe learning. We confess to new hopes of the future, when the Diocese of York is committed to the care of one, who like his immediate predecessor, will, we feel sure, labour hard and earnestly in that much-neglected part of our most important Province. Who of us does not feel his heart full of thankfulness, that the late Dean of Westminster has been chosen to that hardest of all hard posts—yet the most honourable, because the hardest—of the Archbishopric of Dublin, where, from the high standing-point of Christian charity and devotion, and with that rare union of the zealous student and the earnest, affectionate pastor, he is destined, we humbly trust, to bring about, with the help of God, a great revival of truth and peace. Scarcely less may we rejoice that in our days of anxious controversy, and of rash words and deeds, our own Primacy is in the keeping of one whose praise it is to have reared at once a new Diocese of England into energetic, yet steady and well-ordered activity; while in Ireland, it is another sign to cheer us on, that one presides over the Church who bears the name and claims close kindred with that princely Beresford, whose noble life's service had its great and unparalleled reward, when the chiefs of the Roman Catholic and Presbyterian bodies joined, at his grave, his own clergy and people, to mourn for him who had shown them, in that land of division, how to be faithful to his own trust, and gentle, and kind, and loving, and true to parted and estranged brethren.

But we must not imagine for a moment that it is a light work, or an easy task, on which we are called to enter, or that the reconstruction of our organization in support of Missions (for no less is necessary), or the thorough awakening of our people, almost of all classes, to their great responsibility, will cost less than very strenuous and untiring labour, and real self-denial, and that of many kinds.

We shall confine the remarks which we offer to our readers now, as the Letter of the Archbishops directs itself (specially, though not exclusively), to the interests of the *Society for the Propagation of the Gospel in Foreign Parts*, but we cannot overlook, in the briefest survey of our present machinery in this behalf, the great disadvantage of two distinct Societies, such as we have at present, charged, each of them, with practically the same work.

Of course, we do not suppose that the one will give way to the other, and be fused into it, at any early period; and we are well aware that, by the blessing of God, there is a great practical agreement, and often, we trust, as there is bound to be, a perfect agreement in principles between the missionaries of the two Societies when at work abroad; but still, the fact of two such distinct Societies in England has been, we all know, the occasion for much misunderstanding in past years, and it has a constant tendency to beget party action. We do not hesitate, for our own part, to lament that the excellent men who, in 1800, founded the *Church Missionary Society* "for Africa and the East," did not build upon the tried foundation of the work of the elder Society, which had faithfully laboured then a hundred years to roll away our great reproach. It is a solemn duty of all Churchmen to strive and pray for entire unity, and complete concord, on the one basis of our Mother Church, in this work of Missions. Even the appearance in this case (we hope the reality is beginning to pass away) of different, not to speak of divided, counsels, is a wrong to this most holy cause, and, more or less, a hindrance to the work.

To take the case, then, of the *Society for the Propagation of the Gospel*, the exact representative, in its constitution, of the Church of England, it is nothing less than a grievous scandal to us that its income does not even yet amount to 100,000*l.* a year; and it is, perhaps, a greater still, that what is raised should require such incessant appeals, such laborious effort, such complicated machinery. We shall not trouble our readers with elaborate statistics; we shall not contrast the returns of the income-tax, or the expenses of our familiar luxuries, with our niggard doles to this work of our Lord and His Church. It seems better to follow the suggestion of the "Pastoral Letter," and to carry that out by showing, under a few heads, what is the present scale of our contributions.

The Archbishops urge upon us the necessity "of every parish raising its own contributions for the work, as a part of its separate parochial existence." They exhort the Clergy "to preach one sermon annually, and to make a collection for Church of England Missions." "Secondly," the letter goes on, "we pray our brethren of the laity to help them, not only by their contributions to this annual collection, but by becoming regular subscribers, if they are not such at present, or, if they are, by increasing on a new scale of Christian liberality their aid to the funds of the Societies they support, and by forming themselves into associations for the more complete effecting of this great work of God."

Let us see what is done at present in the way of parochial contri-

butions to the *Society for the Propagation of the Gospel*. We omit the Dioceses of Manchester and Chester; the former certainly, and, perhaps, the latter, it would not be fair to cite, when the pressure of the cotton famine still absorbed the main supplies of local charity; but it is a painful fact that the whole northern Province is still extremely backward in behalf of this Society, though there are Dioceses in the Province of Canterbury which hardly make a better appearance. Some of the returns which we proceed to quote from the last Report of the Society, for 1863, we have observed with astonishment.¹

The following table represents the facts :—

DIocese.	PARISHES.	CHURCHES REMITTING TO S.P.G.
Canterbury	425	203
London	473	190
Winchester	680	308
Bath and Wells	548	299
Chichester	360	164
Ely	588	225
Exeter	807	374
Gloucester and Bristol	524	224
Hereford	424	151
Lichfield	681	261
Lincoln	896	397
Norwich	1046	544
Oxford	701	344
Peterborough	644	321
Rochester	631	368
Salisbury	570	350
Worcester	503	263
York	672	262
Durham	311	140
Carlisle	275	71
Ripon	450	187

We refrain from exhibiting the facts in the case of three of the Welsh Dioceses; we know how energetically the Bishop of Llandaff has addressed himself to the pressing local wants of his most important diocese; and every one interested in the progress of our Church is aware how much has been done there of late years in the restoration, in every sense, of the cathedral, and in other ways. Of course, too, in Wales there are peculiar difficulties, but we hope we are guilty of

¹ Of course we are aware that in many instances dioceses and towns which give very feeble response to the appeals of one of our Missionary Societies are zealous, in a degree, in behalf of the other.

no unfairness in contrasting the two Dioceses of Bangor and St. Asaph ; doubtless they have their differences, which in this case may give great advantage to St. Asaph ; still the disparity is very great.

In each of these two Dioceses the parishes would appear, from the return before us, to be of exactly the same number—195. Out of these, Bangor supplies contributions from 54 parishes ; St. Asaph, from 146, the very highest proportion, we believe, of any diocese in England or Wales, a result due, we cannot doubt, in no slight degree to the faithful and long-continued exertions of its excellent Bishop, who has always been a strenuous supporter of the Society.

It would not be fair to leave this statement without some additional facts. Greatly as the Dioceses of England need to attend to the warning of this Pastoral as to parochial organization, there is no doubt that many of them have made considerable progress of late years in this respect ; and there is as little that some others send miserably unworthy contributions to this work of the Church. We shall specify a few instances on either side.

The Diocese of Oxford has the distinction of being the greatest tributary to the Society ;¹ of the larger and richer Dioceses, we believe we are correct in saying Durham must bear the reproach of being the lowest in the scale ; it is lowest of all, except Llandaff, St. David's, Bangor, Hereford, and Carlisle.

We think it not out of place to present the following contrasts besides :—

		£	s.	d.
York	contributes	1524	2	11
Salisbury	„	2622	11	10
London	„	4133	16	6
Oxford	„	4128	4	5
Bath and Wells	„	1972	2	7
Ripon	„	1766	7	8
Chichester, <i>i.e.</i> Sussex	„	1605	12	1
Peterborough, <i>i.e.</i> North- ampton, Leicester, } Rutland		1865	14	3
Durham	contributes	909	5	0
St. Asaph	„	923	17	9

¹ In this statement we take the gross receipts 4,243*l.* 0*s.* 7*d.* The net return, which we have quoted in every case but this, is below the net return of the Diocese of London by the sum of 5*l.* 12*s.* 1*d.*

It will hardly be unfair to compare Wales and Ireland :—

Bangor and St. David's	contribute	.	368	3	8
Armagh and Clogher	.	„	458	6	1

We leave these facts to speak for themselves.

Under this head we desire to call particular attention to the contributions of our large towns, the centres of commerce and of wealth. We omit again Manchester, Liverpool, and the northern towns generally, for the reason given above ; but we must confess that, bad and discreditable as we knew the case to be, we were not ourselves prepared for the facts we now mention. The following sums were paid in to the *Society for the Propagation of the Gospel* last year from some of our largest and wealthiest towns :—

	£	s.	d.		£	s.	d.
Bristol	120	12	2	Hull	22	9	5
Birmingham . . .	89	17	8	Cardiff	3	13	0
Leicester	63	3	4	Clifton	76	12	3
Nottingham	35	4	11	Leamington	54	17	3
Northampton . . .	26	12	4	Scarborough ¹ . . .	1	1	0

Here, too, comment is quite unnecessary.

The Archbishops, in the second place, call upon individual churchmen to subscribe to our Church societies for Foreign Missions, or, if they are subscribers at present, to increase their subscriptions.

We have, of course, no intention of making any comments, which would not only be offensive and invidious, but must of necessity be unfair in this branch of the subject. No one can doubt that we have amongst us in these days large-hearted men in every class and profession, who only need to be told of a just claim, and who return ever a liberal reply to it. But having made it our business to examine the "Office Lists" of the *Society for the Propagation of the Gospel*, which contain very mainly subscriptions of persons resident in London, and of the wealthier classes, we can only say we were here again quite startled at the scale of contributions. There are a few, and only a few, splendid exceptions either of clergy or laity ; mostly we have the miserable guinea and two guineas subscription, paid by man after man, with, to say the least, an utterly unthinking uniformity.

And now, without wasting time upon the ungrateful task of fault-finding, we will venture to make a few suggestions, some of which we have before urged in these pages ; for we do not doubt that our

¹ So it is reported ; but we conclude there must be some explanation of this.

readers agree with us that the case is one of the greatest urgency, involving at once the credit of the Church of England, and the efficient maintenance and further extension of our missionary work ; and even more than either of these two objects, the healthy action of our Christian life at home.

Over and above then the advice of the "Pastoral Letter," which was, perhaps unavoidably, very general, we venture to suggest as follows :—

First, then, let us associate more and more our advocacy of our foreign Missions with those great seasons of the Christian year which make a far more powerful appeal to us in this behalf than can be supplied by any other means.

At Epiphany and Advent, but, most of all, at Whitsuntide, let us try throughout England and Wales and Ireland to unite, as far as we can, our cathedral churches, our large town parishes, and our country villages, in hearty co-operation in this good work. Let us try to do away with the poor excitements of our own devising, the famous preacher from a distance, or the great patron of the neighbourhood, and instead of these to trust, under the blessing of God, to the power of our Church services on such seasons of gladness, and the familiar voice of our own appointed pastors, using no other stimulus than that of the Word which passeth not away, the intercession of our Lord before His Passion, and the bright example of the first Pentecost.

Next, let us urgently press upon all Churchmen who contribute to our foreign Missions, to read the simple, most touching stories which come before us from time to time in those despised Reports of the Society, and in the Journals of the Colonial Bishops and Clergy. It is high time for Christians to separate themselves in thought, and opinion, and action from those contemptuous intellectualists who, beginning with ridicule of these "annals of the poor" of Christ's flock, are on their way to discover, in their wisdom, that the Gospel itself is dull, and that Christianity is a worn-out system. We do not envy either the head or the heart which cannot find interest, aye, the deepest interest, in those true, honest, thoughtful words in which so many of our brethren, the very noblest and the most self-denying of Christ's servants, tell—not for their own sake, but for ours—what they may tell, of their heroic work.

And, lastly, whether we be clergy or laymen, let us urge our brethren to make "the coming of the kingdom of our Lord" a subject of constant intercession in their family, and their private prayers, and upon at least one day in the week to give such supplication a very special place in their devotions.

All of us need the warning. Clouds are gathering, and there are many signs of a convulsion, which may shake the best and the most faithful. In the sharp trial of a perplexed intellect, in the deep searchings of the anxious spirit, there may be a refuge for the weary in the sight of simpler and less world-entangled races than ourselves, feeding, to their heart's comfort, upon the words of that Lord whom they have found at last ; there may be a strength and assurance of hope, which any of us may need, in the knowledge that in new climes, and in humbler homes, our own brethren in the flesh are still toiling, and suffering, and dying for Christ, and that the Cross, which we put aside, is still the Shelter and the Stay of "peoples that shall be born."

W.

THE PERSECUTION AT CONSTANTINOPLE.

A MEMORIAL has been presented by the *Church Missionary Society* to Earl Russell as Foreign Secretary, upon the persecution of Missionaries at Constantinople. A letter has also been addressed by the British Ambassador at the Porte to the Missionary body, of the most unsatisfactory character. His Excellency disapproves of "hiring people to go among the Turks to convert them," or of "distributing books with the object of showing the absurdity and falsehood of the Koran and its prophet." Though he has failed in procuring the release of our brethren, he affirms that "the Ottoman Government does all we can claim from it." The Missionaries have replied that if our ambassador's "views are carried out, they will inevitably put a stop to all Missionary efforts in this land, and prove a *de facto* abolition of the important principle of religious liberty." Meanwhile the Turkish Government circulates the *Shams-ul-Hagigat* (Sun of Truth), a work printed at the Government press, full of abuse and misrepresentations of Christianity; such as the following :—

"That the Apostle Paul professed himself a Christian only that he might have the opportunity of inflicting on Christianity, which he hated to the end, a more deadly injury ; and that our Blessed Lord was not crucified, but some other person of like appearance."

The only British official at Constantinople who protested against the persecution, seems to have been Sir Edmund Hornby, Supreme Judge of our Consular Court ; but to his demand for explanation he obtained no reply.

The correspondent of the *New York Tribune* says :—

“Under the powerful protection of France, the Jesuit Propaganda enjoys the fullest liberty in every respect, and is more bold and aggressive than any Protestant mission has ever been ; and Mr. Bore, head of the Jesuit Mission, has actually offered to protect some of the Turkish Protestants in his own house, against Sir Henry and the Turkish police.”

It really seems as though political atheism was now the only “foreign policy” of the British Government, whether in the Baltic or the Levant. Compare our official and officious protection of what Luther called the “Eastern Antichrist” with the following clause of the treaty by which France has exacted from Cochin China, as a punishment for the persecution of Roman Catholics, the establishment of a French “Protectorate” in six provinces :—

“*Entire liberty* is granted to *French* missionaries to *propagate the Christian religion* throughout the whole Anamite kingdom.”

In the view of many recent events, foreigners might well ask, “Are you a Christian or a Mahomedan power ? or, if not a Mahomedan, are you not, however, an infidel power ?” It is a grievous undeniable fact that, with millions in the countries of the Mediterranean, the terms, “English,” “Protestant,” and “Infidel,” are popularly taken as *exactly convertible*.

Pera, 21st September, 1864.

SIR,—Permit me to say a word with reference to certain statements which appeared in the article, “The Anglican Church in the East,” of your September number.

The Rev. Antonio Tien, my former colleague, whom I am happy to see so highly appreciated by “A Contemporary,” never, to my knowledge, was an Armenian before he became an Anglican ; he was a Maronite, and, of course, of Syria.

The writer of the article says, moreover :—“The steps taken by the British Embassy have resulted in the liberation of four out of the six Missionaries known to have been put in custody at Constantinople.”

The September number of the *Evangelical Christendom* mentions, on the other hand, *the fact*, that instead of being Missionaries, “no one” of them “has ever been a preacher, or even a colporteur, and only *one*” of them “is in any way in the pay of any Missionary Society.” I may add that that Society is not either of our English Church Societies.

I should state further that of these six, two were *not even baptized converts*, and two are now at Smyrna, where they are to remain for six months.

Although the *Times* correspondent informed the British public that, by the 8th of August last, our ambassador had succeeded in obtaining the release of the four, I beg now to inform you that to-day, 21st September, two of these four *are still in prison*—inquiry was made *this morning*.

The 21st September happens to be six weeks and a half later than the 8th August, when the *Times* assured the public thus:—"It will be satisfactory to those who take an interest in the matter to know that the steps taken by the Embassy have resulted in the re-opening of the British stores in Stamboul, and the liberation of four out of the six of the persons in custody."

You will judge the testimony of the same writer as to other facts, so that it may be superfluous to say, regarding the charges against the Missions made in the *Times*, and in other papers, that they are *purely untrue*.

It is said, further, that the Turkish authorities express their astonishment at what has been asserted about their giving no warning before they took action, as they maintain that they *gave notice several days beforehand*. At any rate, the notice did not reach us in time.

I am, Sir, yours obediently,

CHARLES GEORGE CURTIS,
Missionary S.P.G.

Correspondence, Documents, &c.

THE AMERICAN CHRISTIAN UNITY SOCIETY.

THE *Christian Unity Society's* "Address to their Brethren in Christ" is a document which we should like, if we could, to transfer bodily to these pages. What extracts we can find room for ought to make many of our readers procure it for themselves.¹ It begins by striking the right key-note—Peace, but not peace at any price:—

"Christian unity is not to be spoken of, in our opinion, as a religious luxury—a thing much to be desired, but not essential to the work of Christ, in the world. We earnestly believe that till Christians are united, as of old, in all essential matters, the work of the Gospel will make little progress. We fear that till 'we are all one,' as the Master enjoins, the world will refuse to 'believe that the Father sent the Son.'"

¹ It is a pamphlet, of thirty pages, having on the title-page only "New York; published by the Society," but we suppose it could easily be obtained.

"The difficulties which are to be encountered at the outset are indeed formidable, and we can hardly state them without seeming to censure harshly some who profess and call themselves Christians. We confess that we trace the primary confusions of Christendom to worldly ambition and arrogance among those set in trust with the Gospel. The attempt to reduce all Christendom to a dead level of uniformity and obedience to a central See culminated in the Council of Trent and in the triumph of the Papal school known as Ultramontanists. We cannot but regard the Papacy, with the propagators of such views and principles, as the greatest enemies of Christianity at the present day.

"At the same time, we earnestly believe that the aggressions of Romanism would be comparatively impotent, were it not that what is called 'Protestantism' has no organization. Its countless divisions and internal dissensions are made the auxiliary of Romanism and Infidelity, contributing to their growth and influence more than anything else."

After a glance at the sad state of "Protestantism" in most parts of the European continent, the Address asks, with a confidence capable alas! of too abundant justification not only in the Republican States but in our own provinces, whether the dangers threatening American Protestantism are not similar. "Already the divisions of Reformed Christendom have favoured Romanism in grasping at political power."

"A delusive idea of union has long preoccupied the minds of pious men, as a substitute for the unity which the Gospel enjoins. It is maintained that every one has a right to say, 'I am of Paul, and I of Cephas, and I of Apollos'—if only they can 'agree to differ.' And while an immense waste of men, of means, and of wealth, is perpetually incurred, simply to sustain such divisions, it is imagined that the occasional union of these divided Christians in a few favourite schemes of benevolence is enough to satisfy the Law of Christ, in all the length and breadth of its searching precepts, that there should be 'no divisions among us,' and that with 'one heart and one mind we should all strive together for the faith of the Gospel.'

"In view of such evils we cannot keep silence, though we only speak for ourselves, as so many private Christians. What the Gospel seems to us to require is not mere union, but unity: and we are associated to urge upon our fellow-Christians, in all charity, the great truth, that *Organic Unity* is attainable, and ought never to be despaired of; that it is fidelity to Christ to insist upon it, and to labour for it; and that even should it never be realized in our times, it is blessed to live and die bearing our testimony to the doctrine of Christ, 'that there should be no schism in the body.'

"By *Organic Unity*, we mean a common confession maintained in communion with one another and with the Church of the primitive ages, under pastors having a common origin and commission."

In the communion to which we belong, the Address reminds us that though our efforts for the removal of divisions have not been proportionate to the prayers read by us for centuries, our Church has at various times

made some attempt which may not be overlooked, as by Wake, in his correspondence with the Gallicans, and by the Nonjurors with the Russo-Greeks. With respect to divisions in England itself, we are glad to find quoted with approbation an utterance of the Confessor Sancroft, to which we commend the attention of some exaggerators who talk of "the Protestant heresy." In 1688, Sancroft enjoined the Bishops and clergy thus:—

"To have a very tender regard to our brethren the Protestant dissenters . . . persuading them, if it may be, to a full compliance with our Church; or, at least, that whereto we have already attained, we may all walk by the same rule, and mind the same thing. . . . And warmly and most affectionately to exhort them to join with us in daily fervent prayer to the God of peace for an universal blessed union of all Reformed Churches, both at home and abroad, against our common enemies, and that all they who do confess the holy name of our dear Lord, and do agree in the truth of His holy Word, may also meet in one holy communion, and live in perfect unity and godly love."

The following passage tells what has been doing by our Transatlantic friends:—

"Our American Church has begun to move aright in this matter; but we cannot but remember with regret what might have been done, had the spirit which is now aroused among us been so thoroughly awake in the days when prominent Methodists applied for readmission to our Communion. We have now a Commission of Church Unity, consisting of Bishops; and God grant they may yet receive such proposals as Dr. Coke addressed to Bishop White in 1791. We have also a Joint Committee of both Houses on Scandinavian affairs; and another on the subject of communion with the Russo-Greeks. For such signs of the times, who can fail to give thanks to that Holy Spirit from whom all good works proceed?"

The reason given by this Society for its formation applies also to the formation and maintenance of the *Anglo-Continental Society* among ourselves:—

"But some say that all such matters should be left to the Church, in its corporate form; that it is unwise to establish a mere Society to do what she can more effectually do herself. This objection, however, is a begging of the question; for it is precisely because much may be done by a Society, which it is not possible for the Church itself to undertake, that our Society exists as a handmaid to the Church. The Church is a 'Christian Unity Society,' it is true, and the time may come when she will be able to act as such, vigorously and effectually; but much preparatory work is to be done beforehand, which it is impossible to impose upon the Church herself, and which her great Synod, assembled only once in three years, cannot effectually take in hand. The Church is a missionary society, but for more than a century the venerable *Society for the Propagation of the Gospel* was almost the only evidence of the fact in the Church of England; and so our own Church is a Bible Society, and a Prayer-book Society, and a Society for all good works, but nobody thinks her the less so because we have voluntary Societies, working within her and for her, in these relations. The Church acts through her members as individuals, and as

associated for works of benevolence and charity, and very often her power is exerted most beneficially, when she works through her children, without taking formally into her own hands what they are able to do by themselves.

“The objection has no force, then, unless we are undertaking to do what the Church is ready and able to do formally by her own legislative bodies; or unless we are undertaking to do what ought not to be done. Whether either of these conditions is applicable to the case, we must leave it to others to decide, after further stating our designs and purposes.

“The great questions which are opening before the Church, and which will eventually call for her action, are such as require study on the part of some and close attention on the part of all. Before they can be discussed with that wisdom and learning and judgment which ought to characterise the debates of our great Legislature, there is much to be explained, considered, and, we must add, discovered. Great principles and wise practical views must be ascertained and defined. The Church wants light, information, and a clear view of the bearings of every several case which may come before her, in any practical way. Nothing, it seems to us, is more likely to promote mature and healthful opinion upon all these matters than the amicable debates which must arise from a Christian Unity Society. We exist for the purpose of collecting and diffusing information upon the whole subject of Christian Unity. Our very mistakes, if we should unfortunately make them, will be of advantage to the Church, by forestalling similar errors when she comes to act in her corporate capacity. We shall be gathering experience in such a way as commits the Church in no wise; and yet the Church herself will have all the benefit of our experience, and all the advantage of facts at which we shall have arrived, when the time comes for her to deal with results and with matters ripe for her action. It is all-important, in our opinion, that preliminary and experimental efforts should be made by such a Society and not by the Church, nor by the Episcopate as such.

“It is felt by many that the Church is already committed to quite as much as she is prepared for, by her existing Committees and Commissions, in the matter of Christian Unity. She holds the dignified and truly apostolic position of a mother and a sister in Christendom; and what she has done is becoming and worthy of these relations. But shall our Church, as such, subject herself to any charge of intermeddling on the one hand, or on the other of forgetting what is due to herself, as asking no favours and needing no external aid? We think her position is a noble one; but we are earnest in the belief that while it justifies awakened zeal and zealous effort on the part of her children, there is yet very little which she can do immediately, as a Church, in furthering the great matters to which she has directed our attention. We hope that our Society may bring about such an improved state of intelligence and information on these matters as may clear the way for her more effectual interposition, by God's blessing, by-and-by.”

The path of action purposed is thus further stated:—

“Our Church has lately recognised, by her Canons, the importance of

certain foreign congregations of our own communion, such as those in Rome and Paris, where able and zealous clergymen are working among our own countrymen in foreign parts. These congregations may be considered as important outposts and centres of influence, through which much information may be gathered and imparted. Our Society is needed as an auxiliary of our brethren of these congregations. Through them, inquiries are constantly made as to the character and practical work of our Church; and we desire to furnish them with tracts and well-directed publications for diffusion among the Christians of Europe, as well Romanists as Reformed. In view of the existing condition of religious affairs in Europe, how large a field is there opened to our enterprise!

"In South America there are important movements towards Reform, and the same is true of Mexico. As yet, our Board of Missions has been unable to establish any considerable work in these parts; but much may be done to awaken a right spirit, and to keep the spirit already awakened from degenerating into aimless and lifeless, if not merely political Protestantism, by the dissemination of the Scriptures, of Prayer-books, and other works, and by making known, in every practicable way, the principles of that happy Reformation, which has made the Church of England a blessing to the world. . . . There remains what in the eyes of many of our Society is the more hopeful work of promoting Christian unity in our beloved country. While no one can doubt that an improved state of feeling exists among our Christian brethren of various denominations, and that many who never gave the subject a thought heretofore, are opening their eyes to the enormous evils that spring from a divided Christianity, we have been unable to recognise as yet any definite view, on their part, of the only effectual remedy which can be suggested for the terrible disease. In short, what we have endeavoured to point out as Scriptural unity seems to have been lost sight of by long familiarity with a different state of things. . . . As individuals and as a Church, we still claim the right to say to our fellow-Christians that our Church does offer something for their consideration which is precious. Her great gift is that organic life of which we speak, and a conscientious regard for it. She stands on a basis common to Christendom in its best days, and to which we believe that Christendom must recur. She represents, in short, the principle of organic unity; and it is important to observe that all her divines and intelligent laity agree that the *completeness* or *perfection* of Church organisation is found in close adhesion to the old organic law.

"Here it is that our position is mistaken by some of our Christian brethren. They suppose we can offer them no terms of unity except those of absolute absorption and conversion into identity with us. They imagine that we have nothing to propose but conformity and uniformity in all things, from the first to the last rubric, and from the first to the last canon.

"But here we hope to meet them (speaking, be it remembered, for ourselves only), and to show that identity is not what we mean by *organic unity*. We think, too, that the history of the Church, in all ages, sustains our position. For example, the Moravians are by no means identical with us, yet they have been recognised by our most learned divines as retaining

all that is essential to unity with us, on the basis of the ancient organic law. They recognise and profess the historic creeds of Christendom, and they provide for the perpetuation of the historic ministry, if not as an essential thing, still as precious and practically useful. Now it is on these two principles that we wish, first of all, to confer with our brethren, leaving all questions concerning minor matters, which have inflamed so many controversies, to be considered or not, when it is settled whether these primary things are capable of any satisfactory adjustment.

"For ourselves, personally, we hold our own views on all these points in accordance with our standards, and with all the liberty and freedom which has ever been enjoyed in our Communion. But, be these views what they may, we are one in desiring to hold and 'speak the truth in love.' We sincerely cherish as brethren 'all those who love the Lord Jesus Christ in sincerity,' and we are animated by the belief, that if others will consent to meet us as we would meet them, to confer together and to study the case, with a single view to God's glory and the salvation of souls, the common ground would be found, by the blessing of our common Lord and Saviour.

"For first, as touching a common creed, or confession: the Nicene Creed, we have reason to believe, is already virtually, if not formally, recognised by a vast majority of the intelligent Christians of our country. If we be not mistaken in this encouraging thought, the great corner-stone of organic unity is found in Christ confessed with one mouth and glorified with one heart, as of old 'in all the Churches of the saints.'

"Then, secondly, as to the historic ministry: it is to be considered that few, very few, in our day, are disposed to pronounce the polity of the Nicene age unlawful or unchristian. In form, the Methodists, who are so numerous a portion of American Christians, have adopted it; and it is also formally preserved by many here of the Augustan confession. Calvin and the Reformers generally admitted its lawfulness. Popery was the first departure from it, and it seems to have been the first desire of the Reformers simply to restore the ancient discipline. Now we think we can show that had the Reformers been able to foresee the result of a departure from the organic law, as it has been developed in the course of three centuries, they would never have permitted the first innovation in this respect. After three centuries their work is incomplete. The Papacy still domineers in Europe, and has spread its power over a great part of America. Nothing has so neutralised their work and tended to produce the state of things now existing in France, in Holland, and in Germany, as the fatal divisions that were the consequence of what seemed harmless liberties or safe modifications at first. And now, how is the evil to be remedied, save by a recurrence to the old organic law?—a law which all admit to be consistent with the Gospel; which the Anglican Communion retains with the Orientals; which is historical, and hence an element of strength; and the restoration of which deprives the Papist of that plea, which has been his most formidable weapon against the Reformed, and which will always be used with success wherever it is felt to be in any degree true, namely: "That Protestantism is a modern invention, having no organized life and no connexion with primitive Christianity; a mere aggregate of discordant sects, mutually confounding and annihilating one another."

"When we reflect how greatly it would simplify our relations with Greeks and Orientals, and how strong it would make us in Romish countries, such as Italy, who can doubt the desirableness of unity, on any basis that is at once lawful and ancient? How desirable that the Reformed should go to them, as one man, saying: 'We make no war on the truly Catholic system, such as it was in the centuries from which we receive the canon of Scripture; we ourselves have fully returned to it, and we merely ask of you to join us in what is truly ancient, casting away only the corruptions and innovations of the middle ages and of the Council of Trent, and so uniting with us in the faith once delivered to the saints.'

"As to means and instrumentalities, we would first of all cherish that spirit among ourselves and others which was so beautifully set forth in the language we have quoted from Archbishop Sancroft, and of which we have a touching illustration in the life and writings of the heavenly-minded Leighton. We propose to ask our Christian brethren to correspond with us; to confer with us; to correct any mistakes we may have made; to communicate to us of their good, and to investigate the facts, and to see whether we have anything to communicate to them. We propose to publish and distribute works of a fresh and conciliatory character, suited to the present state of things, without reviving past controversies. We hope to convince our brethren, that even where they are disposed to censure us, we are moved only by the one fear of dividing the body of Christ, and of still further weakening the sacred cause of the Truth, as it is dear to us in common. Were it otherwise, we should naturally foment rather than allay the discords which, by dividing others, tend to strengthen us. Such is the policy of the Papacy, because it recognises no brotherhood except in the Communion of the one See of Rome, and in the adoption of its most corrupt prescriptions, even those of yesterday. But we love our brethren in Christ, and sincerely respect that which the Holy Ghost hath wrought in them. We seek the common good, and desire to extend the common salvation. . . . It is time to try once more what may be done by conferences instead of controversies. In 1541, the Conference of Ratisbon brought Contarini and Pole to a good accord with Bucer and Melancthon, as to justification by faith, and it is impossible to say what reforms might not have been the result, had not the agreement to which many leading theologians were disposed to advance been violently overruled. In 1682, the Gallican Bishops were led to propose to the Protestants of France similar conferences, 'touching Scripture and ancient authors, avoiding controversy such as engenders interminable disputes.' Some features of their appeal, had it been sincere (as subsequent events force us to doubt), would have been admirable indeed. 'You are our brothers,' they say, 'honoured, heretofore, by our common Father in heaven by His title of adoption, and reared by the same Mother, the Church, in the hope of possessing, in time to come, the inheritance prepared for her true children.' With a genuine spirit of love to the brethren, we desire to show a zeal not inferior, toward all the Christians of our country, and to let nothing be wanting on our part in any conferences they may be disposed to meet us, touching the 'fellowship of the Holy Ghost, the communion of saints.'

"Should it be feared that this Society is likely in any way to counte-

nance disorderly or uncanonical practices, it can only be said that nothing is more hostile to the views and purposes of its founders. We retain in the Society all the individual freedom of opinion and independence of action which we have as members of the Church under her rubrics and canons; and just as in the legislature of the Church itself men will exhibit their personal views, so it must be in our Society. We are committed, by our Constitution, to the principles of the Anglican Reformation; and further, we can give no other guarantee for our wisdom and prudence, than such as is given by other societies, in the character and known principles of those to whom are entrusted the practical management and direction of our work."

With the "Constitution" our readers have already been presented, and the "Official List" appended to the above "Address" will further tend to increase confidence, in giving as it does the names of eight of the American Bishops for patrons, to which must now be added that of Dr. Cleveland Coxe, he having been raised to the Episcopate since he undertook to act as this Society's Secretary for Foreign Correspondence. May that new prelate find it still possible, amid his augmented duties, to give his valuable aid to the cause of unity and intercommunion.

THE ANNUAL DIOCESAN CONVENTION OF NEW YORK.

THE Diocesan Convention met at New York on September the 28th. The following extracts from Bishop De Lancey's address, as given in the *Church Journal*, will be read with interest:—

"In these ten years about 27,140 persons have been confirmed, *i.e.* on an average, upwards of 2,700 each year; 186 candidates have been admitted to the Diaconate; 112 deacons have been advanced to the Priesthood; 72 churches have been consecrated; the clergy of the diocese have increased from 304 to about 390; the churches and chapels from 255 to 308. Upwards of 2,300 services have been attended by the Bishop in his official capacity, and upwards of 1,600 sermons have been preached. Between 50 and 60 Convocations of the Clergy have been attended in different parts of the diocese; and the aggregate of the distances travelled in the course of the ten years of Episcopal duty is between 70,000 and 80,000 miles.

In very many parishes in this city and the country the scale of activity and comprehensiveness in Church work is far different from what it was 25 years ago. Within 10 years the efforts made to provide ministrations for the poor, who cannot be brought into our ordinary parish churches, have become much more extensive, and much more efficient than ever before. Christian work in the Public Institutions (now carried on under the auspices of the *City Mission Society*) is better systematized and more regularly conducted than in former years. Much yet remains to be done; but a spirit has been aroused, that, with the blessing of God, will not slumber; and such encouragement has been afforded to certain lines of action, that we may reasonably hope to make great advances in the

next few years. We need not expect, as some have thought, to make our agencies overpass all ecclesiastical barriers; but we may 'let our light so shine before men that they may see our good works,' and be insensibly engaged to respect our loving self-devotion, and to glorify our Father which is in heaven. Again, within the last ten years various institutions of the Church—as St. Luke's Hospital, The New York Orphan Asylum of the Protestant Episcopal Church, St. Luke's Home for Aged and Infirm Women, The Church Charity Foundation of Brooklyn, The House of Mercy of the Protestant Episcopal Church—have been thoroughly established, as we trust, on secure foundations, and in admirable buildings newly erected or newly provided for them; and are conducted in a manner highly satisfactory and gratifying to the Church. To these must be added St. Stephen's Training College at Annandale, Dutchess County, designed for the preliminary care and training of young men who are looking forward to the sacred ministry. This institution is entirely a new creation within the last ten years. It is already provided with an admirable College building and beautiful chapel. Some of its students are already in the ministry, and its halls are crowded with students.

The inmates of the House of Mercy are now under the supervision of several of those Christian women who formerly were so well known and so much esteemed for their good works in St. Luke's Hospital. The influence, gentle and winning, but strict and elevating, which they have brought into the institution, is just the blessing which is needed to make it a heavenly refuge from the most deadly snares of sin, a school of piety and virtue worthy of the confidence and love of all Christian people. The perfect order and neatness, the marks of taste, the little touches of sacred beauty that lend a charm to the place, the serene and peaceful air appearing everywhere, save in those troubled bosoms that have just begun to recognise and love the truth as it is in Jesus, make it one of the most touching homes that Christian goodness ever created.

The care of providing for its material support, as well as of conducting its labours of love within, is now in the hands of those few devoted Sisters, under the supervision of the Bishop, and aided by the counsels of an experienced Presbyter (acting as chaplain), the rector of one of our city parishes; and also of another Presbyter, a rector of one of our city parishes, exercising a general advisory influence. But the care and responsibility rest mainly upon these Christian women.

Of all the interesting confirmations of the past year, and there have been many of them, I am free to say, that the one that interested and touched me most deeply was the confirmation administered to twelve weeping penitents in the hallowed little chapel in that House of Mercy. I know how easily the mere sensitive nature is moved under such circumstances, and how little can be inferred often from mere outward signs of emotion. But in that case the final dedication had been preceded by so much careful instruction, by such a persuasive religious influence, and the demeanour of the candidates had been marked by so many tokens of deep sincerity, that the coldest heart would have been unwilling to refuse the blessing so earnestly coveted. God help the fallen in their struggles to arise and conquer! God most merciful cheer the hearts of the faithful

Christian women, who have dedicated themselves to this sad ministry of love, and raise up friends to stand by them and sustain them in their brave undertaking! Let the Church remember them in her prayers and in her alms-deeds. We are much to blame! We have attempted too little for these miserable, outcast, perishing souls.

One word in regard to a very different subject:—During the last summer a 'DECLARATION' touching the Holy Scriptures and a Future State was sent to the Bishops for their signatures, and was afterwards presented, for the same purpose, to the clergy generally. But for a question addressed to me by two or three of the clergy, as to whether I was anxious that they should sign it, I do not think that I should depart from that line of reserve to which, on all occasions where I can, I prefer to adhere. When I first read the Declaration my instincts at once rose up against it, not because I doubted the propositions, of course, but for other very obvious reasons. . . . Of all that has been written on the subject I have read nothing—not even the words of the Bishop of Maryland. I speak with the greatest respect of those Bishops who put it forth and who signed it, but I do not hesitate to give my opinion most emphatically *against* the issuing of such a Declaration: against the *expediency* and against the *necessity*. Had it been introduced into the House of Bishops, I do not believe that it could have endured the ordeal of debate for an hour. I do not think that it would have been sanctioned as a declaration to be issued by the House of Bishops or by the General Convention; much less could it be approved as a paper sent out by one or two Bishops and passed round to be signed by others.

However it may be in England, we need no such declaration in this country. The truth is abundantly established. In our formularies, and in all our antecedents, it is so incorporated, that no human power can obscure or change it. And happily, our ecclesiastical law is in such a state, that a minister of our branch of the Church, who should venture to publish what has been published in high places in England, would be deposed and degraded from the ministry he had abused in less than six months."

THE BISHOP OF GRAHAMSTOWN'S CHARGE.

THE RIGHT REV. DR. COTTERILL, Bishop of Grahamstown, delivered a Charge, at his Visitation, in his Cathedral Church, on June 29. We subjoin a summary of its contents, from the Port Elizabeth *Telegraph*, for the complete correctness of which we can vouch, as we have before us the Charge itself, extending to eighteen closely printed pages of small type:—

"On the organization and healthy action of that branch of Christ's Church to which we belong depends the preservation of pure and undefiled religion amongst us. Of these questions, one respecting which it was necessary to form some conclusion, and on which late events had thrown new light, is the relation of our Church in this land to the Church of England. That we are, as individuals—both clergy and laity—mem-

bers of that Church in the fullest sense, is true. Even this, however, was accidental, since there was nothing to hinder the clergy, for instance, of the Scottish or American Church from ministering here. But it must not be concluded that, because we are members of the Established Church, therefore the society in which we are here associated is in the same sense a branch of that Church. In order that this may be the case, the mutual relations between its members must be formed by the same authority which is supreme in the Church of England. To that Church, as a spiritual body, ours is indeed perfectly united in the bonds of the same faith and the same discipline. But the United Church of England and Ireland is also a national institution, united with the State by law, in which the Sovereign is supreme Governor. In it all rules made for its internal economy are laws which have the authority of the Sovereign, and all trials of ecclesiastical questions are causes determined in Ecclesiastical Courts of the Sovereign. This royal supremacy in the Established Church, as distinguished from the supremacy of law in all communities in temporal matters, is a part of that which is called the prerogative of the Sovereign, which is however limited by law, and to stretch that prerogative beyond the limits which law admits is to do violence to the first principles of constitutional liberty. The question is, whether the conditions of our communion here are determined by this authority, as in the Established Church of England, or whether our mutual relations are formed by mutual consent and agreement. The question cannot be decided, as some imagine, by the 37th Article, or by other declarations made by the clergy to the effect that the Sovereign is supreme governor over all estates, and in all causes; because this means so far and in such manner as the law admits and recognises such supremacy. The same principle is affirmed, for instance, by the Episcopal Church of Scotland, in which this actual exercise of the Royal supremacy is prohibited by law. If, indeed, the Letters Patent of the Colonial Bishops really conferred jurisdiction, there might be some reason to suppose our Colonial Churches to be branches of the Established Church. This, however, had been long doubted, and in a judgment in the Queen's Bench in 1857, it had been expressly denied, it being then affirmed that no Bishopric created by the prerogative of the Crown in any colony, without an Act of Parliament, could have any legal jurisdiction assigned to it. This conclusion, so far as regarded this colony, had been confirmed by a late judgment of the Judicial Committee of the Privy Council. The Letters Patent of the Sovereign were decided not to have the force of uniting the Bishops and clergy of these Churches into one body, or of making the Bishop appointed by the Crown the Bishop of all the clergy of the Established Church within the diocese. The relation between them must be formed, not by the authority of the Sovereign, which could not lawfully be extended here for that purpose, but by mutual consent. The Bishop quoted passages from this judgment of the Privy Council to show that the members of the Church of England here have the same liberty as the members of any other communion have, to make rules for enforcing discipline within their body; that is, that the legislative supremacy of the Sovereign in the Church does not extend here. Again, that tribunals for determining whether these rules are

violated, are not courts of the Sovereign; that is, that the judicial supremacy of the Sovereign is not exercised here. But this judgment left some questions unsettled which would demand the serious consideration of Churchmen. It had been assumed that in the absence of any special rules made for the Church of this Colony, the compact between a Bishop and a clergyman must be governed by the law of the Church of England, though only so far as might be applicable here. The uncertainty of this standard would leave the door open for much disagreement. A law applied so far as it seems to a judge to be applicable is not law, but equity, which (in the words of Blackstone) makes every judge a legislator. English courts and Colonial courts would probably, as in the late case, take a different view as to what is suitable for a Colonial Church. The solution of this difficulty was indeed indicated by the judgment, for it is only when rules made for the Colonial Church are not accepted as the terms of the contract that we are thrown back on this uncertain standard. But a question of considerable difficulty still remained, viz. how far the laws of the Church of England, to which all clergymen of that Church are bound, might impose limits to the rules which we could make for ourselves in the colony. For instance, these clergy are bound by certain pledges to use only the Book of Common Prayer in public worship. But some changes are absolutely necessary in a colony, and it might be questioned how far such modifications could be admitted into any contract by which a clergyman of the Church of England could be legally bound. It was evident that the authority of the Sovereign could not be exercised so as to solve this difficulty. But the legal difficulty of the question did not appear serious. The departure from the principle of the English Church must be very flagrant, for any court of law to decide that a contract made here is invalid because it contains conditions that a clergyman could not be bound to fulfil. At the same time the moral obligation on us all to adhere to the spirit of our engagements with the English Church is as strong as ever. All modifications, whether of the liturgy or of discipline, must be *bonâ fide* adaptations of the laws of the Church of England. The members of that Church who come here from their native land ought to find in the colony substantially the same Church as they left at home. To preserve this harmony of action between the Colonial Churches and the Church of England the only constitutional method seemed to be a national Synod, in which all Churches of the Anglican communion should be represented.

The next question on which the Bishop touched was that of the Synodical action of the Colonial Churches, the legality of which was established by the late judgment, which also marked the proper sphere of action for such assemblies. Extracts were given from an important despatch from the Secretary of State for the Colonies, in which the opinion of the law officers of the Crown was given. The Governor of this colony was directed to recognise the Synod, so long as its action is confined within the limits allowed by law, as being, what it virtually is, the representative of the Anglican Church, and to place at its disposal the funds which might be granted by the Legislature.

All these questions were, however, most important, from their bearing

on that which concerned the very existence of the Church, viz. the maintenance of the truth. It was impossible to conceal the unwelcome fact that the royal supremacy in the Church of England was, through the peculiar nature of its exercise in the present day, threatening to enfeeble the testimony borne by that Church to the faith of Christ. Whilst it rendered it practically impossible to obtain any additional safeguard against errors, the result of the judicial supremacy of the Crown was, that every charge of false doctrine against a clergyman was treated as a criminal proceeding, in which the standards of the Church were construed as penal statutes, and every possible advantage was given to the accused, and every technical obstacle thrown in the way of obtaining a conviction. Thus the temporal interests of the accused received all protection, whilst the interests and the faith of the Church, which were far more precious, received none. This was clearly proved by the language of the Lord Chancellor himself, in the judgment lately delivered on two such cases, which had come before the Privy Council. It was, no doubt, necessary that the rights of persons should be jealously guarded. But to treat them as mere criminal cases, was to forget that there was another party, the Church, which was injured much more by the acquittal of a false teacher than society is by the acquittal of a criminal. Even as regards the temporalities, it was rather a case of a contract than a criminal case. But it was the connexion of the spiritualities with the temporalities which made this so oppressive for the Church of England. That one who, by his false teaching, caused many to offend, which was the very case supposed by the Lord Chancellor, should still be by law recognised as an accredited minister of the Church, teaching errors subversive of the faith under her authority, was a result which must compel the Church to take extraordinary measures to vindicate herself. This painful result, probably, has been produced by many causes, and not merely by the substitution of lay for spiritual judges in the Court of Appeal. This, however, is certainly a departure from the principle recognised in the great Statute of Appeals, by which the supremacy of the Sovereign in the Church of England is defined. Many, indeed, suppose this change to be beneficial, and that theologians cannot be impartial and duly qualified as judges. However, theology is necessary in order to qualify any one to interpret accurately the standards of the Church, and to discriminate between the doctrines allowed and condemned by them. Simple as the faith itself is, there is much connected with it of importance to its integrity and its defence which requires as much study as any other science; and if those who profess any science are sometimes too apt to adhere to its traditions, this does not prevent them from being the best qualified to give an opinion respecting it. The physician is not thereby disqualified from giving an opinion in questions of medical jurisprudence. But it must be always remembered, that the question is one not merely of property, but of the faith of the Church. If we do not believe that God has ordained the society of Christians on earth for the maintenance and spread of the faith, or that there is any definite faith to teach, then we may be content to leave this question to a chapter of accidents, but not otherwise.

These dangers to which the Church of England is exposed may make

us more willing to admit, what certainly is the case, that the judicial supremacy of the Crown in spiritual matters does not extend to the Church of this Colony. Courts of law decide temporal matters; but whether we shall be guided by such decisions in regard to the internal economy of our Church we must judge for ourselves, and we are responsible before God for so acting as shall be most for the furtherance of His truth. We cannot throw this responsibility on civil courts. They have authority to determine temporal rights, not spiritual. They may compel me to pay a servant his wages, but not to leave my children in the charge of one whom I distrust. The rights of the Church, the family of God, are surely not less sacred. The dangers which are apprehended by some, of irresponsible authority in the Church, unless we are governed in spiritual things by courts of law, are without foundation. They must always settle the temporalities, and these can only be separated from the spiritual office in extreme cases, in which the members of the Church act in concert. The true protection against all autocratical action in the Church is to be found in those representative assemblies in which the laity as well as the clergy have a voice.

The painful circumstances which have made these principles of peculiar importance to us in this land are well known to all. One who had been a Bishop of this Province had published opinions, such as hitherto none but avowed adversaries of the faith of the Church had maintained. There was no Ecclesiastical Court of the Church of England before which he could be brought, which was of itself sufficient to prove that our Church is not a portion of the Established Church. It was, therefore, necessary, unless any crime could be committed with impunity in such an office, to act for ourselves. In accordance with the Letters Patent, which, at all events, must govern the contract under which each Bishop received his office, and with the usage of the Church of England, the case was tried by the Metropolitan, assisted by such Bishops as could be assembled. The decision was that Bishop Colenso's teaching was contrary to the faith of the Church, and that he was disqualified from exercising the Episcopal office in this Church of South Africa. This decision did not profess to determine the temporalities of the see. It simply assumed that we are responsible for our own internal organization. It was not merely the voice of a few Bishops, but the voice of the whole Church of South Africa. Never did any Church so unanimously accept a sentence as substantially just as this has been accepted. Whatever doubts some may feel as to the legal questions, those who doubt that Dr. Colenso has forfeited all right to exercise the office of a Bishop are so few that they cannot be said at all to affect the general sense of the members of the Church. But, clear as the case was, it was thought right to encourage an appeal to the Archbishop of Canterbury. The question of appeals to England is, indeed, surrounded with difficulty. There may be plausible arguments for appeal to some central authority in the Church, but it must be remembered that these were the very arguments by which the power of the Papacy was built up. The Churches throughout the British Empire are confederate republics, and the only constitutional tribunal of appeal would be one in which all these Churches should be represented.

However, as no such tribunal is as yet in existence, and as it was important that this case should receive full consideration, an appeal to Canterbury was encouraged. But it has not been made by the accused Bishop. It would be quite impossible now to admit him again as a Bishop of this Church. No decision of civil courts could touch the question as to the faith and discipline of our Church. If ever there was a case in which it was necessary to keep separate the spiritual office from the temporalities it was now, when the most daring attack upon the authority of God's Word, and of our Divine Master, that ever had been made in ancient or modern times by one invested with the responsibilities of the Episcopal office, had been committed by one amongst ourselves. A reverence for the law was no doubt the honourable characteristic of an Englishman; but this was a question which we could not leave to courts of law to decide for us, without betraying the trust committed to us by God."

The Bishop concluded by stating his conviction that this was but the beginning of a conflict which would shake the Church of Christ to its foundations. In this contest, one consolation, which he thought we had already begun to experience, would be derived from the increase of unity and brotherly love amongst those who held their faith on God's Word, and not on man's understanding. With the spiritual weapons of faith and prayer the victory was sure.

THE DIOCESE OF MAURITIUS.

THE annual Report of the Mauritius "Church Association," dated August, 1864, speaks of progress in the work among the Indian immigrants, and of the erection of a stone church for the Bengalee Christians. It also records the completion and consecration of the chapel at Pailles. An ordination was held in this building on June 11th, when the Bishop of the Diocese raised to the priesthood the Revs. J. Campbell and H. Maundrell, C.M.S. Missionaries for Madagascar; and admitted to the Diaconate Messrs. J. Holding, S.P.G., W. Hey, S.P.G. and J. Taylor, C.M.S. The two former Deacons have followed Messrs. Campbell and Maundrell to Madagascar: the Rev. J. Taylor has left for Zanzibar, the scene of his future duties.

A school-room in the western suburb of Port Louis has been licensed by the Bishop for service; the church at Vacoas remains incomplete. Owing greatly to Miss Burdett Coutts' bounty, a residence for the civil chaplain has been at length secured in Port Louis, close to the cathedral. The parsonage also has been finished for the Tamil church of St. Mary's, in the western suburb of the city. Only the chaplaincies at Mahebourg and Seychelles remain without residences. The Church's schools, however, "have not all prospered during the year." Several changes have taken place among the members of the clergy. The Report, in appealing for more help, expresses a hope "that the Societies of England, who so largely contributed to the missionary work, will be encouraged by the results which, through God's blessing, have been obtained, and by the amount of support elicited here for the heavy expenses connected with the provision of churches for

the seamen, for the Tamil Indians, and for the Bengalees—at the same time that several districts of Mauritius and the Seychelles required the supply of the same want.”

We are indebted to the kindness of the Bishop of Mauritius for the following account, by his Lordship, of the consecration of the Bengalee church mentioned in the above Report:—

“Saturday, August 27th, was a day full of interest and encouragement. The consecration of the church for the Bengalee Christians took place under very joyful and hopeful circumstances. The building is most appropriate for its sacred purposes; the architecture being Gothic, with a very high roof, the masonry of cut stone, the wood-work excellent; and the situation is one of the best that could have been chosen—close to the bazaar on the Plaine Verte, in a part of Port Louis called the Malabar-town, from the number of Indians who reside there. So many persons had visited the church during the last few weeks that we expected a large attendance, but certainly not so dense a crowd as that which filled every seat, and occupied all the standing room. Natives of all parts of India were present; Africa was well represented; Creoles of Mauritius were there in goodly numbers; and inhabitants of several countries of Europe, and even China. It was difficult to make arrangements so as to meet the variety of tongues understood by the overflowing congregation. The plan actually adopted was as follows:—The consecration psalm was read by the Bishop and clergy in English, and all the proceedings to the beginning of Morning Service were in that language. Then the anthem, ‘I will arise,’ was sung by the Indian children, the organ being played by Mr. Farmer. The words were in Bengalee. The devoted Missionary, the Rev. P. Ausorge, whose work amongst those Indians has been so earnest and faithful, had then the satisfaction of reading in the church for the erection of which he has made such untiring efforts, even in the midst of languor and weariness from a late severe sickness. He said the first part in Bengalee. The first lesson was then read in Tamil by the Rev. C. G. Franklin, whose congregation had sent a large number of brethren to be present, their own church being about a quarter of a mile distant. The second lesson was read in Nagree by Charles Kooshallee, the Catechist, whose presence reminded me of those earlier difficulties through which the commencement of our work had to pass. The thought of Captain Gordon, who had been so staunch a supporter of our first feeble exertions, also recurred frequently during the day. There were several chants and hymns in Nagree and in English, but when I went into the pulpit to address the Bengalee Christians, through Mr. Ausorge as interpreter, it occurred to me that many of those present had understood none of the languages hitherto used; I therefore sent for a French Bible, and before addressing the Bengalees from the words, Isaiah lvi. 7: ‘I will make them joyful in my house of prayer.’ I spoke to our English friends at some length, and then to the French more briefly, on the remarkable fulfilment of the prophecy in verses 6 and 7, which was taking place before our eyes. Here were the sons of the stranger joining themselves to the Lord; here were several nations for whom the promises were made, that God’s house of prayer should be for them; here they were, very joyful in God’s house of prayer, &c.

I then took the words of the text, and dwelt on the reason for joy in the house of the Lord, because it was our Father's house, the place where the presence of Christ could be realized, and all the blessings given by Him sought and obtained, and the place where we might exercise love for all our brethren. Then I exhorted to gratitude towards God, recounting the obstacles through which He had brought us; and also, under God, towards the *Church Missionary Society*, the minister and catechists, the Colonial Government, and other friends who had helped, and especially Mr. Wiché, whose kindness I described without naming him. I then dwelt, in conclusion, on the importance of the duties involved in the profession of Christianity. About sixty afterwards partook of the Sacrament of the Lord's Supper; and after that service sixteen catechumens were baptized.

It added greatly to the interest of the occasion that the Malagasy ambassadors were present. They seemed deeply impressed by seeing such a crowd of natives of those regions, and especially by hearing the singing of that gallery-full of Indian children. Before sunset, they and two of the clergy present were on their way to Madagascar. It was most animating to Messrs. Hey and Holding, the S.P.G. Missionaries, that their last service in Mauritius was the joining in the consecration of that church, and partaking with so many of the clergy of the holy Communion. When I went on board afterwards to see them off, they spoke with much gratitude of the comfort they derived from this coincidence.

After the service was ended, Mr. Ausorge came to Mr. Wiché with several of the Bengalee Christians, and read to him an address of gratitude. Most richly was it deserved; for without the care and forethought, the personal effort, and large pecuniary contribution of Mr. Wiché, the Bengalee church would still have been a matter of wishes and hopes, instead of presenting to the sight one of the most beautiful edifices in Port Louis, an object of admiration to multitudes who pass daily near it on the crowded road leading to Pamplanousses, and attracting the attention of the mariner as he enters the harbour, by the height of its roof, which causes it to stand out above all the buildings, and affording to those who have been turned from the darkness of heathen idolatry to the light of the glorious Gospel of Christ every appliance needed for the Scriptural worship of their heavenly Father in spirit and in truth."

There were ten of the clergy present at this consecration besides the Bishop.

THE DANISH MISSIONARY SOCIETY.

THE Fifth General Meeting of the *Danish Missionary Society*, we learn from the *Almindelig Kirketidende*, was held this year at Sorøe on the 7th and 8th of September, and, considering all things, was well attended. The still continued quartering of the German invaders on Jutland hindered persons coming from thence; only two Jutish priests attended the meeting: but a large proportion of the clergy ejected from Sleswick were

present. Proceedings commenced with service in the venerable conventual church of the place, Pastor Smith of Swendborg preaching from St. Matthew xxiv. 12—14. In the course of his sermon he said, "The nearer 'the end' approaches, the less can our communion content itself with labouring within the bounds of our own nation, instead of taking part in the great catholic work of Missions. And the deeper we Danish Christians feel ourselves cast down under the sufferings and humiliation of this present time, the higher should our hearts be lifted up to ask our Lord concerning the signs of His coming and the world's end." The meeting assembled afterwards in the great hall of Soroe College. Dr. Kalkar, at its commencement, remarked on the faithlessness of some in regard to missionary work, and compared them to the spies who brought back a bad report of the Land of Promise. But, in truth, the power of idolatry and Islam was manifestly waning, and the worst foe to Missions was, like the Germans in Jutland, a foe in our own household; and this foe was not so much even Popery or Rationalism, as sectarianism and party strife.

Pastor Hansen, of Grumtoft, in Sleswick, said that the Danes though a little flock should take Christian courage, for it was written, "A little one shall become a thousand." It was in faithlessness that they sold Tranquebar, from which such glory had accrued to Denmark's name; Fenger opposed the sale, but in vain, and their Mission property there was parted with to a foreign society, the German Leipsic. The speaker had himself been in Tranquebar at the time of the sale, and had witnessed the lamentations of the native Christians at their abandonment by their mother. "'The praise which Europeans have so plentifully given us for Tranquebar, let us merit it in the future.' Thus ends Fenger's history of our Mission there; but have we sustained our character? Until lately we Sleswickers have sent our Missionary candidates into Germany for lack of a national seminary, but happily that lack is now supplied."

Another speaker, Pastor Beck, turned to the kindred subject of Home Missions. It appears that the Danish association for that purpose has afforded the army chaplains in the present war the aid of eight colporteurs. It is questioned, however, whether this body does not interfere with the rights of the parochial clergy, and whether it does not, with short-sighted presumption, attempt to separate between the living and dead members of Christ's body, the communion of saints from the Church visible. Dr. Rothe, who spoke after Mr. Beck, reminded the meeting that the Danish Church was the legitimate Home Missionary Society of the land.

Dr. Kalkar, in a subsequent speech, stated that Mr. Ochs (a pastor of Wurtemberg), the Indian Missionary who, tired of the unevangelical conduct of the Leipsic Lutheran Society, had transferred his services to the Danes, has established a station at Putabawcam, where two Danish students are next year to join him. Dr. Kalkar expressed his pleasure at the interest which the renewal of their forefathers' work had awakened in England, and he read a letter from an English priest, in which the writer uttered the hope that the old friendly attitude towards the English Church in India would be resumed, along with the departure from the Germans on the question of caste. From this letter, which was printed in the *Almindelig Kerketidende*, we retranslate the following extract:—

"The Leipsic Missionaries contend, it appears, that a difference exists between their teaching and that of the Church of England, and especially that the English Church is semi-Nestorian and denies the Real Presence in the Lord's Supper; they assert also that they are the rightful heirs to the old Tranquebar Mission. But now most gladly would we welcome the Danish Church back to Southern India, not only because *she* is the 'rightful heir,' but also because she regards the Anglican teaching as sufficiently close for all practical purposes of intercommunion, and because she abhors both the German treatment of caste and the German proselytising of Anglican Christians. Thus would we welcome the return of the Danes, even if you come wholly separate from, and independent of, the Anglican Episcopate which has been planted there since your fathers' day; in that case, doubt not that our Missionaries and yours will, like Abraham and Lot of old, agree that there shall be no strife between the shepherds and flocks, for the land is large enough for both of them. But why should not an effort be made *from the first* to bring about a certain amount of intercommunion in India? We can well understand the wish that the Scandinavian Church should win an heritage among the heathen for herself; I can quite enter into the spirit of Dr. Kalkar's remarks at the Malmoe meeting; I have no desire to see her individuality and peculiar character effaced from her Missions. By no means; but let her plant and direct them so as to stand a sister Church by the side of the English. I mean, let her do away in her Missions with the modern German method of superintendence in name and Presbyterianism in reality. Let her hasten from the first to develop the Episcopal system which she has retained, but which the Christians of the same confession on the Continent have laid aside, and have consequently brought on themselves a weakening of the unity and authority of the Church, together with estrangement from the Episcopal Church in England. That the German Lutherans in America have lacked a really Episcopal government, has been to them especially harmful, and they have been split into many sects, or led by an overdriven subjectivism to confusion and identification with Methodism. But would your own Missionaries from Scandinavia to India keep up union with their mother Church, they should organize episcopally from the outset under a Provost while they are without a Bishop of their own, just as did the old Mission to the Delaware under Acrelius and Biörck. The Episcopal organization will be a reality, by your observing the ancient rule of the Church Universal, that no person be ordained but by a Bishop. You might send your candidates for ordination either to the Anglican Bishop of Madras, or (if a difficulty was unexpectedly raised in that direction) to one of the Episcopate of the Free Church of Malabar; just as Wesley, amongst ourselves, obtained the ordination of certain of his followers by the Greek Bishop of Arcadia in Crete. From what Swartz and Ziegenbalg have left on record, it is clear they had a better opinion of the Syro-Indians than some might suppose. A friendly step on your part towards that ancient community might open up a new field to your future activity. Their Church, which has just shaken off the yoke of Papal usurpation, might be revived and purified by your intercourse with her, while you, free from the hindrance

under which we English labour of being the Church of the conqueror, would stand in favourable light before the natives, both Christian and non-Christian."

PENSIONS FOR MISSIONARIES.

[WE regret that the following letter on an important subject reached us too late for insertion last month]:—

SIR,—In April, 1863, you published a letter from me on the subject of Pensions for Missionaries; and you followed it up by a very able article in a subsequent number of the *Chronicle*. Correspondence and observation have confirmed me in the justice of the proposals, &c. made, and of the expediency also of *doing something* at once to force attention to them, if we would secure an increase of candidates for Mission work abroad, and would also act lovingly and equitably towards our existing Missionaries. The concluding paragraph of the following letter, signed "A Town Clergyman," which appeared in the *Standard* of yesterday, is so much to the purpose, that I venture to request its republication in your pages. I know nothing of its writer; but I read his pleas for sympathy with the overburthened and prospectless Clergy whom we have sent out to Newfoundland, with shame and confusion of face; and I thank him for his testimony:—

THE CHURCH IN THE COLONIES.

"SIR,—I notice the nine Colonial Bishops crying out for aid belong to the newer fields of Mission, while some of the oldest are languishing for want of funds.

Newfoundland has been for long as severe a field of labour as we have anywhere. Dependent entirely on its seal and cod fishery, and its potato crop—one or other, or both, of these having for years invariably failed—it has gone through a period of suffering and destitution almost unparalleled. This year, both the seal and cod fishery have failed more completely than they have ever done yet, as I have statistics and letters by me to prove. Add to this a population originally, for the most part, Irish, and a consequent Roman Catholic element very much stronger than the Protestant, and quite as bitter as in Ireland, and you have at once evidence that the difficulties and hardships of Mission work must be as great as they well could be. Provisions exceedingly dear, months of winter in which the whole island is icebound, and the communication between the capital and the out-harbours completely stopped, places lying miles apart, and from one to another the Missionary has to trudge on foot over roads well-nigh impassable; no education for his children, no society for his family, no hope or resource when his constitution breaks down under this Herculean labour; nothing for his widow but a small annuity paid by a sort of Clergy-club, to which he has to subscribe yearly out of his narrow income. Such is the condition of the Missionary there. But because there are no great ethnological questions to discuss, no stories of rescued slaves, no philological interest of foreign language, no romance to amuse platforms and startle newspapers;

nothing, in short, but (humanly speaking) heavy, dull, and thankless work—we never hear of Newfoundland; no Archbishop makes appeal for it.

Its Bishop is among the noblest and the best. His whole life is one of unremitting self-denial. It is long since he was in England, except for a day or two on special business. And the Clergy receive the magnificent sum of 100*l.* per annum for deacons, and 150*l.* for priests, with no prospect of advance. Originally, indeed, it ~~was~~ 200*l.* with expectation of pension. That was soon given up; and I know one who has been there close upon four-and-twenty years without a day's holiday; who has suffered most seriously, both himself and family, from the inclemency of the climate, having lost three of his children—whose wife is in reality dying a slow death from heart-disease and neuralgia, which native air and less household anxiety would, at any rate, alleviate; who has grown-up sons, and no means of starting them in life, and who must still labour on, though his years of toil are now telling even upon his own iron constitution, with no chance of an easier path through the declining vale of life, or reward for his incredible toils and endurance, except such as there is in the satisfaction of his own conscience and the blessing of Heaven. If he were to return to England, which his wife's delicate state of health sadly needs, what is there for him but a curacy of 80*l.* or 100*l.* a year, and the sight of men whose devotion has never been tried except at tea-parties, occupying all the snug livings?"

My own intention, as regards the Missionaries of the *Society for the Propagation of the Gospel*, is to urge my congregation, at our annual meeting for the disposal of our monthly Church Extension Offertory Collections, to remit the amount hitherto paid to the Society's General Fund to the Society, in trust for a *Missionaries' Pension Fund*; and I should be glad to hear that some of your readers would do likewise. I am tolerably well aware how much may be said against this line of action; but I adopt it from a conviction that it is the right thing to do, all that may be said to the contrary notwithstanding. Had I been able to comply with an invitation to read a paper at the British Church Congress on "Associations for aiding poor, enfeebled, and disabled Clergymen," I would certainly have advocated Pensions for deserving Missionaries. May those to whom that subject is now entrusted do justice to that branch of the subject!

Colkirk Rectory, Sept. 21, 1864.

Yours faithfully,

J. B. SWEET.

Reviews and Notices.

- (1) *Case as to the Legal force of the Judgment of the Privy Council, Fendall v. Wilson, with the opinion of the Attorney-General and Sir Hugh Cairns, and a Preface to those who love God and His Truth.* By the Rev. E. B. PUSEY, D.D. J. H. and James Parker.
- (2) *The Final Court of Appeal in causes affecting the Doctrine of the Church of England.* A Letter, &c. on the best mode of amending the present Law. By Lord LYTTELTON: to which is prefixed a Statement of

Reasons for seeking an alteration of the Law. By the Rev. R. SEYMOUR, Rector of Kinwarton. (Rivingtons.)

- (3) *Synodical Judgments*; or, On the Judicial Functions of Convocation. Four Speeches by CHAS. WORDSWORTH, D.D. Proctor of the Chapter of Westminster. (Rivingtons.)

THIS most important and seasonable pamphlet has doubtless been well studied by our readers. Dr. Pusey says :—

“The *principles* of the judgment admit of any error as to the Inspiration of Holy Scripture, or the future punishment of the wicked. Had all the statements on Holy Scripture, which Mr. Wilson made in his Essay, been before the Court, the Lord Chancellor must either have modified those principles, or he must have considerably extended their application. For myself, I thought that the consequences, which lay legitimately in the words of the judgment, were in fact parts of the judgment. Others thought otherwise. I therefore prepared a case, to be submitted to the two most eminent lawyers not already upon the Bench . . . in order to obtain an authoritative opinion, what is the real legal value of that judgment. . . . The result is contrary to my anticipations. The opinion brings out the fact, of which many non-legal persons were probably ignorant, as well as myself, that the law, while entrusting to an individual, eminent in his time, an almost unlimited power of defining the law, not for his time only, but almost in perpetuity (except in the case of fresh legislation), does on the other hand limit his decisions to their strictest and narrowest legal meaning. . . . The legal interpretation, ruled in each case, is the minimum which lies in the words. It matters not, whether, by any apparent legitimacy of deduction, any other consequences might be derived from the letter of the judgment. Any case, if not absolutely identical, would (I am informed) have to be considered entirely *de novo*.

The legal effect then of the judgment, in regard to the inspiration of Holy Scripture, is very narrow. It must be remembered, that no civil judgment enters into the question, What is the mind or teaching of the Church? . . . It considers this only, whether the Church has *in terminis* so laid down the doctrine impugned, that it should be penal to speculate or teach otherwise, and, on the other hand, whether the terms in which any clergyman has expressed his misbelief, be so clearly contradictory to what the Church has thus distinctly laid down, that the evidence would be sufficient to convict him in a penal cause.”

But though thus limited, the injury done hereby to the cause of the Truth of God amongst us, at least in the Home Church, is most grave. Well may Dr. Pusey exclaim—

“How long shall the patience of the English Church be abused? Tudor protection is withdrawn from it, piece by piece; the iron grasp of the Tudors is held more tightly than ever upon its free action. Its voice only is permitted, because politicians hold it powerless. Powerless it may

be with men; will it be with God? . . . The time may not be far off, when the English Crown shall stand in need, as it has aforetime, of the aid of the English Church, and the State may then wish that it had not weakened her. . . . It was a far less injury which rent the Establishment in Scotland asunder. Long-sighted and experienced politicians . . . found too late that what they insisted upon cost them their influence over half Scotland. The Church of England has necessarily more tenacity. For having a Divine original, it is an organic body, and knows more the value of intercommunion, not indeed as a condition absolutely necessary, but as the natural fruit of Divine Unity. It is then the more remarkable when members of the Church of England begin to speak of a 'Free Church.' Our extension in the Colonies, which have so enlarged the Church and its Episcopate, makes such a rent possible, even though not one Bishop in England should join it."

As to the remedy for the recurrence of such mischief for the future, we think that the moderate course lately advocated by Lord Lyttelton would be found practically sufficient, though even that would involve, on Primitive Church principles, a grave concession.

Dr. Pusey remarks in a note, "Cardinal Wiseman and Dr. Manning wrote gravely, yet both of them (it now appears) were mistaken (as I was myself also) as to the legal effects of this judgment." The following passage, which we have met with in the *Revue Chrétienne* of Dr. de Pressensé, will show how widely we remain exposed to the same imputations :—

"The acquittal of the 'Essays and Reviews' by the Privy Council has provoked vehement Pastorals on the part of several Bishops. But these clerical condemnations are only the expressions of vain regrets. *Imbelle telum sine ictu*. The State, which has the last word, has spoken; its judgment is without appeal; and it is now established by its sovereign power, as is remarked with a perfect logic by the writer in the *Edinburgh Review* for July, that a person can be a minister in the Church of England without believing in the special inspiration of the Scriptures, in the eternity of future punishment, and in the imputation of the merits of the Saviour; for the acquittal is on these three points. For the moment, we leave out of sight the question which underlies them, and simply ask, What is to be thought of a state of things which puts such a matter in the hands of the civil power? It is certain that, rightly or wrongly, the majority of the Church of England, represented by its Bishops, protests against this judgment; but what does this signify? it is not for her to say what she believes, it is the business of the State to determine her belief in the name of precedents, of customs, as if all this waste paper (*paperasse*) had the slightest value when the question is as to a conviction which has no worth and is nothing if it is not actual. Of this conflict between the Church and the State a striking manifestation was produced at a recent sitting of the House of Lords. The Lord Chancellor exchanged with the Bishop of Oxford those biting and irritating words which disclose

men's inmost sentiments. This remarkable scene gives the last touch to the picture of a state of things always abnormal, but now made permanently dreadful."

The Holy Bible : with Notes and Introduction. By CHR. WORDSWORTH, D.D. Canon of Westminster. Genesis and Exodus. Rivingtons. pp. 329.

Most heartily must the English Church tender her thanks to one who, perhaps of all living divines, may be regarded as representing most distinctly the type of her standard theology, for this the first instalment of a promised Commentary on the whole Bible.

Canon Wordsworth prefaces this work with a quotation from St. Augustine, in which is "asserted as a fundamental principle, on which all right interpretation of the Old Testament rests, that both Testaments are from one and the same Divine Hand, and form one harmonious whole ; that the New Testament is enfolded in the Old, and that the Old Testament is unfolded in the New." St. Augustine had to defend the Old Testament against those who endeavoured to separate it from the New, and so too,

"A similar work seems to be needed in the present age. We enjoy many intellectual advantages which were not granted to any former generation. The study of ancient languages has been prosecuted with industry and success. The researches of historians and chronologers have shed much light on the pages of holy Scripture, especially of the Old Testament. But notwithstanding these benefits, and although much has been effected by Biblical criticism in the elucidation of the letter of the sacred text, yet it may well be doubted, whether, as far as the *spirit* of holy Scripture is concerned, our expositions of the Old Testament have not declined from the standard of primitive times. The history of the Old Testament appears to be often treated in our own days as if it were little more than a common history. It is often classed with the histories of ancient authors, and is read and interpreted as such. Whenever it is thus treated it cannot long command the reverence which it is entitled to receive."

The main design, then, of the present commentary is to illustrate the Old Testament by means of the New.

"In order to understand what was the mind of the Holy Spirit when He wrote the book of Genesis, and Exodus, and the rest, we must listen carefully to the interpretation given of them by Jesus Christ, the Son of God, and by His Apostles, to whom He sent the Holy Spirit in order 'to teach them all things,' and to 'guide them into all truth,' and to bring all things to their remembrance which He Himself had spoken unto them ; not only the comments which Jesus Christ and His Apostles made on the Old Testament are to be noted with reverent attention, but every suggestion and hint which they gave, every clue that they supply, is to be thankfully accepted by the expositor of the Old Testament. He will listen to every whisper which the Holy Spirit breathes by their lips. . . .

I am well aware of the dangers to which an interpreter is exposed who resorts to the spiritual method of exposition, and I well know the wild and fanciful excesses to which it has sometimes led; I am not ignorant that the expositor of Scripture is always in need of the Apostle's precept *φρονεῖν εἰς τὸ σωφρονεῖν*. The union of *sober-mindedness* with *spiritual-mindedness* is the perfection of the Scriptural expositor. That no interpretations will be found in the following pages which will provoke the sneers of some, is what I do not venture to hope. . . . Yet I entertain a hope that many may be ready to receive interpretations which issue from the pure well-spring of the Scripture, and flow through the channel of the Catholic Church."

The principal helps which have been used in the execution of this design are the following:—"the Canonical Scriptures themselves, especially the New Testament; the calendar of Lessons as framed by the ancient people of God; the Septuagint." The remarks on the value of the Septuagint are especially excellent, *e.g.*: "Collections have been made of the passages of the Septuagint which are quoted in the New Testament; but there remains another work to be executed, which would not be less fruitful in results, and would shed fresh light on the pages of the Old Testament—I mean a vocabulary of catch-words, that is, of notable words adopted from the Septuagint, and inserted in the New Testament." To the "helps" already mentioned Canon Wordsworth adds "the ancient Fathers of the Christian Church, who followed the holy Apostles, and derived wisdom from their writings, and from other sources, many of which are now lost;" and among more recent authors he specifies our own standard divines, and Hengstenberg and other leaders of the orthodox reaction among German Protestants.

The preface is followed by an "Introduction, On the Inspiration of the Old Testament; and on the Unity and Authorship of the Pentateuch." (pp. xx—xxvi.)

As a specimen of the commentary we select out of many passages the close of a vindication of the Mosaic narrative of the Ark, as solidly argued as it is beautifully expressed—bearing as it does upon the special themes to which our own pages are devoted. The quotation will impress our readers, more strongly than any words of ours, with a sense of the great value of the gift which the writer is making us:—

"The history of the Flood and of the Ark is not only the history of a miracle wrought by the almighty power of a holy, a righteous, and a merciful God, but it is also a figurative foreshadowing of what is being done by Christ Himself, century after century, in the world under the Gospel, ever since His Incarnation, even till His Second Advent to judge the quick and dead. The Ark was a type of the

Church. We read its history to little profit unless we regard it as such. All the ancient Fathers regarded it as such. Our own Church in her baptismal office speaks of it as such. Its builder, Noah, was a figure of Christ. He was called Noah because he would give comfort and rest. In Christ we find rest. 'Come unto me,' He says, 'and I will give you rest.' The ark was built by Noah, a preacher of righteousness, in obedience to God's commands; the Church was built by Christ, who was faithful to Him that appointed Him (Heb. iii. 2). Noah preached to the world that they should repent and enter the ark, and be saved; so Christ is ever preaching repentance to men, and that they should enter the ark of His Church, and be saved from the flood of God's wrath against sin. The waters that bare up the ark saved it and those who were in it, but they drowned the unbelieving and ungodly. And so, as St. Peter teaches, the waters of Baptism save us through the Resurrection of Christ, if we have the answer of a good conscience. But Baptism, and all other means of grace, if they are despised and rejected, aggravate the sin and increase the punishment of those who will not believe and accept them (1 Pet. iii. 21). The ark rode safely on the waves, and after its voyage it anchored on Ararat. So the Church, though often tossed by storms, will never be wrecked, and at last will rest in the heavenly haven of eternal peace. Noah, at the end of his voyage, offered a sacrifice of thanksgiving to God; 'and the Lord God *smelled a sweet savour.*' Remarkable words; words at which some have even ventured to scoff. But how are these words rendered by the Septuagint? By *ὁσμὴν εὐωδίας*. These words of the Septuagint have been adopted by St. Paul, and are applied by him to Christ (Eph. v. 2), 'who gave Himself for us, an offering and a sacrifice to God for a *sweet smelling savour*;' and thus he teaches us to read a Gospel in this history of Genesis, and that Christ is the true Noah, in whom alone we find comfort and rest, and that His Church is the true Ark, and that Noah's sacrifice had a sweet savour, a spiritual fragrance wafted from the far-off future, even from the sacrifice of the cross on Calvary, through which alone the Church Militant rises into the Church Triumphant, and is presented in glory to God.

If we carefully consider these things, we shall not be perplexed and staggered when we contemplate the various genera of animals—some wild, some tame—collected together in the ark, and their long voyage. Do we not see, with our own eyes, something far more marvellous than this done in the ark of Christ's Church? Of *that* ark, it is said by the prophet (Isa. xi. 6, 7), that 'there the wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion and the fating together; and a child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.' Do we not see this wonderful prophecy realized already in the ark of Christ's Church? And if we had the faith of the patriarch Noah, if we had his zeal for God, if we had his obedience, might we not then see it altogether fulfilled?

Might we not see savage nations reclaimed, barbarous races civilized, discordant tribes harmonized; the nations of the tropics and of the frigid

zone, the Indian and the African, the Circassian and the Georgian, the Caffre and the Hottentot, the chiefs of New Zealand and the kings of the Sandwich Isles, brought together with the Saxon, the Celt, and the Scandinavian, and dwelling together in holy unity, joined together in one family, fed by the same spiritual food of the blessed Word and Sacraments, from the hand of the same Divine Noah, Jesus Christ Himself, in the ark of His Church? Shall we not believe what we read in Scripture concerning the ark, when we see with our eyes what is done in the Church? Shall we not believe in the type, when we see what God does in the antitype?"

We have received from Messrs. Mozley (1) *The Christian Remembrancer* for October, in which we may specify a vindication of "Trinity College, Toronto" and Provost Whitaker's teaching; a reply to "Voices from Rome; Dr. Manning;" and two papers on "Subscription to Formularies," and "The Filioque Controversy," which will, however, obtain less unqualified approval. (2) The October number of *Events of the Month* contains a good paper on "Scottish Episcopacy since the Reformation," but in which the statement that the new Bishops "on returning to Scotland ordained incumbents to the various parishes," may lead readers to suppose that the ministers in *Tulchan* Orders were re-ordained or got rid of. From the same publishers we have also to acknowledge (3) *The Monthly Packet* for July; (4) *A Plain Tract concerning Godfathers and Godmothers*, by Rev. W. H. Ridley (1½d.)

From Messrs. Rivingtons: (1) Rev. W. DENTON'S *Commentary on the Lord's Prayer*, a rich and judicious compilation from all quarters; (2) Professor ESKIN'S admirable *Critical Essays*, re-written from the *Guardian*. (3) *The Church Builder* Nos. 9-12; (4) Rev. T. E. PHILIPPS' Sermon on *Grumbling*, which will be always a seasonable tract for distribution (2d.)

From Messrs. J. H. and J. Parker: (1, 2, 3) *The Charges* of the Bishop of OXFORD, and of Archdeacons CLERKE and RANDALL; (4) A Sermon, by Rev. W. TUCKWELL, on *The Aim of a Liberal Education* to the school-boys at New College, Oxford; and (3) a calm pamphlet *On Modern Scepticism and its fallacies*, by Rev. G. SMITH, in reply to an essay in *Fraser's Magazine* on "Criticism and the Gospels."

From Mr. Macintosh. (1) Rev. A. OKENDEN. *Words of Peace*, or "The Blessings and Trials of Sickness;" (2) The Fourth Edition of *Tender Grass for Christ's Lambs*; for children's reading (6d.), by CANON CHAMPERNES; (3) *Decision of Ruth* (for catechumens), by Rev. G. COLE; (4) *Ellen's Trials*, or, "The Young Nursery-maid" after Confirmation.

We welcome a Second Edition of Dr. MÜLLESEN-ARNOLD'S *English Biblical Criticism and Authorship of the Pentateuch* (Longmans); and a Fifth of Archdeacon Pratt's *Scripture and Science not at variance* (Hatchard).

The *Journal of Sacred Literature* (Williams and Norgate) occupies a place among the quarterlies of increasing interest and importance. It admits papers by Rationalists, but with refutations. In one article—"Israel in Egypt," an invaluable amount of testimony to the Mosaic narrative is collected from "Egyptology."

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of ADELAIDE has issued a Pastoral Address in conformity to the desire of his Synod, on the three subjects of a Clergy Widow and Orphan Fund, the Melanesian Mission, and the revival of the weekly Offertory. He sanctions the occasional introduction into the Litany, after the suffrage for "mercy upon all men," and into the "Prayer for all conditions," after clause, "Thy saving health unto all nations," of the following words: "especially the aborigines of this land, and the Melanesian Islanders."

BISHOP CROWTHER on reaching Sierra Leone, on his way to the Niger, received congratulatory addresses, and a very touching welcome from the clergy and Churchmen both black and white.

"THE relatives and friends of the late Bishop MACKENZIE" have put forth an appeal for help towards "some of the objects which were so near the heart of that devoted man." The Rev. R. Robertson is now almost single-handed at Quamaguaza among Panda's Zulus beyond the Natal frontier; and Dr. Callaway also requires help in his labour among the Zulus within the colony. Contributions are requested to meet a grant of 75*l.* from the S.P.G. for a stipend to a clergyman to assist Mr. Robertson, and to secure for him and Dr. Callaway the offered services of two lay-members of the first Zambesi Mission party, who are released from their old engagements by the altered plans of Bishop Tozer. "This proposal has the approval . . . especially of the Rev. John Keble."

THE Bishop of MINNESOTA is at present in England on a short visit for the benefit of his health. Bishop Whipple's unwearied exertions for the weal, both spiritual and temporal, of the poor Red Indians are well known to our readers. The Rev. T. H. VAIL, D.D. has been elected Bishop of KANSAS.

THE new American chapel at Paris has been consecrated by Bishop M'Ilvaine of Ohio, acting on behalf of the Presiding Bishop of the Church in the United States. Beside the Chaplain, the Rev. W. O. Lamson, and other American Presbyters, there were present on the occasion several English and foreign clergymen. This chapel will save the American Church from being confounded with the chaotic party, who had already erected in Paris the meeting-house for Americans familiarly known as the "omnibus."

THEODORE FLIEDNER, founder of the Protestant Deaconess Institute at Kaiserswerth, died on October 4th. There are thirty Institutes in union with the mother-house at Kaiserswerth, holding a "conference" every three years.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Oct. 4.*
—The Bishop of Columbia in the chair.

The Bishop of Capetown, in a letter dated at sea, July 8th, on his return from his metropolitanical visitation of Natal, expressed a hope, that at

least six new churches and a school-chapel would soon be begun in that diocese. He received a small grant of Books for two clergymen to be ordained by him at Christmas, for Natal.

Information had been received that the Bishop of the Orange River State had commenced the churches at Philippolis, Bloemfontein, and Fauresmith. "This is in addition to the school and church he bought at Smithfield. The success of the Mission was very satisfactory, the pressing want at present being more Clergy."

A letter from the Rev. Dr. Callaway, Springvale, Natal, July 23d, stated that the printing of the original Kafir works, about which he had made application to the Society, had been undertaken by the Government of the colony. At his request, recommended by the Metropolitan, the Board voted him 30*l.* towards the erection of a school-chapel, at a new station 16 miles from Springvale, where the natives wanted to have a Missionary and a school.

The Bishop of Adelaide had forwarded an application of the wife of Dr. Meredith, surgeon to the Moonta mine, for assistance towards the erection of a church, at the new township near it. The proprietors of the mine were Presbyterians. There was no church for the poor: Mrs. Meredith was constantly told by them that they belonged to the Church at home, and that they went to chapel now because there was no church; but they availed themselves of the visits of the Bishop's Missionary Chaplain to have their children baptized. Dr. Meredith had himself purchased a site for the church, and Mrs. Meredith had collected enough for the walls, roof, and floor.

A grant to this church was made of 30*l.*

The Bishop of Tasmania had stated that to carry out completely Mr. Bodley's design for the projected cathedral at Hobart-town, would cost 20,000*l.*; but it was proposed to commence the nave as soon as 5,000*l.* can be raised at home and in the colony, which at present is greatly depressed. The Board consented to a grant of 400*l.*

A letter was received from the Rev. J. C. Corlette, Jamberoo, diocese of Sydney, New South Wales, asking for a grant towards a new church. An old man, once a Yorkshire labourer, had given a site with 50*l.*, and three other members of his family made up 60*l.* The total amount of contributions, 662*l.* The wealthiest and most influential residents were Free Kirk Presbyterians. The parish is 14 x 10 miles, and Mr. Corlette officiates on Sundays at two other posts, besides Jamberoo, his headquarters, each ten miles distant, and on Wednesdays at a fourth station four miles distant, on the side of a high mountain. Drought, a murrain in cattle, and a "rust" in wheat have of late crippled the means of the people. The Board granted 30*l.* towards this object.

On the application of the Rev. H. J. Poole, Incumbent of Maryborough, Queensland, 40*l.* was voted towards the erection of a new church in that place, in lieu of a small wooden building of insufficient size.

The Bishop of Goulburn sent his thanks for the grant to his diocese of 100*l.* for educational purposes. The grant had been effective in eliciting considerable sums of money for school-church buildings in five places. These five school-churches were built of neat rubble work, and well finished externally, "so as to serve for churches, until the number and

other circumstances of the people led to the erection of the latter." The Bishop said, "If we are encouraged for a few years by similar grants from home, we shall be able to distribute teachers, and, if other Societies help us in the same manner, clergymen too, over the whole diocese. . . Now is the time to occupy the remaining townships of the settled parts with school-churches." A second grant therefore was made to the Bishop of 200*l*. "for educational purposes."

The Bishop of Wellington, in a letter, thanking the Society for the New Testaments and Common Prayer-books it had granted for the Colonial Defence Corps, remarked, "I sadly want a *University* man or two—not that I can offer him exactly any definite post *at once*; for the actual nomination is in the hands of certain diocesan and parochial officers; but they would be only too glad to have the names of University men suggested to them."

At the next General Meeting of the Society, the Standing Committee will propose a grant of 1,000*l*. towards the endowment of a new bishopric in British Columbia. The present diocese is to be separated into two; of which one, Columbia, shall retain Vancouver Island, the north-west of Columbia, with Queen Charlotte's and other islands; and the other, to be called the See of New Westminster, shall consist of the remainder of British Columbia. To divide the present see is desirable, not only for other reasons, but on account of a state of feeling existing between the two colonies, which has hitherto prevented united diocesan action. Towards the endowment of the proposed bishopric 4,500*l*. is secure; of this 2,500*l*. is invested in colonial land, and 2,000*l*. is in hand, ready to be paid over, provided the new see be founded. But to provide a moderate income at colonial interest 3,000*l*. more is required.

The Rev. V. Herschell applied, from Jamaica, for aid towards the completion of his chapel. The negro people had given upwards of 50*l*. but all was now spent, and Mr. Herschell was going on with funds of his own and a loan of 50*l*. from the Bishop. Mr. Herschell had had a severe fever from labour and anxiety. The Board granted 30*l*.

A grant of 25*l*. was made to the Rev. J. J. Hill, Rector of Brooklynn, Newport, Nova Scotia, towards the erection of a new church, in a district between four and six miles distant from the parish church.

The Rev. J. Hutchinson, Missionary at Meaford, Georgia Bay, diocese of Huron, applied for aid towards a church at Thornbury. His sphere extends over a new country, fully 500 square miles in extent; he had laboured successfully, and has now four churches in his Mission. The Board granted 15*l*.

The Rev. R. J. Roberts, Missionary to the Six Nation Indians, Canada West, applied for a grant of Maps and Books for their schools, and Tracts for distribution. The larger number of their poor red men, he said, can read and understand the English language. Sunday schools are established at the Seven school-houses, and at the Tuscarora church. The Mohawks of these six nations have been loyal to England for the last 200 years; and have thus lost their ancient territory in what is now the State of New York. The Board granted Books, &c., to the value of 15*l*.

On the recommendation of the Bishop of Fredericton, 15*l*. was granted towards building a new church at St. Andrew's: 25*l*. towards a church for

St. Stephen's, Charlotte County; 25*l.* towards one at Westfield; and 25*l.* for completing one at Oromocto.

In conformity with the application of the Bishop of Gibraltar, a grant of 200*l.* has been made for "the purpose of making known in Italy, under its present circumstances, the principles on which the English Reformation was conducted, and the true character of the united Church." This sum is to be expended, under the direction of the Bishop, in the employment of such agency as he may think most desirable for the circulation throughout Italy of the Bible, Book of Common Prayer, &c.

The Bishop of Gibraltar has forwarded an application from the British residents at Corfu for assistance. On the termination of the Protectorate, they were left entirely without the means of public worship. Through the exertions of the Consul-General, the Greek government had ceded to the British Protestant community the building lately used by the Assembly, and a meeting of British subjects having been held under his presidency he has undertaken to communicate with the Foreign Office, with the view of procuring a clergyman. Their contributions, though with the allowance usually granted by the British government, still fell short of what was required to meet the expenses for repairing the building. The Bishop had himself promised 10*l.*; and the Board granted 25*l.*

The Rev. A. W. Thorold, writing from Athens Aug. 29, applied for 150 Common Prayer-books in Greek, and 50 in German, to be placed at the disposal of the Rev. Dr. Hill, Chaplain to the British Legation. Dr. Hill had great influence with the Greek clergy of all ranks, and almost greater opportunities than any one else in the Levant of explaining and recommending the principles and doctrine of our own Church to the Greek Communion. The Books were accordingly granted.

Several other grants were made to various applicants.

RELIGION IN THE CONFEDERATE STATES.—A letter from Richmond says:—"There are no less than 85 chaplains attached to Gen. Lee's army, and at their camp, where they were stationed through the winter, there were 37 large and commodious places of worship, built of boards and logs. While the army remained inactive not a single day passed in which there were not services in these chapels. Gen. Lee and his staff are most regular in their attendance at Divine service. On the march, whenever a bivouac for the night was ordered, groups of soldiers of all ranks would assemble for prayer. One church in Richmond (St. Paul's) sent 10,000 copies of the Prayer Book to the troops, and large numbers of Bibles and Testaments, sent from England, are highly prized by the men. Every soldier almost has his Bible and Prayer Book, with other devotional works. The Christian examples of President Davis, Gen. Lee, and the lamented Stonewall Jackson seem to have left their impression upon the whole army. Amid all the cares and trials incident to his position, President Davis never omits assembling his household together, morning and evening, for family prayer. He lately joined the Episcopal Church, and was confirmed at Richmond by the venerable Bishop Johns. He had originally been a Unitarian. An oath or any other profanity or immorality is rarely heard in the Confederate army. A profound religious earnestness seems to pervade the whole force."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

DECEMBER, 1864.

THE PRESENT STATE OF THE DIOCESE OF NATAL.

WHILST some among ourselves are supporting the Bishop of Capetown, and others are seeking to reinstate the Bishop whom he has deposed, we ought not to forget that there is a third party in this unhappy strife (*si rixa est ubi . . . ego vapulo tantum*); and that the diocese of Natal itself, deserted, destitute, and in disorder, has a distinct claim for justice and sympathy from the Church of England. In Natal may be seen, on a smaller scale, much the same kind of evil which moved the Church of England to found the *Society for the Propagation of the Gospel* a century and a half ago. Compassion was then excited by the spiritual wants of the North American Colonies, in which "the provision for ministers was very mean," many places were "wholly destitute and unprovided of a maintenance for ministers, and the public worship of God; and for lack of such maintenance many wanted the administration of God's Word and Sacraments, and seemed to be abandoned to atheism and infidelity;" there was a general "want of learned and orthodox ministers to instruct the people in the principles of true religion." This one fact certainly will be deeply impressed on the minds of those who read the journal of the Metropolitan's recent visitation of Natal;¹—the Church in that colony, like North America of old, cries aloud for additional Clergy and a Bishop. Never before, probably, did it fall to the lot of a Metropolitan, after a three weeks' sojourn in a suffragan diocese, to receive from a conference of Clergy and Laity a proposal to double immediately the number of efficient

¹ "Journal of a Visitation of the Diocese of Natal, in 1864." By the Most Rev. Robert Gray, Lord Bishop of Capetown, and Metropolitan. Bell and Daldy, London.

Clergy in the diocese by providing nine new pastors for districts in which the people are prepared to contribute upwards of 770*l.* per annum towards stipends, if only Clergymen can be found and the remainder of the stipends guaranteed from England. This is a fact which will sink into the minds of that large number of English Churchmen who are not so absorbed in ecclesiastical controversy as to overlook an urgent case of spiritual destitution.

Whilst the Bishop of Natal's sentence of deposition is being proclaimed in the Colony, and whilst he is seeking in England to regain his position by an appeal to the Royal Supremacy, his clergy and laity invite, through the Bishop of Capetown, a large and immediate accession of clergymen from England. A colony containing in an area of 18,000 square miles a population of 14,000 Europeans, and 210,000 natives (heathen), may reasonably require more than the thirteen clergy who, according to the *Clergy List*, constitute the whole staff—resident and absent—of the diocese of Natal. Under these circumstances, it is not at all surprising that the first topic discussed in the Pietermaritzburg Conference, on May 19th, should be, "The present condition of the diocese as regards means of grace for the Europeans, and Missions for the heathen." It is not surprising that Bishop Gray on landing at D'Urban found there one clergyman keeping school, and having at the same time sole temporary charge of another parish besides his own, the population of the place being stated at 5,000: that he found the Wesleyans, through means of local preachers, as well as regular teachers, providing for the scattered English (p. 4); that he found the clergy "disheartened;" some lay Churchmen holding service in their own houses (pp. 7, 81, 86), others thinking themselves compelled to attend Wesleyan or Independent services (pp. 7, 82, 91); a Churchwarden in one place inviting a clergyman whom the clergy would not recognise to officiate; laity repeatedly asking the Dean of Maritzburg whether nothing can be done to provide them with the means of grace, while months pass away without service being held in many of the country districts (p. 12); no attempt yet made to occupy 500 acres of glebe given for a Mission-station (p. 17), the once numerous school at Eku-kanyeni on 8,000 acres of valuable Church land now replaced by two Zulu Catechists and a printer, who occasionally gather a congregation of thirty persons from four hundred heathen, whose kraals are set up on the Church property (p. 19). When Bishop Gray visited the Kafir congregation in Maritzburg, one of them rose after service to complain that they "were very lean and starving in spiritual things; that several were anxious for baptism, but that there was no one there to prepare them or baptize them" (p. 44). At Estcourt, he found several

earnest Churchmen offering at once 50*l.* per annum, and proposing to treble or quadruple that amount for a clergyman, while they complain bitterly of the way in which they have been neglected (p. 65). At Ladismith—formerly, but now no more, the residence of an English clergyman—he had to prepare as well as confirm candidates (p. 67). At Umhlali, some spoke bitterly of the way in which they had been neglected since the departure of Archdeacon Mackenzie: no clergyman had been sent to visit them even occasionally (p. 82). At the Berea, a new church was ready for consecration, without a new clergyman to officiate in it (p. 85), the people bitterly contrasting the condition of the Church with that of Dissenters (p. 89).

Questions are asked which no one is present to answer respecting pecuniary matters, which seem to be in a state of obscurity (pp. 17, 19, 126) such as those which the most upright merchant would fall into, if he were absent for two or three years from his house of business. The Journal furnishes no evidence as to the degree in which Bishop Colenso's Kafir translations are appreciated or used by the Missionaries: but there is mention of more than one project already for new versions (pp. 51, 52, 104), which seems to imply that they give less satisfaction among those who understand Kafir than might have been expected, considering Bishop Colenso's grammatical skill, and the time which he bestowed on the work of translating.

Who is to heal these sore feelings? Who is to reduce these discordant voices to harmony? Who is to provide these scattered flocks with pastors? Where is the man to "hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost?"

We refer to these facts to show the want of a Bishop at this time in Natal. They seem to us enough to silence, if not to convince, even such persons as that well-informed and intrepid critic who, in a recent number of the *Edinburgh Review*, argued Colonial Bishops generally, and Bishop Gray in particular, out of their right to existence. This point he reached not by any vulgar process of deduction from facts, but by taking the nobler road of *a priori* reasoning, starting from the oft-repeated axiom of some leaders of the political party which he represents, and the northern country from which he writes—that every Bishop owes it to his patrons and to mankind to become an automaton, to be put in motion only on those occasions, limited by law to five times a year and reduced by custom to two or three, when the number of candidates actually waiting for ordination or confirmation may be sufficient, in the opinion of a Presbyterian, to justify the production in broad daylight of so portentous, so costly, so delicate, so dangerous a piece of machinery as an English prelate. Has the Edinburgh

Reviewer yet to learn that the influential voice of Churchmen now recognises the work of a Bishop as a desirable and useful work, and that it has become both unfrequent and hazardous to appoint men of that character which Walpole delighted to patronize, and Macaulay to describe as appropriate for high office in the Church of England?

It is indeed possible that the Churchmen of Natal attribute too much of their present condition to episcopal neglect, and the want of clergymen. The English Churchman is the least gregarious of Christians. Take him out of England, and place him where there is no parish church built nor clergyman supported by the devotion of former ages, no Sunday-school, no vestry, and he is at a loss how to behave himself as a member of the Church. Family prayer he adopts as a pious usage, if he be a man of piety: but he cannot easily entertain the notion of uniting with neighbouring families to glorify God by common prayer without the accompaniments of a church and a clergyman. It seems to him to have an unpleasant savour of the conventicle; and if he does so at all, it is with great reserve and suspicion, and with an uncomfortable feeling that he is making too conspicuous a profession of personal religion. As a colonist, while he takes for the necessaries of his life whatever the colony produces, he prefers to have all his luxuries, if possible, from home. And he deals with his clergyman as one of those luxuries. He does without any till he is able to contribute well towards the maintenance of one; and he prefers to have him imported from England. Not so the Dissenter. His system is more practical, and, in one respect, more primitive. He takes whatever materials of piety and fluency he finds; and everywhere spring up itinerant and local preachers. When St. Paul, in his first Missionary journey in Europe, founded churches at Philippi and Thessalonica, he did not send to Jerusalem for teachers to be imported and maintained by or for the infant community. He made the best of his local materials; lived among those churches till he knew the measure of their strength and their weakness; weaned them gradually from the breasts of their spiritual nurses; and in a few years, or even months, left them independent, vigorous, and healthful, though far from perfect in organization and discipline. But it seems to be expected that English colonists, whose lot is cast among the rudiments of future empires, among unshaped institutions of all kinds, instead of choosing the best spiritual guides from among their own families, and worshipping in houses bearing some resemblance to those in which they live, should at once be provided with costly churches, and with ministers possessing all the qualifications of English clergymen, and invested with the legal privileges of an English rector. Is that a

healthy ecclesiastical condition which is attained by precocious forcing ? We do not presume to inquire to what extent and with how much reason this state of things is acquiesced in by our spiritual fathers, the Colonial Bishops. But at first sight, the constant appeals to England for men to fill the ranks of the Colonial Clergy, and the lamentable paucity of native pastors in our heathen Missions, would seem to countenance a suspicion that they who are most properly made the sole and absolute judges of a man's qualifications for Holy Orders have set up and adhere to some standard which is much less adapted to its time and place than that was which the Apostles set up in the primitive Church.

Still, however, after making every allowance for the possible errors of the present system in our colonies, such facts as we have quoted from the Bishop of Capetown's Journal are enough to convince any person, who possesses ordinary information and is free from sectarian prejudice, that a Bishop and additional clergy are much needed now in Natal.

We regret, and would rather avoid the necessity of, making personal observations on Dr. Colenso. But it is impossible to plead the cause of his injured diocese without distinct reference to the chief cause of injury.

Where, then, is he who still claims to be Bishop of Natal ? It was about the beginning of 1862 when Dr. Colenso quitted his diocese. We doubt whether the previous eight years of his episcopate were wholly spent in it. At least, for the last two and a half or three years he has been in England ; engaged, according to his opponents, in writing infidel books ; according to his admirers, in pursuing a fearless inquiry after truth : engaged, at all events, in other work than that which he undertook at his consecration, and abiding at a distance of thousands of miles from the diocese which has a claim to all his time and all his talents. The work of a Bishop is eminently a personal work ; it is absolutely necessary that he be stationed on the spot where the operations are carried on which he superintends ; that he be in personal contact with the clergy and laity whom he is to guide, warn, cheer, teach, and bless in his Master's name. Can such acts be adequately performed from a distance by deputy, by a letter, by a telegram ? Can the Colonial Clergy be expected to persevere unrepiningly year after year in their hard toil if they see the chief clergyman among them taking on him, uninvited and unpermitted, to absent himself from his post without divesting himself of either the dignity or the emoluments of his office ? Can English Churchmen, who have liberally contributed hundreds of thousands of pounds to

the Colonial Bishops' Fund—the very object of which is to supply the colonies with *resident* Bishops—be expected to look, without a pang of disappointment, on the frustration of the design for which they have made such sacrifices? Can the educated laity be expected to believe that there is any real weight of responsibility attaching to the office of a Bishop, when they see a Bishop spontaneously placing himself for a length of time in a position where it is impossible to discharge such responsibility? Would they concede to any civil or military officer in the colonies the unrestricted privilege of giving himself leave of absence from his post?

We are aware that our remarks have an application beyond Dr. Colenso. But the absence of Bishops from their dioceses is so old a grievance in the Church, that it cannot be regarded as disrespectful to our spiritual fathers (rather it is necessary) whenever it reappears conspicuously among us, to call attention to its evil consequences, and to the admonitions which Church authority has addressed to those who offend in this way.

“How desirable it would be,” says our learned contemporary, the *Christian Remembrancer* (October, 1849, pp. 452 and 432), “that no Suffragan should be allowed to cross the sea without the leave of his Metropolitan: a canon which seems to have been universal in primitive times The 28th canon of the third Council of Carthage forbids the Bishops of each province to cross the sea without the leave of the Bishop of the principal see [who in Africa exercised the functions of Metropolitan]. It would be well if that canon were re-enacted for our Colonial Churches. The Bishops of the Suffragan Sees there seem to have the most singular vocation for being in England. In fact, judging from the proceedings of many of them, one should imagine that they had been consecrated prelates abroad, merely that they might preach charity sermons with greater emphasis at home.” The residence of bishops was regulated in ancient times by stringent penalties. Public business beyond the diocesan bounds, except for attendance at a council, was not recognised. Three weeks were the extreme limit allowed for absence on ordinary business or private affairs (Conc. Sard. xi., xii.). Such periods of non-residence as we are accustomed to were impossible while that ancient rule was in force of holding Church Synods twice every year (Ap. Can. 36. Conc. Nic. 5).¹ In our own branch of the Church, the Articles of Clarendon, § 4, forbid Bishops to depart the kingdom without the king's licence; Langton's Constitutions, § 2, require their residence at stated times in their cathedrals; and the Constitutions of

¹ See also Ap. Can. 6, 13, 14, 34; Conc. Elib. 18; Arl. 2, 21; Nic. 15, 16; Antioch. 3, 13, 21: besides later Councils.

Othobon, § 21, speak in language which deserves quotation : "The good shepherd is as watchful in looking after and defending his flock as the wolf is in invading and persecuting them. He that often goes and comes, does not find what he left ; because the adversary, who always resides and never sleeps, has taken it away. . . . Bishops are tied to personal residence with the flock of God committed to them both by Divine and ecclesiastical injunctions. . . . We do exhort them in the Lord that out of care to their flock, and out of comfort to the churches which they have espoused, they be present on the solemn days in Lent and Advent at those churches to which they have plighted their faith . . . that they may carefully keep watch, as the name of Bishop intimates, and as the ministry committed to them requires, which carries as much burden as honour along with it." To come to modern times ; the Act by which our first Indian see was constituted, 53 Geo. III. cap. 155, § 50, enacts that the Bishop is entitled to his salary so long as he shall exercise the functions of his office *in the East Indies*, and no longer. The Protestant Episcopal Church in America enacted in 1856 a short but significant canon, "It is the duty of every Bishop of this church to reside within his diocese : " and in 1853 : "At every Annual Diocesan Convention, the Bishop shall deliver an address, stating the affairs of the diocese since the last meeting of the Convention ; the names of the churches which he has visited ; the number of persons confirmed ; the names of those who have been received as Candidates for Orders, and of those who have been ordained, suspended, or degraded ; the changes by death, removal, or otherwise, which have taken place among the clergy ; and, in general, all matters tending to throw light on the affairs of the diocese ; which address shall be inserted on the journals." This admirable canon breathes the spirit of primitive discipline. If it were in force among ourselves, it would (besides other advantages) effectually check the prolonged sojourn of colonial Bishops in England ; and it would contribute to prevent any recurrence hereafter of the present disastrous condition of the diocese of Natal.

Is it, then, to be desired that Bishop Colenso should go back, as he has announced his intention of going, if the Judicial Committee of Privy Council open the way for him, and should resume the administration of the see ? We answer, that if there be any respect for that feeling of Christian forbearance which dictated the primitive Church rule,¹ that a Bishop, however well qualified, was not to be forced by external pressure on an unwilling people ; if there be any spark of that loftiness of mind which in old times could induce such a prelate as

¹ See Can. Apost. 35. Conc. Ancy. 18. Are the Churchmen of South Africa to be denied a liberty which was enjoyed in Asia under the Roman Empire ?

Gregory Nazianzen to "quit the patriarch throne" of Constantinople, and retire into obscurity, rather than remain where his presence engendered strife,¹ then Bishop Colenso is not likely, under any present circumstances, to be sent back to a diocese where he is met by such a barrier as the Declaration adopted almost unanimously at the Conference in Pietermaritzburg Cathedral on May 19th:—

"We the undersigned clergy and lay members of the Church of England being satisfied that Dr. Colenso has widely departed from the faith of the Church, and that he has been righteously deprived of his office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop."

Beyond doubt, a diocese is not created for its Bishop; but the Bishop for the diocese. Far better that the diocese of Natal should be maintained for some years, if necessary, in the same abnormal condition in which the Church in North America struggled on until the consecration of Seabury, than that the arm of the English law should be outstretched to do violence and to oppress, or that a Christian Bishop should step forward to fasten a yoke of spiritual government on the necks of Christians who have rejected it with such deep and deliberate abhorrence as these terms imply.

Meantime, is anything now to be done for the relief of the present spiritual destitution of Natal? Even the courageous Prelate who has just deposed Bishop Colenso in order to "vindicate the foundation-doctrines of our common Christian faith" (such are the words of Dr. Duff, p. 40), is of opinion that the time has not yet come for the consecration of a new Bishop, which he contemplates (p. 36). And the mission of additional clergy from England may perhaps be obstructed by similar difficulties. But the hindrances to the application of both these remedies, and specially to the latter, are probably only temporary. Even if a Bishop be denied, clergymen cannot long be withheld. The afflicted diocese must be patient. We who sympathize with it must be

¹ Gregory's line of conduct was not singular in the ancient Church. It was precisely what had been suggested long before by Clement to some well-meaning agitator in the Church of Corinth.

"Who then is there among you that is generous? who that is compassionate? who that is filled with charity? let him say, 'If this sedition and strife and schism be on my account, I am ready to depart, to go away whithersoever ye please; and to do whatsoever the multitude command me; only let the flock of Christ be in peace, with the elders that are set over it.' He that shall do this, shall obtain to himself a very great honour in the Lord. . . . These things they who have their conversation towards God not to be repented of, both have done and will always be ready to do."—*Clement of Rome to the Corinthians*, sect. 54.

patient. And on both sides we must be prepared in mind for prompt action, and watchful for the first streak of light from on High which shall tell us that the clouds are parting, and that the time is come for us to go forth, ready to build up the places now desolate, and to fold the sheep that are straying in the dark and cloudy day.

Before leaving the Bishop's Journal we feel bound to lay before our readers one or two passages which bear on facts that are misrepresented in the current literature of the day. And first we quote from page 110 a statement which will engage the sympathy of all who are really earnest and impartial in contending for liberty of conscience. Here is the Bishop of Capetown's own statement of the principle on which he and his brother Bishops of South Africa are acting, a principle which we are sure must eventually triumph over the legal obstructions which our highest legal authorities seem anxious to place in the way.

"I need scarcely assure the Church that the struggle would be carried on, under whatever disadvantages, because we believe that to allow Dr. Colenso to resume his office as a Bishop of this Church, would simply be to betray our Lord, and to destroy the Church. We dare not leave the sheep of Christ's fold to be devoured by the wolf, to become the prey of the unbeliever. We should feel constrained, in faithfulness to our Master, to appoint another pastor to watch over the flock. Every portion of the Church of Christ has not only a right to do this, but is bound to do it. The law of man does not give it the right, nor can it take it away. The Church cannot part with her right, or abandon her responsibilities in such a matter, without being unfaithful to her Lord. 'His bishopric let another take,' is to be her rule in every age, if any should 'by transgression fall.' For courts, or other powers of the world, to deny her rights in this matter, would be to persecute. To say that we must receive back again an unbeliever, because the Crown had not the power to give the Church *legal* jurisdiction over him, which it has sought to give, would be to subject us to grievous wrong. We could not for a moment bow to such a decision. Be it that we are without legal powers. We are then only in the same condition as other religious bodies. The Privy Council has itself affirmed that if we are in no better, we are in no worse position than they. We have, therefore, as much right to put in force our discipline as the Wesleyans have, and they can deprive their officers. We ask for no more liberty than they enjoy. We will not be content with less. For the exercise of this, we have our Lord's authority and commission. We need no higher."

And here, to turn to another subject, is the Bishop of Capetown's touching and eloquent reply to the imputation of a covert design on his part to form in Africa a separate Church from the Church of England. Describing a speech which he made at D'Urban in reply to Bishop Colenso's Pastoral, Bishop Gray says :—

"He says, 'I have always resisted the notion of separation from the National Church, on which the Metropolitan has so long been insisting.' Such language was simply intended to appeal to their prejudices. I entirely repudiate so gross an imputation. I was a Bishop's son. I had been brought up in the communion of the Church of England, which I dearly loved as the purest and truest Church on earth. I had ministered at her altars. It was against my will that I came out to Africa; until called to go forth, I had never felt any inclination for foreign work, but wished to live and die in the service of my mother Church, and therefore declined, until summoned a second time by Archbishop Howley, now with God. I entered to-day on the eighteenth year of my episcopate, and felt it hard that, after spending seventeen years of great toil, and many anxieties in endeavouring to extend our Church in Africa, I should have been publicly charged—by one who would not have ventured to make that charge in my presence, and had never hinted at it in all our intercourse, which on my part had always been confidential and brotherly—with a long-cherished desire to separate the Church in this land from the Church of England. Such a desire never found entrance into my mind. I entirely denied and repudiated the imputation. I would frankly tell them what my views were, which I had never concealed. We were one with the Church of England in faith, in discipline, in communion. We were the same Church, and I trusted might ever remain such, neither of us falling away from the one true faith; but the Church in England was 'established,' while here the Church was not 'established.' The highest court of law had declared that we were a purely voluntary religious association; that, consequently, we had nothing to do with the laws which established the Church in England, *i.e.* with the Statute law, or with Civil courts. With these we had absolutely no concern. With all that the Church herself has ruled we were absolutely one.

Most of our present difficulties and misconceptions arose from the transition state in which we were, from the transplanting of a branch of the Established Church of England to a country where it was not established. As to titles, Churches had in all ages been designated by the countries to which they went. The Churches of Rome, Ephesus, Corinth, were called in apostolic days by the names of those places, while they were absolutely one Church with the mother Church in Jerusalem—the one Church of Christ throughout the world. So in our day; we had Churches in all parts of our dominions, one in faith and communion with the mother Church in England. They did not cease to be one Church with her, because their titles might be taken from Australia, or India, or Canada, or South Africa."

Besides Dr. Colenso, others, whose personal piety will always command respect even where their judgment is regarded as erroneous, have given currency to another imputation, which the Bishop meets thus:—

On the other point on which Dr. Colenso had sought to mislead them, I would also say a word. He had claimed for himself that he was the repre-

sentative of the principles of the Reformation, while I was seeking to impose upon them a 'system of ecclesiastical despotism,'—the 'yoke of ecclesiastical tradition,'—depriving them of the liberty which 'the blood of the Reformers' had won for them. What were the facts? I had read history amiss if the Reformers had not held the Bible to be the Word of God, and the Rule of Faith; if they had not held the Creeds to be the true interpretation of the written Word, because they were what the Church taught and held to be such from the beginning; if they had not fought for primitive, apostolic, catholic truth, and rejected the corruptions of Rome because they were incrustations on, and additions to, the primitive Faith. Our Reformers always referred back to the first ages as teaching what true Christianity was.

"But what were the views of their late Bishop, who put himself forward as the champion of the Reformation? That the Bible is not God's Word—that the Creeds are old worn-out documents; mere 'ecclesiastical traditions,'—that we are 'steadily advancing,' under God's guidance, into greater liberty and light than the world has ever yet enjoyed—that we may believe that the old traditionary system has been, like the Jewish before it, our schoolmaster by God's appointment to bring us to Christ—to the Christ which is to be.

"This is to be our new religion, according to Dr. Colenso. Not the Christ of history—not faith in Him who is the same yesterday, to-day, and for ever—not in Him who was, and is, our Incarnate God; but in a new Christ—the creation and fabrication of our own mind and intellect. His teaching was an entire departure from what had ever been held to be the Christian Faith, from the beginning until now."

CHURCH MATTERS IN NEW ZEALAND.

THE cloud of uncertainty which still hangs about the prospect of a general and permanent peace with the natives in New Zealand need not deter us from presuming the beginning of the end, and contemplating the conditions of a future spiritual campaign in this missionary battle-field with the bloodless arms of truth, of meekness, and righteousness. It is not surprising that the flowing tide of success which attended the first efforts of the missionaries among the then savage and cannibal aborigines of these islands should, in accordance with an almost universal law of religious progress and reaction, have at a certain stage met with a temporary reversal. The ebb had set in some time before the late lamentable outbreak into open disaffection, and actual hostilities must during the last three or four years have interposed an effectual check upon the work of evangelization. It must be borne in mind that the bulk of the insurgent Maories consisted of professing members of our Church, who were supposed at one time to be under unusually strict subordination to ecclesiastical authority

and influence. It is evident that neither this power nor a sense of Christian brotherhood with the English settlers, had any longer a sufficient practical force to restrain them from having recourse to arms in vindication of their alleged rights. There is nothing, we repeat, surprising or singular in this result; nor does it reflect in any special way to the depreciation of the Church's Mission. It is no more strange or peculiar than to find European nations of the same religious communion going to war with each other on some purely political pretext, or confederate States of peoples speaking the same language and closely related by blood, yet severally asserting their respective interests and independence by a brutal appeal to the rifle and the sword. It proves nothing, in short, contrary to the testimony of universal experience, that masses of Christian people are seldom or never actuated by the highest and purest motives suggested by their religion. It must also be borne in mind that the blame of necessitating hostilities between the races is not, even in the colony itself, very generally attributed to the insurgent tribes. The English settlers, by their representatives and local governors, must bear their fair share of imputed culpability in the alleged wrong, injustice, or misunderstanding which furnished the original *casus belli*. Nor are there wanting very distinct traits of Christian influence in the conduct of both the hostile and the friendly natives during the prosecution of the war. In districts where the Missionary authority was directly exercised, the proofs of this influence were displayed most evidently. At Otaki, for instance, where Archdeacon Hadfield has for many years so ably presided over the working of the native college, the local tribes, though subjected to the pressure of the strongest temptations to disloyalty, have remained perfectly undisturbed. At Wanganui again, the station of one of the oldest Missionaries, Mr. Taylor, the author of the interesting volume *Te ika a Maui*, an attempted attack upon the English settlement by some of the disaffected Maories further up the river, was effectually repelled by the unaided resistance of friendly natives on the spot. And even at Tauranga, the scene of the second outbreak and of our own unfortunate military reverses, where the defeated insurgents have at length succumbed, their careful training in past years, under, we believe, Bishop Williams of Waiapu and Archdeacon Brown, has borne its fruit in the singularly Christianlike humanity and abstinence from all savage and heathenish acts of cruelty which distinguished their conduct in the war, and which earned for them the praises and merciful consideration of Governor Grey in the liberal terms of peace imposed by him after the unconditional surrender of their arms.

There is every reason to believe and hope that the complete subjugation

tion of this powerful tribe and their merciful treatment in the matter of confiscated lands, contain the sure promise of a settled and general peace. If so, it is not impossible but that the late disturbances may have acted, in God's good providence, as a thunderstorm which clears the air and puts it in a healthier state, and may prepare the ground for the establishment of more thoroughly Christian relations between the races, and for the spiritual edification and advancement of both. We most sincerely trust that the opportunity which seems to be offered for renewed and increased missionary efforts in this direction, will not be lost sight of or wasted by responsible Churchmen on the spot, nor, we would emphatically add, by the religious societies and other abettors of Church Missions in this country. A critical juncture like the present is surely the least propitious season for withdrawing any portion of that extraneous aid which is absolutely necessary to supplement the local resources, and of which none but those experimentally acquainted with Colonial apathy in Church matters can fully appreciate the benefit. That the importance of the crisis for cherishing newly awakened zeal and reinvigorated energy, and perhaps for originating some well-devised reorganization of the available missionary appliances, will not and has not escaped the vigilance of minds best qualified to form a wise judgment on the subject, we have the express testimony of Bishop Selwyn's own assurance. In his opening address, as President, to the Diocesan Synod held at Auckland in April last, he laid great stress on the emergency which was opening upon the New Zealand Church in the anticipated suspension of hostilities:—

“ The restoration of peace will naturally bring with it an increase of our duties. We shall have to undertake in earnest the education of the native youth, who, when the dream of a separate nationality shall have passed away, will accept more freely the offer which has been always made them by the Church, of such an education as will qualify them to take their part in the Institutions of the country which God has given to them and to us for our joint inheritance. The same blessing of God which has already supplied us with ten native clergymen, will raise up also fitting agents from among the same race, in every other department of our social system. Though I have to report that our native schools, with the single exception of the Waimate and St. Stephen's, have been suspended during the war, yet I trust to the overruling providence of God to raise them up again, in greater vigour and efficiency than before.

“ At the end of the war we may expect a great increase of the number of our English settlements. What has taken place so extensively in the northern district by peaceable methods, will be brought about in the southern division by military operations. In whatever way the land may have been acquired, the same duty will fall upon the Church of watching over the spiritual interests of those who occupy it. Political doubts and

difficulties remain but for a time, but the work of the Church has a direct bearing upon eternity. I draw your attention to the subject of the ministerial care of the new settlements, but without being able to suggest a remedy."

It is observable that the good Primate, in this passage of his address, expresses as much anxiety for the spiritual needs of the English settlers in the event of restored peace, as for those of the native tribes. Not only may a large influx of new immigrants be expected on the opening up of the confiscated lands and their disposal, on advantageous terms, to persons willing to occupy them by a sort of military tenure, but the previously inadequate provision of Church ministrations for families scattered in the "bush" stations, has been subject to just the same drawbacks and difficulties as the missionary work among the Maories during the distractions and unsettledness of the late disturbances. Owing to this and other kindred causes arising out of the war, it is to be feared that Church extension in New Zealand, since its subdivision five years ago into five dioceses, and the establishment of Synodical action, has not kept pace with the expectation created at the time by these important changes. Even as regards the dioceses most distantly removed from the seat of war, and least affected by its immediate obstructions, the recent accounts of Church matters which have reached this country have been more than commonly disheartening. We can hardly conceive a sadder testimony to the prevailing apathy of professing Churchmen in a colony, or one more pathetically expressed, than the parting address of the excellent Bishop of Nelson to his diocesan Synod, on announcing the lamentable necessity of his retirement from Episcopal work owing to the complete breakdown of his health under the wear and tear and incessant anxieties of his sacred office. During the last five years, the whole period of his occupying the see, he has devoted, it appears, the entire amount of his official revenue to the ordinary Church expenses of the diocese, besides munificent benefactions to the same purpose from his private resources, in the vain hope of exciting a generous response on the part of the so-called "faithful laity," who by the Synodical constitution have been admitted to so large a share in the management of Church affairs. Neither his admirable example, nor a due appreciation of their own uncustomary privileges, appear to have effected in any sensible degree the desired impression. In the diocese of Christ Church, in which scarcely a Maori is to be found, enormous and unexpected difficulties have stood in the way of adequate Church extension by the sudden irruption of many thousands of the roughest class of immigrants to the Otago "diggings," and of others to the new settlement of South-

land. This difficulty no doubt will be very materially abated by the creation of the proposed new see, towards which the *Society for Promoting Christian Knowledge* has so handsomely and (notwithstanding the habitual lukewarmness of Colonial Churchmen,—rather all the more strongly on that account), we are persuaded, most wisely contributed £1,000. We trust that with a corresponding liberality on the part of the *Society for the Propagation of the Gospel*, and from local sources, there will be little difficulty in raising the remainder of the necessary fund. But even in Christ Church itself, the city of the Canterbury Settlement, there is a complaint of the same characteristic supineness on the part of the Church laity. A layman, himself there resident, expressly attributes this stagnation in local Church matters to the hindrances interposed by the over-intricate complication of the Synodical organization. Writing to the *Press*, a professedly Church paper, on June 24th last, he says :—

“ The Bishops and Clergy, by seeking the co-operation of a careless laity, have discouraged themselves, and shut themselves out from *taking things into their own hands, and managing them by the rule they were practised in at home* ; while the said laity think it a waste of time to give their minds to questions of Church management and Church progress, holding such matters fit only for priests and women. We English Churchmen, in short, have been so long accustomed to have everything done for us, that we are very slow in coming to the conclusion that in the Colonial Church we have everything to do ourselves.”

Nor, so far as our information justifies us in forming an opinion, is there at all a more hopeful progress in the dioceses further North. Their advancement at least has been wholly inadequate to the increase of population. This result no doubt has been principally owing to the impediments occasioned by the war. Among other disastrous consequences was the almost necessary collision of sentiment on the subject between the clergy and the mass of settlers. It is hardly conceivable in this country how bitter and intense has been the indignation of the latter against the former, because of the natural indulgence of the missionary towards the people of his flock, and his honest protest against the selfishness and injustice of the anti-Maori policy of the local Government. But over and above these, we hope, temporary embarrassments, it is not the first time we have heard the miserable lassitude of average Colonial Churchmanship attributed to the causes referred to by the layman above quoted. Many of the best friends of the Colonial Church, who generally were favourable to the movement for Synodical action, and longed for the hearty co-operation of the laity in Church matters, yet had their strong misgivings as to the probable

success of that measure in effecting the desired object. The theory seemed built, they thought, on too high an estimate of the ordinary Colonial layman. Under the old system, the Bishop had the power of picking out the choicest flower of tried and earnest Churchmen within his reach, and through them, by their earnest co-operation, of getting at and stirring up others less zealously inclined. The idea of ecclesiastical representation by election of lay delegates has, we understand, hitherto not only proved utterly futile and unpractical for this purpose, but also excluded and repelled many of the best disposed among the laity, willing to render their heartiest services in a more informal way. A still more impracticable difficulty has been occasioned by the purely voluntary system which was among the first fruits of the Synodical legislation. In one or more of the dioceses of New Zealand, the pastor of every congregation is by law of Synod both elected by the pewholders and practically at their mercy for the payment of his stipend. Such a system cannot well but operate to the repulsion and deterioration of the clergy, and be a most effectual impediment to Church extension. Under the system previously existing, a much more healthy relationship was established between the pastor and his flock. A central sustentation fund was created in each Archdeaconry from the joint contributions of Churchmen extending throughout that area, and administered by a central board; the Clergy being appointed to each church and district at the discretion of the Bishop, and receiving a fixed stipend according to a certain scale. One immediate beneficial consequence of this secured independence of the clergy, was their liberty to extend their labours in a more irregular missionary way beyond the few members of the peculiar congregation, to whom they looked not for their necessary maintenance. The *mere* parochial system, whatever may be its merits in the towns and villages of an old-established country, is wholly insufficient for the sparse and scattered population of a newly settled colony. But the Bishops hitherto have been almost the only itinerating clergy; and this necessarily with angels' visits, very few and far between. A movement for more systematic missionary work among the stations in the bush has, we believe, been lately set on foot, or at least projected, in the diocese of Christ Church. We shall be glad to find the plan extensively adopted in the other dioceses of New Zealand. It is evidently the only feasible plan of ministering to a scattered and migratory population, and it has the advantage of providing at the same time for the spiritual necessities of both races. The prospect of restored peace is providentially a fitting opportunity for

venturing new projects ; we commend this as one especially demanded by the circumstances of the present crisis. The main difficulty, of course, as in all missionary work, is to find the money and the men. But we cannot doubt, if sufficient funds for a fair clerical maintenance are forthcoming, and are coupled with conditions which will not repel independent and educated minds, a staff of suitable clergymen would soon be found willingly to offer themselves for an enterprise so stirring and attractive.

Correspondence, Documents, &c.

AMERICAN MISSIONS: YEARLY REPORT.

THE American " Board of Missions " held its annual meeting in October last, in Cleveland, Ohio.

The Report of the Domestic Committee stated that the receipts were this year \$66,581 a larger sum than in any previous year. The number of contributing parishes has increased from 744 to 771. A detailed view of the mission work was given, from which everything appears to be in an encouraging position, except as to the states and territories which have been the seat of war ; and there the devastation and ruin are melancholy. The two Missionary Bishops both have more to do than they can attend to.

The Foreign Committee's Report stated that the receipts were \$76,847, an increase over last year, and only \$8,542 less than in 1860, when there was peace, and contributions came in from every diocese in the land.

We subjoin the following extracts from the Reports :—

GREECE.—The Mission schools of Athens continue to prosper, with unabated numbers and usefulness.

AFRICA.—The accession of numbers to this Mission has been very cheering to Bishop Payne, who is now in his twenty-eighth year of service in Africa. Besides himself, there are now six white clergymen and five sisters ; four coloured clergymen and seventeen native teachers. Mr. Auer has received temporary leave of absence, in order to establish, at Gambier, a missionary training school ; besides which a training school of high character, for native clergy, is to be established in Africa. A war that has lately broken out among the coast tribes has somewhat interrupted the Mission work. On Whitsunday eleven persons were baptized in St. Mark's Church, Cape Palmas,—a larger number of natives than were ever before baptized in the Mission at one time. As to the organization of a National Church in Liberia, the Committee take the ground that if the Liberians will be independent, they may support themselves. There had been seventy-eight baptisms (forty-nine being adults) ; fifteen persons confirmed ; and there were now 168 colonists and 148 natives on the list of communicants. A missionary schooner had been promised to the Bishop, in which he could more conveniently make his visitations up and down two or three hundred miles of coast.

CHINA.—The Mission has suffered most grievously from the death of Bishop Boone, Mrs. Boone, and Miss Jones. There are now but five clergymen (one of whom is a native), two ladies, and one native candidate for Orders. The native clergyman has been ordained priest. The girls' boarding-school has been broken up. Ten day schools have been maintained in Shanghai. Mr. Schereschewski is still at work in Peking, preaching and teaching, and translating the Bible and Prayer Book into Mandarin. The Rev. Mr. Williams is engaged in the preparatory work in Japan. He is the minister of the first Protestant Church ever erected in Japan. It is at Nagasaki, and was built by the foreign residents.

During the whole period of the Chinese Missions (1846 to 1864), there have been 148 baptized, 16 being infants; of these, 52 died, 27 were not now in communion, 3 were absent, 15 were yet children, and 51 were at present in communion. During the year, 6 adults and 2 children had been baptized. The number of scholars in the schools was 159. One school for boys was entirely supported by a native member of the Church.

As to the Domestic Missions, we are at present able only to quote from the Report sent in by Bishop Talbot, of the "North-West." He has visited the Mormon Republic, but there was no encouraging prospect yet at Salt Lake City. No Mormon was allowed to rent his house for our services, and the laws against out-door preaching are so severe that it was impracticable to resort to that mode. In Nevada, on the contrary, where eighteen months ago there was not one clergyman, there are now *four*. In one of his journeys Bishop Talbot was compelled by the discourtesy of passengers inside a stage-coach, to sit on the outside (though there was room enough inside) for forty-eight hours consecutively, during the whole of which a cold snow-storm was raging. At another time his only place for sleeping was on the floor of a bar-room. On another journey the thermometer was 17° below zero and his hands and feet were somewhat frosted. The last visitation of this Apostolic man lasted from May to December, when he journeyed 7000 miles, all either on horseback or in uncomfortable coaches. Of this, he says in his report, he does not complain: but that it was high time there should be an increase of the Missionary Episcopate. It was impossible that so vast a field should be properly administered by any one man. There should be such an increase of Bishops as would give the Church the full power and efficiency of the Order. His jurisdiction would make 200 States as large as Connecticut, and if population should increase to the standard of Connecticut, there ought to be in that vast region 200 Bishops and 25,000 priests and deacons. A large part of it, indeed, never would bear a dense population. But in parts the population was numerous already, 25,000 to 30,000 being in Montana alone. Some of the points occupied by the Church were 2000 miles distant from each other. His jurisdiction extended not only all the way to the Rocky Mountains, but 1,200 miles beyond. In one of his journeys it took the whole day to make fifty miles. In another he was stopped by snow-drifts ten feet high. For eight months together he had not seen his wife, having been in that time in perils among the heathen, in perils in the wilderness. The summary of his acts was as follows:—

Baptized, 3 ; confirmed, 64 ; funerals, 6 ; ordinations, 3 ; churches consecrated, 2 ; candidates for orders, 4 ; canonically resident clergy, 15.

On the motion of Dr. Clarkson it was resolved that the Missionary work among the Scandinavians be recognised by the Board, and that a committee of five (the Bishop of Illinois to be one) be appointed to lay before the next Board such information on the subject as might be of interest to the Church. The other members appointed were Drs. Clarkson and Ashley, the Rev. Mr. Helfenstein, and Mr. Welsh.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

THE last "Occasional Paper" of the *Mission to Central Africa* carried on the history of the enterprise from the point at which we left it last year.

Bishop Tozer, after visiting on his arrival Chibisas and the surviving Missionaries there, also the site of Bishop Mackenzie's grave—which he found, surmounted by its rough tall cross, hidden in the thicket, and undisturbed—joined Dr. Steere in an expedition to explore Morambala, with the purpose of seeing whether this mountain—near the confluence of the Shire and Zambesi—would be a more salubrious and suitable spot for the Mission.

After reaching and examining this mountain, the Bishop and Mission party held a consultation as to whether they should for the future remove to it or not. Messrs. Procter, Rowley, and Waller all agreed in wishing the Mission to be reorganized on Mount M'bami's, some twenty miles on the road to Magomero from Chibisas. They acknowledged the difficulties which existed, but they felt deeply the abandonment of a locality which was originally selected for the Mission, and wished chivalrously to maintain the original programme, especially as they were loth to abandon above a hundred people who had been living under their protection for the past two years. Bishop Tozer urged, on the contrary, "Granting that some such site as M'bami's is suitable on the score of health,—which, it must be remembered, experience only can decide, and such experience as we possess is not wholly favourable to such a supposition,—yet the other requisite, viz., resources, is wanting. War and famine combined have reduced a populous and fruitful country to a waste ; 95 per cent. of the former inhabitants have disappeared ; the Manganja are wholly extinct in that part of the Shire Valley, and the Ajawa alone remain. How far this tribe may be expected to look favourably on any advances from us may be doubted, after the painful collisions which have already taken place."

Bishop Tozer having eventually decided to remove the Mission to Morambala, it was arranged that Dr. Steere, Mr. Drayton, Sivil, Kallaway, and Blair should set out at once and commence building ; whilst he himself stayed a short time with Mr. Procter at Mazar. Dr. Steere and his party started on July 20th, and on landing at Morambala, at once sent the canoes up the river to assist in the removal from Chibisas.

This decision, though involving the immediate dispersion of the little community for which the Missionaries had laboured and suffered so much,

caused less sorrow than it would otherwise have done, inasmuch as most of the married people had already decided against going into the immediate neighbourhood of the Portuguese, fearing lest they should be ultimately left there. There were, however, a few of the most helpless or infirm of the women and children, numbering thirteen in all, for whose maintenance Mr. Waller felt bound to provide until they could be removed from the country. This unhappily led to a difference of opinion between him and the Bishop, which resulted in Mr. Waller resigning the office of lay-superintendent of the Mission, and personally taking charge of them until they could be removed from the country. Mr. Rowley, we may here observe, was at this time compelled to take permanent leave of the Mission, owing to his ill health.

The Bishop was induced to set out the sooner from Mazar to join the party at Morambala, in consequence of news having reached him of the sickness of several of their number. He gives the following account of the way of life which, after getting to the top of the mountain, he found pursued by the Missionaries perched up there in huts on a small table-land which was covered very often with mist the whole day :—

"Our usual day is divided somewhat as follows :—Rise at 6.30, breakfast 7.0, Service 7.30, work from 8 to 12.30, dinner. School from 2 to 3, work again until tea at 5.30, service at 7. When our chapel is finished, we shall begin with the service at 6.30, and in a little time I hope to make room for a morning school in addition to the hour in the afternoon, but much order or arrangement has been as yet out of the question, and we are only now beginning to shake into our places. The boys who have joined us from Chibisas are twenty-five in number. A good many of them are in Drayton's hands, on account of large sores in the legs and back, and for these we have provided a separate hut, immediately under Drayton's care. I have every comfort in those who accompanied me from England, as well as in Blair and Adams, who now are the sole representatives of the original mission party. Of course the first settlement on a wild mountain (of thirty-four persons, young and old), amidst occasionally very uncomfortable weather, could not fail to be attended with much privation and hardship. But all has been borne with true Christian patience and cheerfulness. Our carpenter is an excellent fellow, and just the sort of workman that we wanted. Harrison, who acts as cook, lays every member of the Mission under heavy obligations to him. He and Tom Sivil are both very great helps and comforts to me. Mr. Drayton acts as our medical man, in the absence of any regular practitioner. I cannot speak as yet very favourably of our general health: I fear the mist and the great and sudden alterations of temperature. On the other hand, the soil seems all that we could wish, and such parts of the mountain as we have explored are most interesting and picturesque; but water is evidently scarce."

Dr. Waghorn, the new medical man sent out by the Committee at home, arrived on October 8th. During the three or four months succeeding his arrival, no events of any importance occurred. As the rainy season came on, every day's experience showed more clearly the impossibility of permanently establishing a Mission Station upon Morambala.

All the party were at one time or another attacked with fever, and there was never a day on which some were not absent through sickness from their daily gatherings in the church or common room. This was partly attributable to the mist, and partly to the circumscribed space about the station affording no facilities or inducements to take sufficient exercise. Under these circumstances, towards the middle of December, Bishop Tozer determined to break up the station, and finally quit the Zambesi district. The disposal of the native boys was the only question which created any difficulty, there being some cause to fear that the Portuguese might interfere to prevent their being taken out of the country. Six of the elder ones had expressed a strong wish to return to Chibisas; the Bishop, therefore, not feeling it right to remove any of them from their country against their will, offered them a safe conduct up the river, and a sufficient supply of cloth, &c. for their immediate wants. This offer, to the great grief of many members of the Mission, was accepted, and they were accordingly landed at Chibisas amongst their own people. Three of them eventually found their way to Dr. Livingstone, who told them that if at the end of two months they wished to leave the country, he should be going down the river, and would take them away. He made the same generous offer to all the natives who had been living under the care of the Mission. It was, however, only accepted by the three boys, and a few of the women. Dr. Livingstone also wrote to Bishop Tozer, requesting that the rest of the boys might be placed under his care. Accordingly, on the breaking up of the Mission, they were left with Mr. Alington, who then joined Mr. Waller and his charge, to await Dr. Livingstone's arrival. It would be difficult to give adequate expression to the gratitude which is felt to be due to Dr. Livingstone for this fresh instance of his kindness. His assistance amongst them to be rendered until all the native people were got into comfortable homes at the Cape, whither all the members of the Mission party next betook themselves.

Having arrived at the Cape, the question had again to be discussed, "Where shall we fix the Mission?" To the Bishop of Capetown, who was at the time visiting the vacant Diocese of Natal, Bishop Tozer wrote objecting to the idea of transferring the enterprise to the country north of Zululand, and attempting from thence to reach the regions originally contemplated; pointing out, also, reasons for not betaking himself to Madagascar; but arguing for the possibility of penetrating the interior from the north-east coast about Zanzibar.

Such being the opinions of Bishop Tozer, the South African Metropolitan, on returning to Capetown, deemed it undesirable to raise any difficulties in the way of his acting in accordance with them. So, after parting with Blair and Adams, two of the lay staff originally sent out, whom, from its altered plans, the Mission could no longer retain, the Mission party, diminished in numbers, but undaunted by failures, set sail for Zanzibar at the end of July, and this place they safely reached on the last day of August, 1864.

Bishop Tozer has written home an account of his reception by the Sultan at Zanzibar, and of the kindness shown to the Mission party by the European consuls, Colonel Playfair, our own consul, especially. The

latter has promised Bishop Tozer 50*l.* a year, and another gentleman the like amount. We hope that the worst days of the Universities' African Mission are past.

The following is an extract from a memorandum of reasons for going to Zanzibar, by Dr. Steere:—

“It is the mart from which all Central Africa is supplied; its traders even pass round the Portuguese possessions, and, as we were told at Quillimane, undersell the Portuguese traders at Tette, on the very banks of the Zambesi. Zanzibar is also the largest town and best harbour on the coast; the most usual place of resort of the English cruisers. The government is completely under English influence, it being the seat of a consulate constituted after the pattern of the Indian residences. Natives of every part of Africa are there to be met with. It has a more regular and frequent communication with Europe than any other town in Eastern Africa; and where an English consul and his surgeon and English merchants can live in the service of the Crown and for the sake of gain, it must be possible for an English bishop and his clergy to exist in the service of God and for the sake of souls. The special disadvantages of Zanzibar are, that it is under a Mahometan government, that it is a great slave mart, and that the French Romanists have a Mission there. But there is a large heathen population. The very fact of its being a slave mart shows that Christian influence is needed; and surely we ought not to allow Frenchmen and Romanists to occupy—and boast that they alone can occupy—a town under English political supremacy. There is work calling for an English chaplain in the care of the English residents and visitors, and in giving attention to the cruisers, which are generally small ships and have therefore no chaplain of their own. To this, it is hoped, that the Government would give some assistance. Thus, to plant our dépôt at Zanzibar, will be not only to occupy the acknowledged key to Central Africa, but also to wipe out the reproach upon the English Church, that she neglects her proper duty there.

From Zanzibar, better than from any other place, Missions could be despatched and worked to Quiloa (as recommended by Krapf), or to the country explored by Speke; and by either of these routes to the lake country and to the Nyassa; or, again, to the belt of land under the equator, which is reported to be the healthiest and best in the continent, as well as to the Island of Johanna, and, should a better prospect open, to a fresh attempt upon the Zambesi and the shores of the Mozambique.”

BISHOP TWELLS IN THE TRANS-VAAL STATE.

THE *Friend of the Free State* records the return to Bloemfontein of Bishop Twells on August 27th, after an absence of six weeks spent in a tour which extended into the Trans-Vaal—the further of the two Republics, which, together with Basutoland, constitute the extensive region of his Mission.

Accompanied by a hearty lay member of our communion, Mr. W. J. Coleman, the Bishop started on this visitation from Bloemfontein on July

18th, and reached Winburg the following day. Here he held an evening service in the schoolroom of the Dutch Kirk. On Wednesday, the 20th, the Bishop left for Cronstad, arriving in that village on Thursday afternoon. Evening service was held in the court-room, which was well filled. On Saturday the Bishop reached Mooi River, and shortly after his arrival was waited upon by some of the principal inhabitants. The service-room was placed at the Bishop's disposal, and the following day morning and evening services were held and attended by about 200. The Bishop also addressed the children in the afternoon. On Monday evening his lordship met a number of artisans and workmen of the town, who listened to his remarks with great attention. Being requested to address a larger and more mixed assembly, the Bishop consented to deliver a lecture on his return to Potchefstroom. On Tuesday the service-room was again filled for evening prayer, after which the Bishop preached. On Wednesday, July 27th, the Bishop was accompanied by several gentlemen on his way to Pretoria. The following day the Bishop and Mr. Coleman spent some hours in the examination of the remarkable and extensive caves on Mr. Oberholster's farm "Wonder Fontein," having walked in them for six or seven miles, besides partially exploring the large underground river. On Friday afternoon they arrived at Pretoria. The services on the following Sunday were held in the court-room, and were well attended. The Bishop left Pretoria on Tuesday, August 2d, crossing the picturesque Limpopo, and passing through farms rich in orange groves and bananas, where also coffee and sugar are cultivated with great success. Rustenberg was reached by mid-day on Wednesday, the 3d, and services were held by the Bishop on that and the following evening. The Bishop visited Magata's farm, eight miles from Rustenberg, and had a long interview with the chief, who himself attended one of the services. From Rustenberg the Bishop proceeded to Mooi River Dorp, and reached that town on Saturday evening. Mr. Jeffrey, from Durban, a minister of the Independent body, who has been invited by the inhabitants to take up his residence in Potchefstroom, had arrived a few days previously, but this gentleman at once offered the use of the service-room to the Bishop, who addressed a large congregation on the Sunday. On Tuesday evening, August 7th, the room was filled on the occasion of his Lordship's lecture on "The Position and Duties of Colonists in a New Country," after which an address of welcome was read and presented, the Bishop suitably replying. On Friday, August 10th the Bishop finally left Potchefstroom, and was accompanied by a number of gentlemen across the Vaal to Mr. Forsman's farm "Scandinavia," where a collation was provided. On Saturday, August 11th, the Bishop again reached Cronstad, and held two services on Sunday. The following Wednesday he arrived at Bethlehem, where evening service was performed; and on Friday, at Harrismith. The inhabitants of Harrismith have, at considerable cost, been raising a building for English services for all denominations. Here, again, the Church has been distanced by Dissent. Mr. Blanco, a well-known Wesleyan minister at Pietermaritzburg, arrived by invitation on the same day on which the Bishop entered Harrismith, for the purpose of opening this new meeting-house the next Sunday; but by the politeness and good feeling

of this gentleman and others, the Bishop was at once offered the use of the building for morning service, and this service was attended by nearly one hundred persons. On Monday, the Bishop left Harrismith for Bethlehem, and on Tuesday arrived at Hiscock Farm, Sand River. On the following morning, he consecrated a piece of ground where the late Mr. Hiscock was buried, and at the close of the service gave a brief address. On Wednesday afternoon, the Bishop left Sand River for Winburg. Here he held evening service in the court-room; and on Saturday, the 25th, he re-entered Bloemfontein in full health, after travelling in the visitation nearly one thousand miles, without meeting with any accident. At every place visited by the Bishop he was received with evident tokens of respect and welcome, and everywhere the desire was expressed for some plan to be devised which should give the inhabitants of even the smaller villages the advantage of at least occasional ministrations from the Clergy of the English Church.

CHURCH ORGANIZATION IN LIBERIA.

THE following extract is from a private letter recently received from Monrovia:—"Our present difficulty is the lack of means; but poor as we are, we are progressing. We are just on the eve of establishing another, the sixth church, in this county, under very favourable circumstances. And in addition we shall have an immigration early in 1865 of some 300 or 400 West Indians, Church people, for whom we are endeavouring to make preparation; there is some little hope that they will be accompanied by a coloured West Indian clergyman. This, you see, will give us strength and assistance. We may look forward now to a large immigration of black West Indians from St. Thomas, Barbadoes, St. Kitt's, Demerara. Some way or other, these people must be provided for by the Church. If the American 'Board of Missions' will not aid us, we shall have to appeal to the Church at large; for we are informed that these people are 'Episcopalians.' I have secured the bricks for St. John's Church, and also a quarter of an acre of land for the site. I am happy to say that more than half those bricks are a gift from the people. You will remember that I asked for 150*l.* from my English friends to build and finish this church. Only 45*l.* have been received from them, through you and a few others; but I intend to build next season, taking the responsibility of payment on myself. I shall, please God, put up the walls, and cover in the roof; complete, in part, the chancel; leave the walls unplastered, and use the plainest benches. By-and-by the congregation will finish the interior themselves.

"Two other new churches are to be built at an early day; but they will be plain thatched or log houses. In two rural localities where church-people reside, such is the demand for church services, that we are obliged to appoint a very humble but pious man as lay-reader. His case is a singular one. He comes from one of the more populous West Indian

islands, with a wife and eight children. This Government has given him fifty acres in the country. Although there are Wesleyan and Presbyterian meeting-houses near him, he declines to put his foot inside them; he reads the services to his family on Sundays, and gets the natives to come to his house. Besides this man there are two other church families in his neighbourhood with six children and their servants. We intend to put up a neat thatched chapel for these people, and make Tate, the West Indian, lay-reader. The chapel will only cost about 5*l.* and there will be no other expense connected with it. But the gain will be great; it will keep this little company secure, draw others, and by-and-by be a field for a young clergyman, when God blesses us with a Bishop of our own."

Who will help this interesting cause? The Rev. John Kitton, M.A., Hutton, Preston, will receive and forward contributions. Good Church books will be very valuable.

THE ROYAL SUPREMACY & THE EX-BISHOP OF NATAL.

The following article, which has appeared in the *Adelaide Church Chronicle*, will serve to show what views are taken of the Colenso case in the Colonies:—

The just limits of spiritual authority and temporal jurisdiction have not, strange to say, yet been ascertained. Since the decree of Constantine, A.D. 324, by which Christianity was recognised as the religion of the Roman Empire, statues of heathen deities forbidden to be erected, and State sacrifices to them abrogated, there have been alternate encroachments on either side. In the alliance between Church and State then established, a fatal confusion of powers was introduced. On the one hand, jurisdiction, in trials for life, was accorded to the episcopal order; and their arbitrations, in civil matters, were enforced by the magistrate; on the other, the Emperor was improperly allowed to have, by *judges* whom *he* should appoint, the final decision of religious controversies. The right of self-regulation, however, by local and provincial synods, still remained in the Church.

The legislation and enforcement of episcopal *arbitrations* by the civil authority, which previously had been *valid* only by the consent of Christian litigants themselves, gradually expanded into the vast edifice of ecclesiastical jurisdiction and Papal supremacy. But neither the acuteness of Constantine nor the wisdom of the Hierarchy could discern the evil consequences which, both to Church and State, resulted from this confusion of spiritual and temporal functions. Fifteen hundred and ten years indeed elapsed, before, in England, ecclesiastical usurpation was reduced within proper bounds. The Act 26 Henry VIII. c. i. 1534, then restored to the crown its ancient jurisdiction, and assigned to the King the dignity of "Supreme Head, on Earth, of the Church of England." The clergy, however, in convocation assembled, demurred to this title; and though fined 100,000*l.* for acknowledging, without leave from the crown, the legatine authority of Cardinal Wolsey, they took care to insert in their written assent to the

Act these words, "so far as by the law of Christ it is lawful;" a bold exception in the face of so tyrannical a monarch! and one which, at the present day, seems necessary to preserve to the clergy their proper spiritual independence.

The final decision, "in controversies of the Faith," is manifestly no part of the function of the civil magistrate. Heresy is not among the "pleas of the Crown." We cannot wonder, therefore, that as the Greek Emperor's authority grew weaker in Italy, the Bishop of Rome, the ancient capital of the empire, should have reasserted the spiritual authority of the Church in purely spiritual questions. Unhappily he did more; and thus the Papal supremacy became an intolerable yoke upon the monarchies and nations of Europe.

Henry VIII. had no intention of separating from the Catholic Church when he reannexed to the crown of England jurisdiction over ecclesiastical causes or persons. This is clear from an extant letter of Tunstall, Bishop of Durham, to Cardinal Pole. But, having written his treatise on the Sacraments against Luther, he constituted himself judge of doctrine, as a duty belonging to the Royal Supremacy. In the present day, that undue pretension of the crown has been silently dropped; yet, on the other hand, the crown lawyers have used that supremacy and the penalties of "premunire" to repress the condemnation of unsound doctrine by the Church. The undoubted right, moreover, of the clergy to meet in diocesan and provincial synods to make canons, not repugnant to the laws of the land; to revise the Liturgy with consent of the crown; and to pronounce, with authority, on questions of religious controversy, has constantly been impeded. The synods of Canterbury and York, Dublin and Armagh, have been denied a privilege which was always preserved to the General Assembly of the Kirk of Scotland.

Whether the state of England, recovering from a century of religious and political division, demanded in the last century such restriction upon the liberty of the clergy, or whether that liberty would have been wisely used, are totally different questions; but public opinion at length called for the revival of Convocation; and liberty has been given to discuss questions which affect the spiritual well-being of the members of the National Church.

There was, of course, the danger of collision, in causes of heresy, with the ecclesiastical courts, whenever it is charged against a *beneficed* clergyman. The legal definition *might* diverge from the standard of interpretation maintained by the clergy. In the late synodal condemnation, not of the authors, but of the "Essays and Reviews" themselves, that *divergence* has been made manifest.

It would, indeed, be a heavy penalty for State-establishment, if the ministry, to whom by Christ is committed the preaching of the Word, should be silenced by the strong hand of the law! So the Church of England might be infected with heresy by its own ministers, and become guilty by an enforced silence of complicity with the heresy! Such unfaithfulness to its high trust would be fatal to its character as a true branch of the Church of Christ. Convocation, therefore, under legal advice, has lately reasserted its right to pronounce synodal disapprobation

of unsound and dangerous propositions. The Lord Chancellor, however, has not scrupled in the House of Lords to threaten with the penalties of *premuntre* not only the Archbishop of Canterbury, but the whole body of the superior clergy, who concurred in that sentence; and, moreover, indulged in terms of bitter and scornful ridicule. It would have been well if Lord Westbury had recollected that Sir Thomas More, the first *lay* Lord Chancellor, laid his head on the block rather than swear that any such supremacy belonged to the crown as that for which he the present Lord Chancellor is contending. Even *his* splenetic humour will not, we trust, venture to advise the silencing of Convocation in consequence of its late synodal action.

Whether such an exercise of the supremacy would be acquiesced in by the Church at home, it is difficult to say. The deposition, however, and excommunication of Bishop Colenso by the Metropolitan Bishop of Cape-town and his Suffragans, will bring that supremacy, as interpreted by Lord Westbury, into collision with the spiritual authority inherent in the Bishops of the Church. But one thing we will venture to predict, that if the supremacy of the crown be used to foist Dr. Colenso as Bishop upon the Anglican Church at the Cape, that Church will vindicate its independence in spiritual things. Duty to its Great Head enjoins it "to obey God rather than men;" and we very much mistake the character of Bishop Gray and his Suffragans if they shrink from the position they have taken up; or have not well counted the cost, before they entered upon the struggle. The Cape colony is self-governed: the Queen's letters patent can create no jurisdiction for the Bishop. It is hard, therefore, to see how the supremacy of the crown can inhibit an authority it did not give; or revise ecclesiastical proceedings on appeal, when the cause has not yet been heard before the Supreme Court of the colony itself! A crisis in the relations of the Colonial Churches to the Privy Council Court of Appeal is surely at hand.

THE MELANESIAN MISSION.

THE following is the substance of Bishop Paterson's Report of the Melanesian Mission down to Dec. 31, 1863:—

"We returned towards the close of the year 1862, at the commencement of the New Zealand summer, with the largest party of scholars that we had gathered together; no less than fifty-two from twenty-three islands, speaking more than as many languages.

The summer was very dry, the weather unusually settled, and the health of the whole party exceedingly good for several months. School-work went on vigorously; old scholars made rapid progress; seven of them were baptized on January 6, 1863; some of the new dialects were partially learnt, and we were all hopeful and in full swing of work. In February the new Mission schooner *Southern Cross* arrived after a safe and speedy passage from England; and this seemed to fill up the measure of our joy and thankfulness.

The fine weather had broken up not long before, and now heavy rain fell for some days together. And then came a grievous trial and sorrow upon us. A terrible form of dysentery broke out among our scholars. The dining-hall was turned into a hospital, and the new Mission vessel into a quarantine ship. Fifty out of fifty-two of our scholars, during the next seven weeks, were attacked by the disease; six of them died; it seemed at one time as if none could survive. Well do we remember the kindness of the Rev. J. F. Lloyd, Dr. Dalliston, and other good friends, who rendered all the assistance in their power, which medical skill and careful nursing could supply. The Primate of New Zealand was absent when the sickness first broke out, but soon we had his help also. The resources of the Mission party were severely tried indeed. God in His mercy preserved all the English and three out of four of the Norfolk Island members of the Mission from sickness. All day long and late into the night they worked, cutting firewood, fetching water, providing every kind of food for the sick. Never was there so much cleanliness, order, and regularity in the kitchen, where Mr. Pritt and Mr. Palmer passed their whole time; all hospital comforts were supplied at all hours for the poor sufferers, of whom twenty-seven at one time were in a most precarious state. Indeed, through it all, and it was a terrible time, there was a strange kind of happiness; every one worked with all his heart and will, and in the midst of all the trials we experienced many blessings.

We sailed for the Islands as soon as the disease had worn itself out and the convalescent patients could be moved. The vessel answered all our expectations, but the season was very unfavourable for a long voyage; the weather was rough and rain fell incessantly: instead of the steady trade wind we had a succession of calms and squalls; the yam crop had partially failed from the unusual character of the season; and soon after Mr. Pritt and Mr. Palmer, with others, had been landed at Mota, an epidemic broke out in the island, influenza with low fever and dysentery, which made it necessary to remove the whole party. In consequence of this, we were unable to pay a long visit to the Solomon Islands, for our vessel was already nearly full, and it would not have been prudent to cruise about for any length of time in these very hot latitudes with a large and somewhat sickly party already on board. For the same reason we were not able to revisit on our homeward voyage the New Hebrides Islands, to which we had returned our scholars on our outward voyage. We made our way as quickly as the unfavourable weather permitted to New Zealand, bringing a small party of about thirty-five scholars from the Bank's Islands, and a few others from Ysabel Island in the Solomon Group.

The cold weather—for we had arrived in New Zealand in August—did not injure the health of our scholars; and again everything went on brightly and happily for several months. The same seven scholars who had been baptized in January, 1863, were now confirmed: we had more leisure than usual for working up various dialects from our MS. books; and great advance was made in the general management of the school.

But towards the end of the summer the same dread disease attacked us. The whole year was a very unhealthy one; many English people,

especially young children, died from dysentery in Auckland and the neighbourhood. The medical men say they have never known so much sickness. It fell heavily upon our Melanesian scholars, who have little constitutional vigour to bear them up against severe illness. Sir George Grey most kindly allowed us to move down to Kawau, a small island belonging to him, about twenty-five miles north of Auckland. There the same scenes of suffering and anxiety once again took place. I, who was absent in Australia during this second visitation of sickness, well know what my dear friends went through; I thank God who has given me such fellow-labourers. One lad had died from consumption and one from dysentery before I left Kohimarama to pay my long-promised visit: when I returned after three months, I found that six more scholars had passed away.

We had never before been so tried. Fourteen scholars have died in twelve months."

The following letter from Bishop Patteson in the *Adelaide Church Chronicle*, carries the history of the Mission down to July, 1864:—

... "After all this fatigue and strain upon the mind and body I was unwilling that my friends and fellow-workers should be exposed for any length of time to the effects of a climate for the most part very relaxing and unhealthy. Consequently the notion of carrying on a winter central school at Mota Island, in the Bank's Group, for two or three months, was given up for this winter, and I left Mr. Pritt and Mr. Palmer, with two Norfolk Islanders, for only three weeks in that island, while I was engaged in visiting the central and north portion of the New Hebrides Group. The weather was very favourable for boating purposes, and I passed much of my time among many various parties (some known before, others now for the first time visited), at many of the fine large islands from Mai to Mota. The usual incidents occurred. Almost invariably I met with a friendly reception. Only twice did anything unpleasant occur; once, when two large parties, assembled from different villages, began to quarrel and fight, leaving me in the middle with arrows flying past me (not intended for me, yet coming too near to be agreeable) during the minute or two that elapsed before I made my retreat; and again, when two men, as I was sitting among a number of people, came up to club me, but were prevented by the other natives. This was in consequence (as I ascertained from the natives of the place who came away with me) of the deliberate murder of a man of their village by a white trader two or three months previously. The wonder is, not that two men wished to avenge their relation's death on the next white man who came among them, but that the majority of the people should have prevented them from carrying out their intention.

I was particularly anxious to discover islets immediately contiguous to large islands, to ascertain the most available spots for central stations on the latter. I have a strong persuasion that where a small island close to large islands can be found, possessing a moderate population, fair anchorage, growth of underwood, &c., as on the larger islands, many advantages are secured. It is easy, comparatively speaking, to make the personal acquaintance of *all* the inhabitants of a small island. There is

less chance of difficulties occurring from internal feuds; and islets are often the visiting grounds of the inhabitants of the coasts of adjacent islands. Especially I may particularize my discovery of an exceedingly suitable islet for a central station to act upon the great island of Maliedo. I landed on it, and found a number of more than 200 natives about me very soon, with whom I had a very friendly interview. I recognised few words as cognate with other dialects partially known. My object is not *now* to explore, so much, perhaps, as of old, whole coast lines, *that* has been done in many islands, but to work frequently at the selected localities, which offer, as I believe, the facilities required for stations, schools, &c. Great sickness had prevailed in the Bank's Islands. At Mota alone, out of nearly 2,000 people, about 150 had died. This did not at all affect the friendliness of the natives towards us. Indeed, we all remarked that we had never found our shore friends so thoroughly glad to see us, and so hearty and so pleasant.

I have left, for two months, our Bank's Isles scholars, three married couples among them. It is the first time for three years that some of them have been left on their own islands by themselves. This is to a certain extent a trial of their steadfastness preparatory to two or three of the most competent of them beginning to act as regular teachers. I hope to find them well in two months' time, and to bring them on to New Zealand, as usual, for the summer. But here I am within twelve miles of the north end of Curtis Island, and that makes me think of the great question of the head-quarters of the Mission. For a long time we have felt that New Zealand is not the best place for that purpose. It is a long way from the islands; to windward of them all; too cold to admit of our keeping many scholars there during the year. Indeed, I could not carry a large party such as we ought to have in our school (say 200 or 300) backwards and forwards. And then, there is the thought so constantly present to us of the Australian blacks. The situation of Curtis Island is very suitable. The Bank's, La Cruz, and Solomon Isles are not very distant, and it is a fair wind to and fro. The New Hebrides cannot be reached from thence without a tack or two, but *from* that group to Curtis Island the wind is quite fair. We shall never be obliged to bring our scholars out of a tropical climate; and yet the climate here would not be exhausting, as I suppose, to us Englishmen.

But as yet, I don't know whether there are some essential conditions supplied by Curtis Island—salubrity, some soil, and sufficiently good to admit of a thorough industrial element in the school. The island from this distance does *not* look to be inviting, but then I have just been feasting my eyes on our lovely Melanesian islands, with their luxuriant but unhealthy vegetation.

July 10th.—After a week spent in exploring Curtis Island I have found one spot possessing, as I think, a soil which will grow yams and other vegetables. It is very rocky and stony, yet I think it may do. The supply of water is scanty, but may be increased by digging reservoirs. Everywhere else there is mere sand. There is no anchorage close by, not nearer than six miles—a serious drawback. But the climate is very fine; the situation for sailing to and from many of the islands very good. It is

accessible through the wide and safe Apriana Passage through the Reef, and it offers (we hope) some prospect of seeing some day some Australian blacks in our school. I should like to try it for a year with a small party of ten or twelve, the main body of the scholars being still for a while in New Zealand. I need not remain here all the year. I cannot say more. There are advantages and disadvantages to be carefully weighed one against the other. We sail to-morrow at dawn (D.V.) for the Solomon Islands. I hope to be in New Zealand by the middle or end of September."

A pamphlet has reached us from New Zealand containing, together with the above Report, an able and exhaustive Lecture on the Melanesian Mission, delivered at Nelson by the Rev. R. H. Codrington. We hence learn that from the subscribers in England to the Eton Fund, 500*l.* has been paid in each of the two last years; Miss Yonge's *Daisy Chain* continues to bear goodly blossoms—164*l.* had just been paid in from that source. It is pleasant to see in the lists of New Zealand contributors, the names of native clergy and laymen. To the total of receipts, Bishop Patteson's own "private account" adds 300*l.* Facts like these speak for themselves.

Few of our Bishops abroad have ever spent a holiday more profitably than Bishop Patteson. To use his own words:—"The sickness was a transient, though a very great sorrow; the adoption of the Melanesian Mission, as the special Mission work of the Church of Australia, will, by the grace of God, prove a permanent source of gladness and blessing to millions in all ages. . . . Everywhere the plan originated, and for many years carried on, by the Bishop of New Zealand, was recognised as practicable in itself and well suited to the wants of the case. Collections in aid of the Mission were made to the amount of more than a thousand pounds: in addition to which, much assistance was made in other ways; as, for instance, by supplying the many articles of food or barter that are required for our school and work among the islands.

MISSIONARY PASTORAL OF THE FOUR ARCHBISHOPS.

SIR,—You may like to hear, that at our Ruridecanal Chapter held yesterday, the Pastoral of the four Archbishops was deliberated upon with the view to promote united action. Your own suggestion for annual sermons by 'the familiar voice of their own pastors' at some stated season of the Church was unanimously felt to be of the first importance, not primarily for the sake of obtaining funds, but for what was regarded as of greater moment, the awakening a more regular and less spasmodic Missionary spirit in our congregations. Difficulties were felt as to giving up Whitsunday annually for that purpose, in view of the great special topics of that high festival, which would be liable to be set aside. Advent also found less favour. But Epiphany-tide all assented to. And we very nearly obtained a mutual pledge from the brethren that they would hold

it to be a duty so to preach at each returning Epiphany season. The pledge, however, was on further thought considered to be too stringent a measure, and it was ultimately agreed to unanimously—‘That it is highly desirable, if possible, that the Clergy of this Deanery should annually, on the first Sunday of the Epiphany, advocate the cause of Foreign Missions to their congregations, with or without a collection, and *irrespective of any particular Society.*’ I have italicised the concluding clause, because this was felt to be of very great importance for the healthy treatment of the subject, which has unhappily been too long dealt with as the badge of parties, rather than as a duty imperative upon all, to be especially carried out in the spirit of unity. Two of the brethren present undertook to remind their neighbours annually of this resolution of the Chapter. Perhaps the mention of this may lead other Ruridecanal Chapters to similar or better action.

A CLERGYMAN OF THE DIOCESE OF LONDON.

November 4th.

COMPARATIVE CONTRIBUTIONS TO THE S.P.G. FROM DIFFERENT DIOCESES.

SIR,—It may be interesting to your readers to see the result of a more extended analysis of the Diocesan Lists of the *Society for the Propagation of the Gospel* than that presented in the first article of your last number. If comparisons are to be made, the whole question should be fairly considered. In the following tables, every Diocese has been included; and it will be seen that Chester and Manchester have, notwithstanding the recent distress, maintained a fair average position.

I would here merely remark that, in the case of Oxford Diocese, it may be doubted whether the large contributions (one-twelfth of the whole) from the Colleges can be fairly claimed as Diocesan gifts. The same remark may apply as to Cambridge in Ely Diocese. At all events, the amount so raised cannot be considered as the results of purely *parochial organization*, on the efficiency of which the Society so greatly depends. In the case of London, also, the receipts stated in the Report ought, perhaps, to be diminished by the amount of *expenses* of anniversary festivals, the *receipts* of which are added to the Diocesan account, and by the cost of organizing the Diocese, a work forming a great part of the duty of one of the Assistant-Secretaries attached to the Society's office in London. On the other hand, it must be borne in mind that the Diocese of London might fairly claim a great proportion of the contributions printed in the “Office List,” so largely composed of the subscriptions of residents in London.

The population of the various Dioceses has been unavoidably taken from the returns of 1851, as I had no means of ascertaining the numbers at the last census.

Diocese.	No. of Churches.	Churches remitting to S. P. G.	Per Centage of Churches remitting.	Amount of Contributions.	Average Amount per Church.
				£	£ s.
Canterbury	425	203	47·7	1,797	8 17
London	473	190	40·1	4,133	21 15
Winchester	680	308	45·3	3,807	12 7
Bath and Wells . . .	548	299	54·5	1,972	6 12
Chichester	360	164	45·5	1,605	9 15
Ely	588	225	38·2	1,977	8 15
Exeter	807	374	46·3	2,775	7 8
Gloucester and Bristol.	524	224	42·7	1,896	8 9
Hereford	424	151	35·6	848	5 12
Lichfield	681	261	38·3	2,456	9 8
Lincoln	896	397	44·3	2,207	5 11
Norwich	1046	544	52·0	2,499	4 12
Oxford	701	344	49·0	4,128	12 0
Peterborough	644	321	49·8	1,865	5 16
Rochester	631	368	58·3	2,824	7 13
Salisbury	570	350	61·4	2,622	7 10
Worcester	503	263	52·2	2,570	9 15
Bangor	195	55	28·2	142	2 11
St. Asaph	195	146	74·8	923	6 6
St. David's	474	60	12·6	226	3 15
Llandaff	259	99	38·2	413	4 13
York	672	262	39·9	1,524	5 16
Durham	311	140	45·2	909	6 9
Carlisle	275	71	25·8	334	4 14
Chester	365	132	36·1	2,080	15 15
Manchester	351	113	32·1	1,472	13 1
Ripon	450	187	41·5	1,766	9 8
Sodor and Man . . .	30	22	57·8	96	4 17

As a mass of figures may be perplexing to many, I subjoin four tables showing the results of the foregoing without the use of figures. These could, of course, be widely extended; but by tracing any given Diocese in its progress through the several classes, an insight may be obtained into its relations with the Society. Thus, it will be seen that London maintains its position in Class A through three tables, and only falls into Class C through the comparative fewness of contributing Churches, showing that efforts should be made to obtain the sympathy of parishes now doing nothing for the Society; whilst Ripon falls at once from Class A and follows twice in Class C and once in B, showing that more money should be there raised, more parishes enlisted in the cause, and more liberal gifts sought for. I have not had time to make the calculations for each Diocese; but I believe that if the contributions to the *Society for the Propagation of the Gospel* be tested by the extent of population, they will vary from the maximum of twopence per head in Oxford Diocese, and three halfpence in Salisbury, to the minimum of less than a halfpenny per head for Ripon and York. Table III. shows clearly the good results of the energetic organization carried on in St. Asaph and Salisbury by their respective hard-working organizing secretaries, and the effect of the public expression by the Bishop of Rochester of his wish that collections for Missions should be made throughout the Diocese.

TABLE I. Dioceses arranged according to Population.

A	B	C	D
London.	Worcester.	Oxford.	Llandaff.
Manchester.	Durham.	Ely.	Chichester.
Chester.	Lincoln.	Peterborough.	Carlisle.
Ripon.	Norwich.	Bath and Wells.	St. Asaph.
Lichfield.	Winchester.	Canterbury.	Hereford.
Exeter.	Rochester.	St. David's.	Bangor.
York.	Gloucester & Bristol.	Salisbury.	Sodor and Man.

TABLE II. Dioceses arranged according to amount of Contributions to S. P. G.

A	B	C	D
London.	Norwich.	Peterborough.	Durham.
Oxford.	Lichfield.	Canterbury.	Hereford.
Winchester.	Lincoln.	Ripon.	Llandaff.
Rochester.	Chester.	Chichester.	Carlisle.
Exeter.	Bath and Wells.	York.	St. David's.
Salisbury.	Ely.	Manchester.	Bangor.
Worcester.	Gloucester & Bristol.	St. Asaph.	Sodor and Man.

TABLE III. Dioceses arranged according to per centage of Contributing Churches.

A	B	C	D
From 75 to 50 $\frac{1}{2}$ cent.	From 50 to 45 $\frac{1}{2}$ cent.	From 45 to 39 $\frac{1}{2}$ cent.	Below 39 $\frac{1}{2}$ cent.
St. Asaph.	Peterborough.	Lincoln.	Llandaff.
Salisbury.	Oxford.	Gloucester & Bristol.	Chester.
Rochester.	Durham.	Ripon.	Hereford.
Bath and Wells.	Canterbury.	London.	Manchester.
Sodor and Man.	Exeter.	York.	Bangor.
Worcester.	Chichester.	Lichfield.	Carlisle.
Norwich.	Winchester.	Ely.	St. David's.

TABLE IV. Dioceses arranged according to average amount raised by each Contributing Church.

A	B	C	D
London.	Lichfield.	Exeter.	Lincoln.
Chester.	Ripon.	Bath and Wells.	Sodor and Man.
Manchester.	Canterbury.	Durham.	Llandaff.
Oxford.	Ely.	St. Asaph.	Carlisle.
Winchester.	Gloucester & Bristol.	Peterborough.	Norwich.
Worcester.	Rochester.	York.	St. David's.
Chichester.	Salisbury.	Hereford.	Bangor.

I will not attempt the discussion of the various local causes which may lead to the results indicated in the foregoing tables. I would merely express a hope that each Diocese may be "tracked through," and as it will then be seen in what way improvement is needed, some good may arise from the study. One point has attracted my attention in the course of my investigations, viz. the large number of parishes in which the

subscription of the clergyman is the only contribution to the Society. In the Diocese of Durham, this is actually the case with one-seventh of the whole number of contributing Churches. Surely there must be in every parish some one who can back the parson's gift—there must be a squire, a farmer, or even a poor widow whose mite as a holy offering shall sanctify a righteous cause and swell the fund which shall sustain the devoted soldiers of Christ in their distant Missions, and help to send forth more labourers to that harvest which is truly plentiful, though the workers be few. A sermon at least might and ought to be preached in every parish—and though the proceeds may average a few shillings only, a most substantial addition would thereby be made to the Society's income. At present, out of a total of 14,078 Churches, only 6,173 or 43·8 per cent. contribute to the S.P.G., with an average of about 8*l.* 3*s.* per church. It is true that in 1856 the proportion was only 37 per cent.; but in 1861 it was above 45 per cent. (owing probably to the special appeal for India), thus proving that great exertion is necessary, not only to increase the number of Associations, but to maintain those already in existence. The appeal of the four Archbishops ought to raise the average to more than 50 per cent. for 1864. That a study of the foregoing may in some way help to produce this result is the earnest wish of

W. SECUNDUS.

London, November 25th, 1864.

THE ENGLISH CHURCH IN SOUTH AMERICA.

SIR,—I send you, from the *Kandy Missionary Gleaner*, the following passage in Bishop Claughton's Charge of 1861, when he was Bishop of St. Helena. It expresses an intention which was not fulfilled, owing, I suppose, to his lordship's early translation to Colombo. It may tend to corroborate what has been lately stated in your pages concerning the want of episcopal supervision for our people in South America. Can you inform me if the letters patent of the See of St. Helena make any mention of visiting South America as part of the Bishop's duty? [No. ED.]

“I shall indeed, in some places that I may visit, exercise a different jurisdiction. In the congregations of our Church in South America, seeing that they are dwellers in places not under the authority of the Crown of England, nor subject to her laws, I shall not be able to claim the authority which belongs to me in this and the other portions of my actual diocese. But I go to them to offer the ministration of my office in the Church of Christ, and I do not anticipate any difficulty as likely to arise from *their* Bishop. I have received letters of earnest invitation from nearly all of them, and I wait only for the completion of the necessary arrangements to meet them.”

AMERICANUS.

Colonial, Foreign, and Home News.

SUMMARY.

A letter from the Rev. W. Stack, in *The Sydney Church of England Chronicle*, states that Bishop Barker declared his intention of summoning some of his clergy to take counsel upon the Synod question; so that there is a hope that the parent diocese of the Australian Church will "no longer continue in its present wholly anomalous condition, without organization and without laws." A Clergyman named Agnew in that diocese has seceded, and attempted a Free Church. This event has probably done something to excite a desire for a combined action of the various elements of the Church, so that its discipline may be carried out by its action as a whole, rather than by the Bishop alone.

The Australian Church has recently sustained a great loss by the decease of the Hon. C. Kemp, M.L.C., an active, wise, and benevolent churchman. He for several years acted as Secretary to the Cathedral Fund. He enjoyed the esteem and friendship of the late and present Bishops of Sydney, and was generally consulted by the former on all questions connected with the Church's temporal welfare. "The temper of Mr. Kemp was indeed (says the *Sydney Herald*) most amiable and genial. He loved society and rejoiced in its innocent pleasures. There was nothing sour in his nature; nothing ascetic in his piety; and it need not now be maintained that a reverence for God and a life of Christian devotion are in perfect harmony with all that is bright and beautiful and happy in this present world. It is understood that eventually a considerable portion of Mr. Kemp's property will be available for Church Endowments in Australia."

At the last Session of the Diocesan Synod of New York, a narrow majority expressed itself against the "Provincial System," an arrangement which, of course, already exists *de facto* since the Secession of the Southern States; but the supporters of the plan have no reason to doubt their ultimate success. At present in the States there is no appeal from the court diocesan; while in the Primitive Church, as was observed by a speaker in the Synod, "It was not autocephalous bishops, but Bishops in Council with an Archbishop at their head, who heard appeals. The trial of a priest or deacon in a Diocesan court was notoriously *not* final; but an appeal lay to the Archbishop, with whom never less than six Bishops sat at the trial of a Priest, or less than twelve at the trial of a Bishop." We look forward with great hope to a Court of Appeal in America as growing out of the Provincial System.

NEW YORK CITY. The population of New York city is now over a million; of which full one-half are "foreign-born," and of these latter more than one-half are from Ireland. The *American Church Review* thus describes the spiritual destitution of the city:—

"The number of the churches and chapels of the Protestant Episcopal Church in this city is sixty-three. Supposing *thirty-one* of these churches

and chapels to accommodate 1,000 worshippers each, and *thirty-two* to accommodate 600 each, we have provided by the Church, accommodations for the worship of God for 50,800 souls; leaving 949,200 persons for whom she has made no provision.

According to a late report, the Romanists have 31 'churches' (of which 6 are for the Germans), and 64 ministers in the city; the Presbyterians have 55; the Dutch Reformed, 22; the Methodists, 41; the Baptists, 33; the Congregationalists, 4; the Friends, 3; the Unitarians and Universalists, 6; the Jews, 24 synagogues; and there are for Miscellaneous Sects, 16 buildings or halls. Now, of these 235 'churches' and 'chapels,' &c., allowing 100 of them to accommodate 1,000 persons each, and the remainder half that number each—and the estimate is a large one—we have 'church' accommodations of some sort for 177,500 persons; and still there are 771,700 persons in this Christian city of New York, for whom no provision to worship Almighty God after any form whatever has been made."

For the religious care of the British immigrants our own *Anglo-American* Society is able to do but very little, on account of its small resources. We take the following paragraph in reference to this evil, from the yearly report of the minister of St. Thomas' Free Chapel, New York:—

"One of the pleasant features of the year has been the addition of seventeen to our Communion from the Church of England. I believe our clergy often experience pain and grief, as I have, on coming in contact with such numbers of very worthy persons who were nourished and brought up in the Church of England, and yet on coming to our shores, abstain from public worship and Communion, until, by some visitation of God, they appeal to us for aid in interments or offices of religion in affliction. Would that means could be effectually devised to correct the evil. I believe in many cases, not possessing the requisite information, they enter some church where the sittings are not *free*, and they are discouraged from further attempt among ourselves."

INDIA.—The Lutheran Mission at Chota Nagpore, spiritually so flourishing, is in a critical state as to finances and organization. In accordance with the request of some of its friends, the Bishop of Calcutta has paid it a visit, with the view of devising a plan for its improvement.

The Calcutta *Christian Intelligencer* says:—The Legislative Council of India has passed an "Act to provide for the solemnization of marriages of persons professing the Christian Religion." Marriages may now be performed in this country by five classes of persons:—1, Ministers episcopally ordained; 2, Ministers of the "Church of Scotland;" 3, Marriage Registrars; 4, Ministers of religion licensed by Government; 5, A new class of officers who will obtain business to celebrate marriages between Native Christians; and whose services are chiefly intended to be used in remote stations, where congregations assemble far from a missionary or other regular minister. Every clergyman of our Church is declared to be bound by "the rites, rules, ceremonies and customs" of the Church of England. The new "licensed persons" may perform marriages between

Native Christians on these conditions:—(1) The man must be sixteen, and the woman thirteen; (2) They must not stand to each other within the prohibited degrees of consanguinity or affinity; (3) Neither must have a wife or husband still living; (4) Two witnesses must be present; and the contracting persons must declare that they take each other "to be my lawful wedded wife (or husband) in the presence of Almighty God." We unfeignedly rejoice that the attempt made to legalize marriage with a wife's sister was defeated. Without entering into the general question, it is surely difficult to contravene Mr. Maine's argument that "to place Native Christians under a different law of marriage from English Christians would be to mark them with what would practically amount to a badge of inferiority." Besides this, no minister of the Churches of England or Scotland, or of the Free Kirk would have consented to marry them. The form in which the motion was made, *i.e.* to omit the words "or affinity" seems to us specially objectionable. Such an omission would legalize the union which, according to St. Paul, "was not so much as named among the Gentiles, that one should have his father's wife."

GREECE.—The Constituent National Hellenic Assembly has reaffirmed the following articles, which are transcribed from the Constitution of 1844:

"1. The orthodox Eastern Church of Christ is the established religion in Greece. Every religion is tolerated and may be freely exercised under the protection of the law. Proselytism, and all interference with the established religion, is prohibited. 2. The orthodox Church of Greece, acknowledging as its head Our Lord Jesus Christ, is in doctrine indissolubly united to the great Church of Constantinople, and to every other orthodox Church of Christ observing with the same exactitude the Apostolic and Synodic canons and the holy traditions. But it is independent of every other Church, and exercises all sovereign rights under the government of a holy Synod."

The seven Ionian deputies voted for placing the Church again under the domination of the Patriarch of Constantinople, a piece of ultra-conservatism which found no favour with either the clergy or the laity of liberated Greece, who see the little Church of Montenegro independent of the Patriarch of Constantinople as well as the great Greek Church of Russia. The mode of electing Bishops was also settled at the same assembly.

SERBIA.—The following is part of a letter received last winter by the Bishop of Oxford from the Metropolitan of Serbia:—

"Right Reverend Lord,—I have read again and again your much valued letter full of Christian love and brotherly consolation, and I have felt myself strengthened and supported in my troubles and difficulties, as well as obliged and grateful, on my own part and that of my countrymen. For by it, as a little previously by the letter of the most worthy Bishop of London, we have been made thoroughly aware of the fact, that we who have been attacked by bloodthirsty barbarians by surprise and against faith publicly pledged, yet are not utterly left alone on the face of the earth, nor abandoned by all our fellow-Christians. I therefore most deeply and sincerely thank you, beloved brother in Christ.

"Hitherto, in every event of evil fortune, we have consoled ourselves in the Faith received from the Apostles of Christ, by means of which we have been the heirs of the holy Fathers, and which we have kept pure and undefiled up to this very day. And, firmly relying on the anchor of that hope which leaves us not, of the better lot of our country now dawning upon us, we do not cease to pour forth our prayers, as we are bidden by the precepts of the Orthodox Church, for the peace and tranquillity and the Re-union of all Christendom, and earnestly to implore that the God of all grace may vouchsafe to gather together into one His scattered and bleeding flock, and establish it in enduring concord."

THE TURKS.—There is much talk in CONSTANTINOPLE about a religious reform demanded by a large number of the Mussulman population. The number varies daily, and from fifteen hundred has, by report, reached as high as eighty thousand. This reform, for the present, has no connexion with Christianity, but with the history of the Koran, and the interpretations of its four great commentators, hitherto blindly followed. The Koran itself has never been printed here, but is always sold in manuscript, nor has it been translated, except by the Persians. It is in very simple language, easily understood in its external and natural meaning, but to every verse is attached an "internal" or "spiritual" meaning which can only be obtained through a teacher. The present reformers now claim that it should be printed, translated into Turkish, and made accessible to every one. They are against polygamy, in favour of drinking wine, abolishing the fast of Ramazan, and claim that no man is an infidel or Giaour who believes in the Old and New Testaments, both of which volumes they accept and consider as holy. They have petitioned for a mosque for themselves, and to be recognised as a sect. The Government has denied this request for the present, but it is supposed that the very highest dignitaries of the capital greatly favour the reform.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Nov. 1.*
—Rev. T. G. Hall in the chair.

The Colonial Bishopricks' Council having resolved to grant 1,000*l.* towards the endowment of the Otago and Southland bishopric, provided that 5,000*l.* be raised from other sources, and the Bishop of Christ Church having asked the assistance of the Society, notice was given that at the next meeting of the Society a grant of 1,000*l.* will be proposed towards this object. The proposed grant of 1,000*l.* towards the endowment of the new bishopric of New Westminster was unanimously agreed to.

G. F. Chambers, Esq. gave notice, that at the next meeting he should move—"That the Latin Prayer-book be not published by the Society, until the Board have an opportunity of learning, from certain other competent scholars, that the same is satisfactory."

A letter from the Rev. J. Barton, now in England, stated that, in conformity with the wish expressed by the Bishop of Calcutta in his recent charge, it was resolved to establish a College in Calcutta, so as to bring directly Christian and Missionary influence to bear upon the large and

influential class of educated natives, which has grown up during the last few years under the fostering influence of the Calcutta University. Mr. Barton was to return to Calcutta in December, as Principal of the College. At his request, the Board granted 50*l.* for one Theological Scholarship, of the annual value of 6*l.*, to meet 70*l.* from other sources; and 20*l.* worth of books towards a library for the College.

Major Willoughby Osborne, C.B. Political Agent in Bhopal, Central India, obtained a grant of 125*l.* towards a church building at Sehore, the Civil station near the large native city of Bhopal. The Church-in-Aid Society had granted 100*l.*, the Government, 300*l.*, the inhabitants of Sehore—though mostly clerks—had raised among themselves 260*l.* The Begum of Bhopal, a Mahomedan, has given the rough timber wanted in the work free of cost. Major Willoughby Osborne had himself already given 115*l.* towards the edifice.

The Rev. Dr. Gilpin, Missionary at the gold mines, Waverley, in Nova Scotia, obtained 30*l.* towards the erection of a church there, where are gathered four hundred and five hundred men, most of them miners. On Sunday, October 9th, there was collected at the offertory, at a service held in a small hall, 27*l.* sterling, and they expected to raise 80*l.* more.

The Rev. E. L. Cutts, Commissary of the Bishop of Honolulu, in asking for the fourth instalment of the Society's grant, reported that everything was going on favourably at Hawaii. The King subscribes 200*l.* per annum towards the maintenance of the Mission—a considerable subscription compared with his resources.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting of the Society was held on Friday, 18th Nov.; the Rev. J. E. Kempe in the chair. After the Treasurers had made their Report, which we are happy to say was encouraging, the Secretary on the part of the Standing Committee stated the necessary business which had been transacted by the Committee in the recess. When this was over, several members rose in succession to testify the gratification which is felt at the recent appointment of Mr. Hawkins to a Canonry in Westminster, but in the absence of many leading members of the Society, no resolution was entered in the Journal at this time. The usual business was then proceeded with. A grant of 300*l.* for a single year was made for the Diocese of Goulburn. A sum of 200*l.* was granted for a new Atlas of the Church in the Colonies now in preparation. A sum of 1000*l.* was granted to meet upwards of 5000*l.* from local sources for Church Endowment in the Diocese of Adelaide. A pension of 75*l.* for a limited period was granted to the Rev. J. Stewart, of Nova Scotia. A gratuity of 50*l.* to the Rev. L. Prentis of Bombay. A sum of 300*l.* was granted for passage money of three Clergymen going to Christ Church, New Zealand. Some grants of smaller amount were made, and certain modifications of the bye-laws were discussed.

The Secretary, the Rev. E. Hawkins, who has been appointed a Canon of Westminster, has placed his resignation in the hands of the President, the Archbishop of Canterbury, to take effect from such time as would be most convenient for the Society.

~~AUG 1 8 1970~~

